السلام عليكم ورحمة الله وبركاته، أما بعد:
فإن الرئيسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تغي الدين الهلالي والدكتور محمد حسن خان قد قاموا بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفاق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهم في الجامعة الإسلامية بالمدينة المنورة، فلا يمكن من الفسح لهذه الكتب بالدخول إلى المملكة وتدابرها لعدم المحذور فيها والله ولي التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
إدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبدالله بن باز
لم يسمه الأمر

الدكتور محمد تقي الدين الهلالي:
الدكتور محمد هسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعليه كلاهما ضمن العامين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لله. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشروائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلي الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

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5063. Narrated Anas bin Mãlik: A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet ﷺ as his past and future sins have been forgiven.” Then one of them said, “I will offer the ʿSalât (prayer) throughout the night forever.” The other said, “I will observe Saum (fast) throughout the year and will not break my Saum (fast).” The third said, “I will keep away from the women and will not marry forever.” Allâh’s Messenger ﷺ came to them and said, “Are you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe Saum (fast) and also do not observe Saum (fast), I do offer ʿSalât (prayer) and also do sleep and I also marry women. So he who does not follow my As-Sunna (legal ways) in religion, is not from me (not one of my followers).”

5064. Narrated ‘Urwa that he asked ‘Aishah about the Statement of Allâh ﷺ: “If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be
able to deal justly (with them), then only one, or (slaves) that your right hands possess. That will be nearer to prevent you from doing injustice.” (V.4:3)

‘Aishah said, “O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them.”

(2) CHAPTER. The Statement of the Prophet ﷺ:

“Whoever is able to marry, should marry, for that will help him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.).” And should a person marry (even if) he has no desire for marriage?

5065. Narrated ‘Alqama: While I was with ‘Abdullāh, ‘Uthmān met him at Minā and said, “O Abū ‘Abdur-Rahmān! I have something to say to you.” So both of them went aside and ‘Uthmān said, “O Abū ‘Abdur-Rahmān! Shall we marry you to a virgin who will make you remember your past days?” When ‘Abdullāh felt that he was not in need of that, he beckoned me (to join him) saying, “O ‘Alqama!” Then I heard him saying (in reply to ‘Uthmān), “As you have said that, (I tell you that) the Prophet ﷺ once said to us, ‘O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is
recommended to observe *Saum* (fast) as fasting will diminish his sexual power.”

(3) CHAPTER. Whoever is not able (cannot afford) to marry, is recommended to fast.

5066. Narrated ‘Abdullâh b. 'Abbâs: We were with the Prophet while we were young and had no wealth. So Allâh's Messenger said, “O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power.”

(4) CHAPTER. About (marrying) several women.

5067. Narrated ‘Atâ: We attended along with Ibn ‘Abbâs the funeral procession of Mâimûnâ at a place called Sarîf. Ibn ‘Abbâs said, “This is the wife of the Prophet, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.”
5068. Narrated Anas: The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

5069. Narrated Sa‘id bin Jubair: Ibn ‘Abbas asked me, “Are you married?” I replied, “No.” He said, “Marry, for the best person of this (Muslim) nation (i.e., Muhammad) had the largest number of wives.”

5070. Narrated ‘Umar bin Al-Khattab: The Prophet said, “The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrates for Allâh’s and His Messenger’s sake, his emigration will be for Allâh and His Messenger; and whoever emigrates for worldly benefits, or to marry a woman, then his emigration will be for the thing for what he emigrated for.”

(1) (H. 5070) His reward will be according to his intentions, not to his apparent deed,
(6) CHAPTER. The marrying of a poor man who has the knowledge of the Qur'an and is a Muslim.

Sahl bin Sa'd narrated this from the Prophet ﷺ.

5071. Narrated Ibn Mas'ūd ﷺ: “We used to fight in the holy battles in the company of the Prophet ﷺ and we had no wives with us. So we said, ‘O Allah’s Messenger! Shall we get castrated?’ The Prophet forbade us to do so.”

(7) CHAPTER. The saying of a man to his brother (in Islam): “Have a look at either of my wives (and if you wish), I will divorce her for you.”

This is narrated by ‘Abdur-Rahmān bin ‘Auf.

5072. Narrated Anas bin Mālik ﷺ: ‘Abdur-Rahmān bin ‘Auf came (from Makkah to Al-Madina) and the Prophet ﷺ made a bond of brotherhood between him and Sa’d bin Ar-Rabi’ Al-Anṣārī. Al-Anṣārī had two wives, so he suggested that ‘Abdur-Rahmān take half, his wives and property. ‘Abdur-Rahmān replied, “May Allāh bless you with your wives and property. Kindly show me the market.” So ‘Abdur-Rahmān went to the market and gained (in bargains)

=for one and the same deed may be done by different persons with different intentions.
some dried yoghurt and some butter. After a few days the Prophet saw 'Abdur-Rahmân with some yellow stains on his clothes and asked him, “What is that, O 'Abdur-Rahmân?” He replied, “I had married an Ansârî woman.” The Prophet asked, “How much Mahr did you give her?” He replied, “The weight of one (date) stone of gold.” The Prophet said, “Offer a Walima (wedding banquet) even with one sheep.”

(8) CHAPTER. What is disliked of not marrying and of getting castrated.

5073. Narrated Sa’d bin Abi Waqqâs: Allah’s Messenger did not allow ‘Uthmân bin Maz’ûn to keep away from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated(1).

5074. Narrated Sa’d bin Abî Waqqâs: The Prophet did not allow ‘Uthmân bin Maz’ûn to keep away from marrying, and had he allowed him, we would have got ourselves castrated(1).

5075. Narrated ‘Abdullâh: We used to participate in the holy battles led by Allah’s Messenger and we had nothing (no wives)

(1) (H. 5074) Sa’d, by saying, “We would have ourselves castrated,” did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islâm.
with us. So we said, “Shall we get ourselves castrated?” He forbade us that and then allowed us to marry a woman temporarily by giving her even a garment (1) and then he recited to us:

‘O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allah has made lawful to you.’ (V.5:87)

5076. Narrated Abu Hurairah: I said, “O Allah’s Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry.” He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet said, “O Abu Hurairah! The pen has dried after writing what you are going to confront. (2) So (it does not matter whether you) get yourself castrated or not.”(3)

(9) CHAPTER. To marry virgins.

Ibn ‘Abbâs said to ‘Aishah, “The Prophet did not marry any virgin besides you.”

5077. Narrated ‘Aishah: I said,
“O Allah’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The subnarrator added: ‘Aishah meant that Allah’s Messenger had not married a virgin besides herself).

5078. Narrated ‘Aishah: Allah’s Messenger said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, ‘This is your wife.’ I uncovered it; and behold, it was you. I said to myself, ‘If this dream is from Allah, He will cause it to come true’.”

(10) CHAPTER. The marrying of matrons (divorced or widowed ladies).

Umm Habiba said, “The Prophet said to me, ‘Do not offer me your daughters or sisters in marriage’.”

5079. Narrated Jābir bin ‘Abdullāh: While we were returning from a Ghazwa (holy battle) with the Prophet; I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, “What makes you in such a hurry?” I replied, “I am newly married.” He said, “Did you marry a
virgin or a matron?” I replied, “A matron.” He said, “Why didn’t you marry a young girl so that you may play with her and she with you?” When we were about to enter (Al-Madīna), the Prophet ﷺ said, “Wait so that you may enter Al-Madīna) at the afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.”

5080. Narrated Jābir bin ‘Abdullāh: When I got married, Allāh’s Messenger ﷺ said to me, “What type of lady have you married?” I replied, “I have married a matron.” He said, “Why, don’t you have a liking for the virgins and for fondling them?” Jābir also said: Allāh’s Messenger ﷺ said, “Why didn’t you marry a young girl so that you might play with her and she with you?”

(11) CHAPTER. The marrying of a young lady to an elderly man.

5081. Narrated ‘Urwa: The Prophet ﷺ asked Abū Bakr for ‘Āishah’s hand in marriage. Abū Bakr said, “But I am your brother.” The Prophet ﷺ said, “You are my brother in Allāh’s religion and His Book, but she (‘Āishah) is lawful for me to marry.”
(12) CHAPTER. What type of women should one seek in marriage? And what type of women is better? And what type of women one is recommended to select so as to beget good offspring, without there being any compulsion to do so.

5082. Narrated Abu Hurairah: The Prophet said, “The best women are the riders of the camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands.”

(13) CHAPTER. Having female captives (for sexual purposes) and marrying and manumitting one's own slave-girl.

5083. Narrated Abu Burda’s father: Allah’s Messenger said, “Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward.”
5084. Narrated Abû Hurairah: The Prophet ﷺ said: “Abraham did not tell lies except three lies. (One of them was) when Abraham passed by a tyrant and (his wife) Sarah was accompanying him. [Abû Hurairah then mentioned the whole narration (See H. No. 3363, Vol. 4, Sâhîh Al-Bukhâri) and said:] (The tyrant) gave her Hajar. Sarah said, “Allâh saved me from the hands of the Kâfir (i.e. infidel) and gave me Ajar (Hajar) to serve me.” (Abû Hurairah added:) That (Hajar) is your mother, O Banû Mâ‘-As-Samâ‘ (i.e., the Arabs)!

5085. Narrated Anas: The Prophet ﷺ stayed for three days between Khaibar and Al-Madîna, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghourt and butter were laid on it, and that was the Prophet’s wedding banquet. The Muslims wondered, “Is she (Safiyya) considered as his wife or his slave-girl?” Then they said, “If he orders her to veil herself, she will be one of the Mothers of the believers; but if he does not order her to veil herself, she will be a slave-girl.” So when the Prophet proceeded from there, he made a space for her behind him (on his she-camel) and put a screening veil between her and the people. (See H. 371)
(14) CHAPTER. Whoever regarded the manumission of a slave-girl as her Mahr.

5086.Narrated Anas bin Mālik:Allāh’s Messenger ﷺ manumitted Šafiyya and regarded her manumission as her Mahr.

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allāh ﷺ:
“If they be poor, Allāh will enrich them out of His Bounty.” (V. 24:32)

5087.Narrated Sahl bin Sa’d As-Sā’idi:A woman came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I have come to give you myself in marriage (without Mahr).” Allāh’s Messenger ﷺ looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, “O Allāh’s Messenger! If you are not in need of her, then marry her to me.” The Prophet ﷺ said, “Have you got something to offer (as a Mahr)?” The man said, “No, by Allāh, O Allāh’s Messenger!” The Prophet ﷺ said (to him), “Go to your family and see if you have something.” The man went and returned, saying, “No, by Allāh, I have not found anything.” Allāh’s Messenger ﷺ said, “(Go again) and look for something, even if it is an iron ring.” He went again and returned, saying, “No, by Allāh, O Allāh’s Messenger! I could not find even an iron ring, but this is my Izār(1)

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(1) (H. 5087) A garment to cover the lower part of the body.
(waistsheet).” He had no Rida\(^{(1)}\). He added, “I give half of it to her.” Allah’s Messenger ﷺ said, “What will she do with your Izār? If you wear it, she will be naked, and if she wears it, you will be naked.” So that man sat down for a long while and then got up (to depart). When Allah’s Messenger ﷺ saw him going, he ordered that he be called back. When he came, the Prophet ﷺ said, “How much of the Qur’an do you know?” He said, “I know such Sürah and such Sürah.” “Do you know them by heart?” He replied, “Yes.” The Prophet ﷺ said, “Go, I marry her to you for that much of the Qur’an which you have.”

\(16\) CHAPTER. (Both husband and wife) should have the same religion.
And the Statement of Allah ﷻ:
“And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage.” (V.25:54)

5088. Narrated 'Aishah رضي الله عنها: Abū Hudhaifa bin 'Utba bin Rabi‘a bin 'Abd-Shams who had witnessed the battle of Badr along with the Prophet ﷺ, adopted Sālim as his son, to whom he married his niece, Hind bin Al-Walīd bin 'Utba bin Rabi‘a; and Sālim was the freed slave of an Anṣūrī woman, just as the Prophet ﷺ, had adopted Zaid as his son. It was the custom in the pre-Islamic

\(^{(1)}\) (H. 5087) A garment to cover the upperpart of the body.
period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allâh revealed the Divine Verses:

"Call them (adopted sons) by (the names of) their fathers (up to) and Mawâlikum (your freed slaves)."

(V.33:5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a Maulâ and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Ourashi Al-'Amiri - and she was the wife of Al-Hudhaifa bin 'Utba - came to the Prophet S and said, "O Allâh's Messenger! We used to consider Salim as our (adopted) son, and now Allâh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (See H. 4000)

5089. Narrated 'Âishah the daughter of Allâh's Messenger S: Allâh's Messenger S entered upon Dubâ'a bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allâh, I feel sick." He said to her, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my Ihram at any place where You stop me (i.e. I am unable to go further).'"(1) She was the wife of Al-Miqdâd bin Al-Aswad.

5090. Narrated Abu Hurairah Z: The Prophet S said, "A woman is married for four (things), i.e. her wealth, her family

(1) (H. 5089) If the ailment gets aggravated, she would abandon her Ihram.
status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.”

5091. Narrated Sahl: A man passed by Allâh’s Messenger ﷺ and Allâh’s Messenger ﷺ asked (his companions), “What do you say about this (man)?” They replied, “If he asks for a lady’s hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession will be accepted; and if he speaks, he will be listened to”. Allâh’s Messenger ﷺ kept silent, and then another man from among the poor Muslims passed by, and Allâh’s Messenger ﷺ asked (them), “What do you say about this man?” They replied, “If he asks for a lady’s hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be accepted; and if he speaks, he will not be listened to.” Allâh’s Messenger ﷺ said, “This poor man is better than so many of the first as to fill the earth.” (See Hadith No. 6447, Vol 8).

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

5092. Narrated ‘Urwa that he asked ‘Aishah regarding the Verse:
“If you fear that you shall not be able to deal justly with the orphans.” (V.4:3)
She said, “O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her
and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allâh’s Messenger ḥﷺ after that, so Allâh revealed: ‘They ask your legal instruction concerning the women... whom you desire to marry.’ (V.4:127) So Allâh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr.

(18) CHAPTER. What evil omen of a lady is to be warded off. And the Statement of Allâh ṣ濂ا: “Verily, among your wives and your children, there are enemies for you”. (i.e. may stop you from the obedience of Allâh) (V.64:14)

5093. Narrated ‘Abdullâh bin ‘Umar ḥﷺ: Allâh’s Messenger ḥﷺ said, “There is an evil omen in a woman, a house and a horse.”(1)

(1) (H. 5093) The evil omen of a woman is her bad character, of a house is the bad neighbours, and of a horse is that one does not use it for Jihad in Allâh’s Cause.
5094. Narrated Ibn 'Umar: Evil omen was mentioned before the Prophet ﷺ. The Prophet ﷺ said, “If there is evil omen in anything, it is in a house, a woman and a horse.”

5095. Narrated Sahl bin Sa'd: Allâh's Messenger ﷺ said, “If at all there is evil omen, it is in a horse, a woman and a house.”

5096. Narrated Usâma bin Zaid رضي الله عنهما: The Prophet ﷺ said, “After me I have not left any Fitnah (trial and affliction) more harmful to men than women.”

(19) CHAPTER. (About) a free lady as the wife of a slave.

5097. Narrated 'Aishah رضي الله عنها: Three principles were established because of Barîra: (i) When Barîra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allâh's Messenger ﷺ said, “The Wala' of the slave is for the one
who manumits (the slave).” (iii) When Allah’s Messenger entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet said, “Didn’t I see the cooking pot (on the fire)?” It was said, “That is the meat given in charity to Barira, and you do not eat the (things given in) charity.” The Prophet said, “It is an object of charity for Barira, and it is a present for us.” (See H. 5430)

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allah:

“...two or three or four...” (V.4:3)

‘Ali bin Al-Ḥussain said: “It means, two or three or four.” And the Statement of Allah:

“(Angels) with wings, two or three or four.” (V.35:1) namely, two, three or four.

5098. Narrated ‘Aishah (regarding) the Verse –

“And if you fear that you shall not be able to deal justly with the orphans...” (V.4:3):

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

(1) (Ch. 20) The Arabic word for ‘or’ in the Verses mentioned here are ‘wa’ which means ‘and’ in other contexts. This is why the Verses are followed by comments to indicate that the word ‘wa’ occurring here, means ‘or’ (not ‘and’).
(21) CHAPTER. (The Verse:)
“...your foster-mothers who gave you suck.”
(V.4:23)

And foster suckling relations render marriage unlawful, just as the corresponding birth (blood) relations.

5099. Narrated 'Aishah, the wife of the Prophet, that while Allah’s Messenger was with her, she heard a voice of a man asking permission to enter the house of Hafsa. 'Aishah added: I said, “O Allah’s Messenger! This man is asking permission to enter your house.” The Prophet said, “I think he is so-and-so,” naming the foster (suckling) uncle of Uafa. 'Aishah said, “If so-and-so,” naming her foster (suckling) uncle, “were living, could he enter upon me?” The Prophet said, “Yes, for foster (suckling) relations make all those things unlawful which are unlawful through corresponding birth (blood) relations.”

5100. Narrated Ibn 'Abbas: It was said to the Prophet, “Won’t you marry the daughter of Hamza?” He said, “She is my foster suckling niece (suckling brother’s daughter).”

5101. Narrated Umm Habiba, daughter of Abū Sufyān: I said, “O Allah’s Messenger! Marry my sister, the daughter
of Abū Sufyān.” The Prophet said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.” The Prophet said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abū Salama.” He said, “(You mean) the daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abū Salama were suckled by Thuwaibā. So you should not present to me your daughters or your sisters (in marriage).”

Narrated ‘Urwa: Thuwaibā was the freed slave girl of Abū Lahab whom he had manumitted, and then she suckled the Prophet. When Abū Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abū Lahab said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaibā.”

(22) CHAPTER. Whoever said: “No suckling is to be carried on after the baby is two years old,”. As the Statement of Allah (2:233)

And what amount of suckling renders marriage unlawful.
5102. Narrated 'Aishah that the Prophet entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster suckling) brother." He said, 'Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child.'

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father).

5103. Narrated 'Aishah that Aflah, the brother of Abū Al-Qu'ais, her foster suckling uncle, came, asking permission to enter upon her after the Verse of Al-Hijāb (the use of veils by women) was revealed. 'Aishah added: I did not allow him to enter, but when Allah's Messenger came, I told him what I had done, and he ordered me to give him permission.

(24) CHAPTER. The witness of a wet nurse.

5104. Narrated 'Uqba bin Al-Harith: I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet and said, "I married so-and-so and then a black lady came to us and said to me, 'I have

(1) (H. 5102) Suckling which brings about foster relations is that which is done when the baby is under two years of age, and the baby should at least have taken a good suck for five times.
suckled both of you.' But I think she is a liar." The Prophet ﷺ turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet ﷺ said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

(25) CHAPTER. What women are lawful for one to marry and what are unlawful. And the Statement of Allāh ﷻ ﷺ:

"Forbidden to you (for marriage) are: your mothers, your daughters... (up to)... Ever All-Knowing, All-Wise." (V.4:23,24)

And Anas said, "‘Also (prohibited are) the women already married,’ means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess.” So, he (Anas) considers that there is no harm if a man gets his slave girl divorced by his slave. And Allāh ﷻ ﷺ said:

"Do not marry Al-Mushrikūn (idolatress etc.) till they believe (i.e., worship Allāh Alone).” (V.2:221)

And Ibn ‘Abbās said, “It is prohibited to marry more than four wives as it is prohibited to marry one’s own mother, daughter or sister.”

5105. Ibn ‘Abbās further said, “Seven types of marriages are unlawful because of
blood relations, and seven because of marriage relations.” Then Ibn ‘Abbās recited the Verse:

“Forbidden to you (for marriage) are your mothers…” (V.4:23)

‘Abdullāh bin Ja’far married the daughter and wife of ‘Alī at the same time (they were step-daughter and mother). Ibn Sirīn said, “There is no harm in that.” But Al-Ḥasan Al-Baṣrī disapproved of it at first, but then said that there was no harm in it. Al-Ḥasan bin Al-Ḥasan bin ‘Alī married two of his cousins in one night. Ja’far bin Zaid disapproved of that because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said,

“Lawful to you are all others [beyond those (mentioned)].” (V.4:24)

Ibn ‘Abbās said, “If somebody commits illegal sexual intercourse with his wife’s sister, his wife does not become unlawful for him”.

And narrated Abū Ja’far, “If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry.”

Narrated Ibn ‘Abbās, “If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful.” Abū Naṣr is reported to have said that Ibn ‘Abbās in the above case, regarded his marital relation to his wife unlawful, but Abū Naṣr is not known well for hearing Ḥadīth from Ibn Abbās.

Imrān bin Ḥusain, Jābir bin Zaid, Al-Ḥasan and some other Irāqīs, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abū Hurairah said, “The marital relation to one’s wife does not become unlawful except if one has had sexual intercourse (with her mother).” Ibn Al-Musaiyab, ‘Urwa, and Az-
Zuhri allow such a person to keep his wife. ‘Ali said, “His marital relations to his wife does not become unlawful.”

(26) CHAPTER. (The Statement of Allah:) ‘...your step-daughters under your guardianship, born of your wives, to whom you have gone in (consummated your marriage)…” (V.4:23)

And Ibn ‘Abbas said (regarding the Verse) that the words ‘Dukhul’, ‘Matis’, and ‘Limas’ all mean the sexual intercourse. And whoever says that the grand-daughters (born of one’s wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet to Umm Habiba, “Do not present to me your sisters,” Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet gave a step-daughter of his to some people to take care of. The Prophet called his grandson (Al-Hasan bin ‘Ali) his son.

5106. Narrated Umm Habiba: I said, “O Allah’s Messenger! Do you like to marry (my sister) the daughter of Abil Sufyan?” The Prophet said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).” (1) I said, “We have heard that you want to marry.” He said, “The daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her

(1) (H. 5106) Because it is prohibited to marry the sister of one’s wife if that wife is still alive.
father (Abū Salama). So you should neither present your daughters nor your sisters to me.”

(27) CHAPTER: “(It is prohibited to have) two sisters in wedlock (as wives) at the same time, except for what has already passed.”
(V.4:23)

5107. Narrated Umm Ḥabiba: I said, “O Allāh’s Messenger! Marry my sister, the daughter of Abū Sufyān.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet ﷺ said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allāh’s Messenger! By Allāh, we have heard that you want to marry Durra, the daughter of Abū Salama.” He said, “You mean the daughter of Umm Salama?” I said, “Yes.” He said, “By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abū Salama; so you should neither present your daughters nor your sisters to me.”
(28) CHAPTER. A woman should not marry a man who is already married to her paternal aunt (her father's sister).

5108.Narrated Jabir: Allah's Messenger forbade that a woman should be married to a man along with her paternal aunt (her father's sister) or maternal aunt (her mother's sister).

5109. Narrated Abu Hurairah: Allah's Messenger said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man."

5110. Narrated Abu Hurairah: The Prophet forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife.

5111. For Urwa told me that 'Aishah said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

(29) CHAPTER. Ash-Shighar [a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying Mahr].
5112. Narrated Ibn ‘Umar: Allāh’s Messenger forbade Ash-Shighār, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.

(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody?

5113. Narrated Hishām’s father: Khaula bint Ḥakīm was one of those ladies who presented themselves to the Prophet for marriage. ‘Āishah said, “Doesn’t a lady feel ashamed for presenting herself to a man?” But when the Verse:

“(O Muḥammad) You can postpone (the turn of) whom you will of them (your wives),” (V.33:51)

was revealed, ‘Āishah said, “O Allāh’s Messenger! I do not see, but, that your Lord hurries in pleasing you.”

(31) CHAPTER. The marriage of a Muḥrim.

5114. Narrated Ibn ‘Abbās: The Prophet got married while he was in the state of Ḥırām.
CHAPTER. Allâh’s Messenger prohibited Nikâh-al-Mut’a(l) lately.


5116. Narrated Abû Jamra: I heard Ibn ‘Abbas (giving a verdict) when he was asked about the Mut’a with the women, and he permitted it (Nikâh-al-Mut’a). On that a freed slave of his said to him, “That is only, when it is very badly needed and women are scarce.” On that, Ibn ‘Abbâs said, “Yes.”

5117, 5118. Narrated Jâbir bin ‘Abdullâh and Salama bin Al-Akwa‘: While we were in an army, Allâh’s Messenger came to us and said, “You have been allowed to do the Mut’a (marriage), so do it.”

5119. Salama bin Al-Akwa‘ said: Allâh’s Messenger said, “If a man and a woman agree (to marry temporarily), their marriage

(1) (Chap. 32) Nikâh-al-Mut’a means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islâm in cases of necessity, but the Prophet finally prohibited it forever. (See H. 5115 and 4216)
should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so.” I do not know whether that was only for us or for all the people in general. Abū ‘Abdullāh (Al-Bukhārī) said: ‘Ali made it clear that the Prophet ﷺ said, “The Mut‘a marriage has been cancelled (made unlawful).”

(33) CHAPTER. A woman can present herself to a righteous man (for marriage).

5120. Narrated Thābit Al-Bunāni: I was with Anas while his daughter was present with him. Anas said, “A woman came to Allah’s Messenger ﷺ and presented herself to him, saying, ‘O Allah’s Messenger, have you any need for me (i.e. would you like to marry me)?’ ” Thereupon Anas’ daughter said, “What a shameless lady she was! Shame! Shame!” Anas said, “She was better than you; she had a liking for the Prophet ﷺ so she presented herself for marriage to him.”

5121. Narrated Sahil bin Sa’d: A woman presented herself to the Prophet ﷺ (for marriage). A man said to him, “O Allah’s Messenger! (If you are not in need of her) marry her to me.” The Prophet ﷺ said, “What have you got?” The man said, “I have nothing.” The Prophet ﷺ said (to him), “Go and search (for something) even if it were an iron ring.” The man went and returned saying, “No, I have not found anything, not even an iron ring; but this is my (Izār) waistsheet, and half of it is for her.” He had no Ridā’ (upper garment). The Prophet ﷺ said, “What will she do with your waistsheet?
If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you.” So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he called back, or the man was called (for him), and he said to the man, “How much of the Qur’an do you know (by heart)?” The man replied “I know such Sūrah and such Sūrah (by heart),” naming the Sūrah. The Prophet said, “I have married her to you for what you know of the Qur’an (by heart).”

(34) CHAPTER. The presentation of one’s own daughter or sister (for marriage) to a religious man.

5122. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: ‘Umar bin Al-Khaṭṭāb said, “When Ḥaṭṭa bint ‘Umar became a widow after the death of (her husband) Khunais bin Ḥudhāfa as-Sahmī who had been one of the companions of the Prophet - and he died at Al-Madina - I went to ‘Uthmān bin ‘Affān and presented Ḥaṭṭa (for marriage) to him. He said, ‘I will think it over.’ I waited for a few days, then he met me and said, ‘It seems that it is not possible for me to marry at present.’” ‘Umar further said, “I met Abū Bakr As-Ṣiddiq and said to him, ‘If you wish, I will marry my daughter Ḥaṭṭa to you.’ Abū Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with ‘Uthmān. I waited for a few days and then Allāh’s Messenger asked for her hand, and I gave her in marriage to him. Afterwards I met Abū Bakr who said,
‘Perhaps you became angry with me when you presented Ḥafṣa to me and I did not give you a reply?’ I said, ‘Yes.’ Abū Bakr said, ‘Nothing stopped me to respond to your offer except that I knew that Allāh’s Messenger ṣṣ had mentioned her, and I never wanted to let out the secret of Allāh’s Messenger ṣṣ. And if Allāh’s Messenger ṣṣ had refused her, I would have accepted her’."

5123. Narrated Zainab bint Salama:
Umm Ḥabība said to Allāh’s Messenger ṣṣ, “We have heard that you want to marry Durra bint Abū Salama.” Allāh’s Messenger ṣṣ said, “Can she be married along with Umm Salama (her mother)? Even if I have not married Umm Salama, she would not be lawful for me to marry, for her father is my foster suckling brother.”

(35) CHAPTER. The Statement of Allāh:
“And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh
knew... (up to)... Oft-Forgiving, Most Forbearing.” (V2:235)

5124. Ibn ‘Abbās said: “Hint your intention of marrying” is made by saying (to the widow) for example: ‘I want to marry, and I wish that Allāh will make a righteous lady available for me’. Āl-Qāsīm said: One may say to the widow: ‘I hold all respect for you, and I am interested in you; Allāh will bring you much good,’ or something similar.

‘Ātā said: One should hint his intention, and should not declare it openly. One may say: ‘I have some need. Have good tidings. Praise is to Allāh; you are fit to remarry.’ She (the widow) may say in reply: ‘I am listening to what you say,’ but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the ‘Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

(36) CHAPTER. (It is permissible) to look at a woman before marrying her.

5125. Narrated ‘Āisah: Allāh’s Messenger said (to me), “You were shown to me in a dream. An angel...
brought you to me, wrapped in a piece of silken cloth, and said to me, ‘This is your wife.’ I removed the piece of cloth from your face, and there you were. I said to myself, ‘If it is from Allâh, then it will surely be accomplished’.”

5126. Narrated Sahl bin Sa’d: A woman came to Allâh’s Messenger ﷺ and said, “O Allâh’s Messenger! I have come to you to present myself to you (for marriage).” Allâh’s Messenger ﷺ glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, “O Allâh’s Messenger! If you are not in need of her, then marry her to me.”

The Prophet ﷺ said, “Have you got anything to offer?” The man said, “No, by Allâh, O Allâh’s Messenger!” The Prophet ﷺ said (to him), “Go to your family and try to find something.” So the man went and returned, saying, “No, by Allâh, O Allâh’s Messenger! I have not found anything.” The Prophet ﷺ said, “Go again and look for something, even if it were an iron ring.” He went and returned, saying, “No, by Allâh, O Allâh’s Messenger! I could not find even an iron ring, but this is my Izâr (waistsheet).” He had no Rûdâ (upper garment). He added, “I give half of it to her.” Allâh’s Messenger ﷺ said, “What will she do with your Izâr? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof.” So the man sat for a long period and then got up (to leave). When Allâh’s Messenger ﷺ saw him leaving, he ordered
that he be called back. When he came, the Prophetﷺ asked (him), “How much of the Qur'an do you know (by heart)?” The man replied, “I know such Sūrah and such Sūrah and such Sūrah,” naming the Sūrah. The Prophetﷺ said, “Can you recite them by heart?” He said, “Yes.” The Prophetﷺ said, “Go, I let you marry her for what you know of the Qur'an.”

(37) CHAPTER. Whoever said, A marriage is not valid except through the Wali (i.e. her father or her brother or her relative etc.)

By virtue of the Statement of Allāh تعالى:

“And when you have divorced women and they have fulfilled the term of their prescribed period, then do not prevent them...” (V.2:232)

And this order includes the matron as well as the virgin. Allāh also said:

“Do not marry Al-Mushrikāt (idolatresses etc.) till they believe (i.e., worship Allāh Alone).” (V.2:221)

And Allāh also said:

“Marry those among you who are single.” (V.24:32)

5127. Narrated ‘Urwa bin Az-Zubair: ‘Āishah, the wife of the Prophetﷺ told him that there were four types of marriage during the Pre-Islamic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period, “Send for so-
and-so and have sexual relations with him.” Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called Al-Isribā‘. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, “You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so!” naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qā‘if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muhammad ﷺ was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic Period of Ignorance except the type of...
marriage the people recognize today.

5128. Narrated 'Āishah as regards the Verse -

"And about what is recited unto you in the Book, concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet, whom you desire to marry…" (V.4:127):

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

5129. Narrated ('Abdullāh) bin 'Umar: When Ḥafṣa, 'Umar's daughter became a widow because of the death of her (husband) Ibn Hudhāfa As-Sahmī, who was one of the companion of the Prophet ﷺ and the one of the Badr warriors and died at Al-Madina, 'Umar said, "I met 'Uthmān bin 'Affān and gave him an offer saying, 'If you wish, I will marry Ḥafṣa to you.' He said, 'I will think it over.' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present.'" 'Umar added, "Then I met Abū Bakr and said to him, 'If you wish, I will marry Ḥafṣa to you.'" (See H. 5122)
5130. Narrated Al-Hasan concerning the Verse –

"...do not prevent them [from marrying their (former) husbands].” (V.2:232):

Ma'quil bin Yasár told me that it was revealed in his connection. He said, “I married my sister to a man and he divorced her, and when her days of ‘Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, ‘I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allâh, she will never go back to you (again)!’ That man was not a bad man and his wife wanted to go back to him. So Allâh revealed this Verse:

‘...do not prevent them [from marrying their (former) husbands].’” (V.2:232)

So I said, ‘Now I will do it (let her go back to him), O Allâh’s Messenger’.” So he married her to him again.

(38) CHAPTER. If the guardian himself is the suitor (of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)?

Al-Mughira bin Shu’ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And ‘Abdur-Raḥmân bin ‘Auf asked Umm Ḥakîm, Qâriz’s daughter, “Do you entrust the question of your marriage to me?” She said, “Yes.” He said to her, “I have married you.” ‘Aṭâ [being asked about a lady whom the only (near) relative she had wanted to marry] said, “Let
him make some people witness his saying, 'I have married you,' or ask a man from her kinsfolk (to marry her to him)." And Sahl said, "A woman said to the Prophet ﷺ, 'I present myself (for marriage) to you.' Then a man said, 'O Allâh's Messenger! If you are not in need of her then please marry her to me.'"

5131. Narrated 'Aishah (regarding His Statement) -

"They ask your legal instruction concerning women. Say: Allâh instructs you about them...″ (V.4:127):

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allâh forbade such a guardian to do so (i.e. to prevent her from marrying).

5132. Narrated Sahl bin Sa'd: While we were sitting in the company of the Prophet ﷺ a woman came to him and presented herself (for marriage) to him. The Prophet ﷺ looked at her, lowering his eyes and raising them, but did not give a reply. One of his Companions said, "Marry her to me. O Allâh's Messenger!" The Prophet ﷺ asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet ﷺ said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet ﷺ said, "No. Do you know some of the Qur'ân (by heart)?" He said, "Yes." The Prophet ﷺ said, "Go, I have agreed to marry her to you with what you know of the Qur'ân (by heart)."
67 - THE BOOK OF AN-NIKĀH (The Wedlock)

(39) CHAPTER. Giving one’s young children in marriage (is permissible).

By virtue of the Statement of Allah:

“...and for those who have no (monthly) courses (i.e. they are still immature)…”

(V.65:4)

And the ‘Idda for the girl before puberty is three months (in the above Verse).

5133. Narrated ‘Aishah that the Prophet wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

(40) CHAPTER. The marrying of a daughter by her father to a ruler.

And ‘Umar said, “The Prophet asked for the hand of (my daughter) Hafṣa, and I married (her to) him.”

5134. Narrated ‘Aishah that the Prophet wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hishām said: “I have been informed that ‘Aishah remained with the Prophet for nine years (i.e. till his death).”

(41) CHAPTER. The ruler is regarded as a guardian (of the lady who has no relative to
be her guardian) as is inferred from the statement of the Prophet ﷺ: “We have married her (that lady) to you for what you know of the Qur'an (by heart).”

5135. Narrated Sahl bin S'ad: A woman came to Allah's Messenger ﷺ and said, “I present myself (to you) (for marriage).” She stayed for a long while, then a man said, “If you are not in need of her, then marry her to me.” The Prophet ﷺ said, “Have you got anything in order to pay her Mahr?” He said, “I have nothing with me except my Izâr (waistsheet).” The Prophet ﷺ said, “If you give her your Izâr, you will have no Izâr to wear, (so go) and search for something.” He said, “I could not find anything.” The Prophet ﷺ said, “Try (to find something), even if it were an iron ring.” But he was not able to find (even that). The Prophet ﷺ said (to him), “Have you in your memory something of the Qur'an?” He said, “Yes, such Sūrah and such Sūrah,” naming those Sūrah. The Prophet ﷺ said, “We have married her to you for what you know of the Qur'an (by heart).”

(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.

5136. Narrated Abû Hurairah: The Prophet ﷺ said, “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, “O Allah's Messenger! How can we know her permission?” He said, “Her silence (indicates her permission).”
5137. Narrated ‘Aishah: I said, "O Allah’s Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

(43) CHAPTER. If a man gives his daughter in marriage while she is averse to it (in disagreement), then such marriage is invalid.

5138. Narrated Khansâ’ bint Khidäm Al-Anşâriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah’s Messenger and he declared that marriage invalid.

5139. Narrated ‘Abdur-Rahmân bin Yazid and Majammi’ bin Yazid. The same Hadîth No. 5138 above: A man called Khidäm married a daughter of his (to somebody) against her consent.

(44) CHAPTER. The giving of an orphan girl in marriage.
According to the Statement of Allāh ﷻ:
“If you fear that you shall not be able to deal justly with the orphan girls, then marry (other)…” (V.4:3)

And if somebody says to the guardian (of a woman), “Marry me to so-and-so,” and the guardian remained silent or said to him “What have you got?” And the other said, “I have so much and so much (Mahr),” or kept quiet, and then the guardian said, “I have married her to you,” then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet ﷺ.

5140. Narrated ‘Urwa bin Az-Zubair that he asked ‘Aishah ﷺ, saying to her, “0 Mother! (in what connection was this Verse revealed):

‘If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse)... that your right hands possess’?” (V.4:3)

‘Aishah ﷺ said, “0 my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them.” ‘Aishah ﷺ added, “(Later) the people asked Allāh’s Messenger ﷺ for instructions, and then Allāh revealed:

‘They ask your legal instruction concerning the women... And yet whom you desire to marry.’ (V.4:127)

So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in
fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr.”

(45) CHAPTER. If the suitor says (to the guardian of a woman), “Marry me to so-and-so,” and the guardian says, “I have married her to you for such and such amount of Mahr,” then the marriage is valid even if he does not ask the husband, “Have you agreed or have you accepted (her)?”

5141. Narrated Sahl: A woman came to the Prophet and presented herself to him (for marriage). He said, “I am not in need of women these days.” Then a man said, “O Allah’s Messenger! Marry her to me.” The Prophet asked him, “What have you got?” He said, “I have got nothing.” The Prophet said, “Give her something, even an iron ring.” He said, “I have got nothing.” The Prophet asked (him), “How much of the Qur’an do you know (by heart)?” He said, “So much and so much. The Prophet said, “I have married her to you for what you know of the Qur’an (by heart).”

(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

5142. Narrated Ibn ‘Umar: The Prophet decreed that one should not
try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

5143. Narrated Abū Hurairah Ṭabīb 5156 said, “Beware of suspicion, as suspicion is the worst of false talk, and do not do spying on one another, and do not look for others’ faults and listen to the evil talk of the people about others’ affairs, and do not hate one another, but be brothers.” (See H. 6064 and 6066)

5144. “And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her.” [See H. No. 2140, Vol 3.]

(47) CHAPTER. (What is said regarding the meaning of the cancelling of the engagement.

5145. Narrated ‘Abdullãh bin ‘Umar Ṭabībah : “When Ḥafṣa became a widow,” ‘Umar said, “I met Abū Bakr and said to him, ‘If you wish I will many Ijafa hint Ṭabībah to you.’ I waited for a few days then Allâh’s Messenger Ṭabībah asked for her hand. Later Abū Bakr met me and said, ‘Nothing stopped me from returning to you concerning your offer except that I knew that Allâh’s Messenger Ṭabībah had mentioned (his wish to marry) her, and I could never let out the
secret of Allah’s Messenger ﷺ. If he had left her, I would have accepted her’.”

(48) CHAPTER. Al-Khutba (for Nikāh) (a speech delivered at the time of concluding the marriage contract).

5146.Narrated Ibn ‘Umar: Two men came from the east and delivered speeches, and the Prophet ﷺ said, “Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech).”

(49) CHAPTER. Beating the tambourine during the Nikāh (marriage ceremony) and the Walima (wedding banquet).

5147.Narrated Ar-Rabi‘, the daughter of Mua‘wwidh bin ‘Afrā‘: After the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father(1) who had been killed in the battle of Badr. One of them said, “Among us is a Prophet who knows what will happen tomorrow.” On that the

(1) (H. 5147) Her father and two uncles had been killed in the battle of Badr. By saying, “My fathers” she meant that her two uncles were as dear to her as her father was.
Prophet ﷺ said, “Leave this (saying)\(^{(1)}\) and keep on saying the verses which you had been saying before.”

\(^{(50)}\) CHAPTER. The Statement of Allâh ﷻ:

“And give to the women (whom you marry) their Mâhîr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart…” (V. 4:4)

what are the maximum and minimum amounts of money to be paid as Mâhîr.

And the Statement of Allâh ﷻ:

“If you have given one of them a cantar (of gold i.e. a great amount) as Mâhîr (bridal money given by the husband to his wife at the time of marriage) take not the least bit of it, back”. (V. 4:20)

And also the Statement of Allâh ﷻ:

“Nor appointed to them their Mâhîr.” (V. 2:236)

And Sâhîh said: The Prophet ﷺ said (to a man), “You should bring even an iron ring (as Mâhîr).”

5148. Narrated Anâs: \(\text{‘A}bdur Râhîm bin ‘Auf married a woman and gave her gold equal to the weight of a date stone (as Mâhîr). When the Prophet ﷺ noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, “I have married a woman and gave (her) gold equal to a date stone in weight (as Mâhîr).”

\(^{(1)}\) (H. 5147) The Prophet ﷺ forbade the girl to say so, because none knows the future except Allâh.
(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qur’an (by heart) and without paying any Mahr.

5149. Narrated Sahl bin Sa’d As-Sā’idi: While I was (sitting) among the people in the company of Allāh’s Messenger a woman stood up and said, “O Allāh’s Messenger! She has given herself (in marriage) to you; please give your opinion about her.”(1) The Prophet did not give her any reply. She again stood up and said, “O Allāh’s Messenger! She has given herself (in marriage) to you; please give your opinion about her.” The Prophet did not give her any reply. She again stood up for the third time and said, “O Allāh’s Messenger! She has given herself in marriage to you; so give your opinion about her.” So a man stood up and said, “O Allāh’s Messenger! Marry her to me.” The Prophet asked him, “Have you got anything?” He said, “No.” The Prophet said, “Go and search for something even if it were an iron ring.” The man went and searched and then returned saying, “I could not find anything, not even an iron ring.” Then the Prophet said, “Do you know some of the Qur’an (by heart)?” He replied, “I know (by heart) such Sūrah and such Sūrah.” The Prophet said, “Go! I have married her to you for what you know of the Qur’an (by heart).”

(52) CHAPTER. To give Mahr in the form of material things (other than money) and in the form of a ring made of iron.

(1) (H. 5149) The speaker uses the third person instead of the first person which she intends.
5150. Narrated Sahl bin Sa'd: The Prophet said to a man, “Marry, even with (a Mahr equal to) an iron ring.”

(53) CHAPTER. The conditions stipulated in the marriage (contract).

And ʿUmar said: The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said: The Prophet mentioned his son-in-law. He said, “He told me the truth whenever he talked to me, and whenever he promised me, he kept his promise.”

5151. Narrated ʿUqba: The Prophet said: “The conditions most entitled to be abided by are those (of wedding contract) with which you are given the right to enjoy the (women’s) private parts (i.e. the stipulations of the marriage contract).”

(54) CHAPTER. The conditions that are not lawful in the marriage contract.

And Ibn Masʿūd said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would-be husband).

5152. Narrated Abū Hurairah: The Prophet said, “It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would be husband) in order to have everything for herself for she will take only what has been foreordained (by Allāh) for her.”
(55) CHAPTER. The *Sufra* (yellow coloured perfume) for a bridegroom.

This has been said by 'Abdur-Rahmân bin 'Auf on the authority of the Prophet ﷺ.

5153. Narrated Anas bin Mãlik: 'Abdur-Rahmân bin 'Auf came to Allah’s Messenger ﷺ and had marks of *Sufra* (yellow perfume). Allah’s Messenger ﷺ asked him (about those marks). 'Abdur-Rahmân bin 'Auf told him that he had married a woman from the *Anṣâr*. The Prophet ﷺ asked, “How much *Mahr* did you pay her?” He said, “I paid gold equal to the weight of a date stone.” Allah’s Messenger ﷺ said to him, “Give a wedding banquet, even with one sheep.”

(56) CHAPTER.

5154. Narrated Anas: *Rûzûl Allah* ﷺ: The Prophet ﷺ offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the Mothers of the believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure.”

(57) CHAPTER. How to invoke good upon a person who has married recently?
5155. Narrated Anas: The Prophet saw the traces of *Sufra* (yellow perfume) on Abdur-Rahmân bin ‘Auf and said, “What is this?” ‘Abdur-Rahmân said, “I have married a woman and have paid gold equal to the weight of a date stone (as her *Mahr*).” The Prophet said to him, “May Allah bless you. Offer a wedding banquet even with one sheep.”

(58) CHAPTER. The invocation of those women who prepare the bride (for her and for the bridegroom).

5156. Narrated ‘Aishah: When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the *Anṣār* who said, “(Best wishes and Allah’s Blessings) may you prosper and have blessings and a good luck.”

(59) CHAPTER. Whoever preferred to consummate his marriage before going on a military campaign.

5157. Narrated Abû Hurairah: The Prophet said, “A Prophet among the Prophets went for a military expedition and said to his people: ‘A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.’”

[See H. 3894]

[See H. 3124. Vol. 4.]
(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.

5158. Narrated ‘Urwa: The Prophet wrote the (marriage contract) with ‘Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

(61) CHAPTER. The consummation of marriage during a journey.

5159. Narrated Anas: The Prophet stayed for three days at a place between Khaibar and Al-Madina, and there he consummated his marriage with Safiyya bint Huyai. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ordered for the leather dining sheets to be spread, and then dates, dried yoghurt and butter were provided over it, and that was the Walima (a wedding banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, “If the Prophet screens her from the people, then she is the Prophet’s wife but if he does not screen her, then she is a slave girl.” So when the Prophet proceeded, he made a place for her (on the camel) behind him and screened her from people.

(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.

5160. Narrated ‘Aishah: When the Prophet married me, my mother came
to me and made me enter the house (of the Prophet ﷺ) and nothing surprised me but the coming of Allâh’s Messenger ﷺ to me in the forenoon.

(63) CHAPTER. The Anmât (curtains, beddings, etc.) and similar things designed for the women.

5161. Narrated Jâbir bin ‘Abdullâh L.i: Allâh’s Messenger ﷺ said, “Did you have Anmât?” I said, “0 Allâh’s Messenger! From where can we have Anmât?” The Prophet ﷺ said, “Soon you will have them (Anmât).”

(64) CHAPTER. The women who present the lady to her husband and their invocations for Allâh’s blessings upon them.

5162. Narrated ‘Aishah that she prepared a lady for a man from the Ansâr as his bride and the Prophet ﷺ said, “0 ‘Aishah! Haven’t you got any amusement (during the marriage ceremony) as the Ansâr like amusement?”

(65) CHAPTER. The giving of a present to the bridegroom.

5163. Narrated Anas bin Mâlik: “Whenever the Prophet ﷺ passed by (my mother) Umm Sulaim, he used to enter her
(dwelling place) and greet her. Anas further said: Once the Prophet was a bridegroom during his marriage with Zainab, Umm Sulaim said to me, “Let us give a gift to Allâh’s Messenger.” I said to her, “Do it.” So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghourt and she sent it with me to him. I took it to him and he said, “Put it down,” and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet keeping his hand over the Haisa and saying over it whatever Allâh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, “Mention the Name of Allâh, and each man should eat of the dish the nearest to him.” When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:

‘O you who believe! Enter not the Prophet’s house unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet; and he is shy of (asking) you (to go), but Allâh is not shy of (telling you) the truth…” (V.33-53)

Abû ‘Uthmân said: Anas said, “I served the Prophet for ten years.”
(66) CHAPTER. To borrow the clothes, etc. for the bride.

5164. Narrated ‘Aishah that she borrowed a necklace from Asmâ’ and then it got lost. So Allâh’s Messenger sent some people from his companions in search of it. In the meantime the stated time for the Salah (prayer) became due and they offered their Salah (prayer) without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed.

Usaid bin Uuclair said, “(O ‘Aishah!) may Allâh bless you with a good reward, for by Allâh, never did a difficulty happen in connection with you, but Allâh prepared a way out from it for you, and brought Allâh’s Blessings for the Muslims.”

(67) CHAPTER. What a man should say on having a sexual intercourse with his wife.

5165. Narrated Ibn ‘Abbas: The Prophet said, “If anyone of you, when having sexual intercourse with his wife, says: Bismillâh, Allâhumma jannibnish-Shaitân wa jannibish-Shaitân ma razaqtana, and if it is

(1) (H. 5165) This invocation means: ‘In the Name of Allâh! O Allâh! Protect me from Satan and protect from Satan what You bestow upon us (i.e. an offspring).’
destined that they should have a child, then Satan will never be able to harm him.”

(68) CHAPTER. The Walima (wedding banquet) is obligatory.

And ‘Abdur-Rahmān bin ‘Auf said, “The Prophet ﷺ said to me, “Give a wedding banquet, even with one sheep.”

5166. Narrated Anas bin Mālik: I was ten years old when Allāh’s Messenger ﷺ arrived at Al-Madīna. My mother and aunts used to urge me to serve the Prophet ﷺ regularly, and I served him for ten years. When the Prophet ﷺ died I was twenty years old, and I knew about the order of Al-Hijāb (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allāh’s Messenger ﷺ had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet ﷺ was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet ﷺ for a long time. The Prophet ﷺ got up and went out, and I too went out with him so that those people might leave too. The Prophet ﷺ proceeded and so did I, till he came to the threshold of ‘Aishah’s dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet ﷺ again went away and I went away along with him. When we reached the threshold of ‘Aishah dwelling place, he thought that they had left, and so he returned and I too, returned along with
him and found those people had left. Then the Prophet drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

(69) CHAPTER. Al-Walima (the wedding banquet) is recommended to be given even if one sheep is presented therein.

5167. Narrated Anas: When 'Abdur-Rahmân bin ‘Auf married an Ansârî woman, the Prophet asked him, “How much Mahr did you give her?” ‘Abdur-Rahmân said, “Gold equal to the weight of a date stone.” Anas added: When they (i.e. the Prophet and his Companions) arrived at Al-Madina, the emigrants stayed at the Ansâr’s houses. ‘Abdur-Rahmân bin ‘Auf stayed at Sa’d bin Ar-Rabi’s house. Sa’d said to ‘Abdur-Rahmân, “I will divide and share my property with you and will give one of my two wives to you.” ‘Abdur-Rahmân said, “May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market).” So ‘Abdur-Rahmân went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansârî woman). The Prophet said to him, “Give a Walima (wedding banquet), even with one sheep.”

5168. Narrated Anas: The Prophet did not give a better Walima (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that
Walima (wedding banquet) with one sheep.

5169. Narrated Anas bin Ma'atir: Allah's Messenger ﷺ manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a Walima (wedding banquet) with Hais (a sort of sweet dish made from butter, cheese and dates).

5170. Narrated Anas bin Ma'atir: The Prophet ﷺ consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals. (See H. 4791)

(70) CHAPTER. Whoever gave a bigger Walima (wedding banquet) on marrying some of his wives than on marrying the other wives of his.

5171. Narrated Thabit: The marriage of Zainab bint Jahsh was mentioned in the presence of Anas and he said, “I did not see the Prophet ﷺ giving a better Walima (wedding banquet) on marrying any of his wives than the one he gave on marrying Zainab. He gave that Walima (wedding banquet) with one sheep.”

(71) CHAPTER. Whoever gave a Walima (wedding banquet) of less than one sheep.

CHAPTER. It is obligatory to accept the invitation to a Walima (wedding banquet) and other invitations. And whoever gave a Walima (wedding banquet) for seven days or somewhat like.

The Prophet said did not decree that the Walima should be given for one or two days.

5173. Narrated ‘Abdullah bin ‘Umar: Allah’s Messenger said, “If anyone of you is invited to a Walima (wedding banquet), he must go for it.”

5174. Narrated Abû Músâ: The Prophet said, “Set the captives free, accept the invitation (to a wedding banquet), and visit the patients.”

5175. Narrated Al-Barâ’ bin ‘Ázib: The Prophet ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him: ‘Yarhamukallâh (May Allah bestow His Mercy upon you)’, if he says ‘Al-hamduillâh (Praise be to Allah)’, to help others to fulfil their oaths, to help the oppressed, propagate As-Salâm [(greeting) i.e. to greet one another], and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Mayâthir (cushions of silk stuffed with cotton and placed under the rider on the saddle), the Qassiyya (linen clothes containing silk brought from an
Egyptian town), the *Istabraq* (thick silk) and the *Dibaj* (another kind of silk).\(^1\) (See Ḥadīth No. 5635 and 5863).

5176. Narrated Sahl bin Sa’d: Abū Usaid As-Sā’dī invited Allāh’s Messenger ﷺ to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allāh’s Messenger ﷺ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

\(^{1}\) (H. 5175) Gold rings and silk clothes are forbidden for men but not for women while the silver utensils are forbidden for all.

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(73) CHAPTER. If somebody refuses an invitation [to a *Walima* (wedding banquet)] he indeed disobeys Allāh and His Messenger ﷺ.

5177. Narrated Abū Hurairah: The worst food is that of a *Walima* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allāh and His Messenger ﷺ.

(74) CHAPTER. Whoever accepted the invitation to a meal of trotters.

5178. Narrated Abū Hurairah: The Prophet ﷺ said, “If I am invited to a
meal of trotters I will accept it; and if I am given a trotter as a present I will accept it.”

(75) CHAPTER. To accept the invitation to a wedding party or any other party.

5179. Narrated Nāfi’: ‘Abdullāh bin ‘Umar رضي الله عنهم said, “Allāh’s Messenger ﷺ said, ‘Accept the marriage invitation if you are invited to it’.”

Ibn ‘Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

(76) CHAPTER. The attendance of women and children at a wedding party.

5180. Narrated Anas bin Mālik رضي الله عنهم: Once the Prophet ﷺ saw some women and children coming from a wedding party. He got up energetically and happily and said, “By Allāh! You (i.e., the Ansār) are the most beloved of all people to me.”

(77) CHAPTER. Should a person return if he sees something disapproved of (from the standpoint of religion) in the party?

Ibn Mas‘ūd saw a picture in a house and went away. Ibn ‘Umar invited Abū Ayyūb, and the latter saw a curtain on the wall. So
Ibn 'Umar said, "We have been overpowered by the women in this matter." Abū Ayyūb said, "I was afraid that some people might do such a deed but I never thought that you would do so, By Allāh, I will not eat anything of your food." And so Abū Ayyūb returned.

5181.Narrated 'Āishah the wife of the Prophet : I bought a cushion having on it pictures (of animals). When Allāh's Messenger saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allāh's Messenger! I repent to Allāh and His Messenger. What sin have I committed?" Allāh's Messenger said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allāh's Messenger said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures)'." The Prophet added, "The angels of (mercy) do not enter a house in which there are pictures." [See Fath Al-Bārī for details about pictures].

(78) CHAPTER. The attendance and serving of the lady (bride) herself for the men at (her) marriage party.

5182. Narrated Sahl: When Abū Usaid As-Sādī got married, he invited the Prophet and his Companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet had finished his food, she provided him with that drink (of soaked dates).
67 - THE BOOK OF AN-NIKĀH (The Wedlock)

(79) CHAPTER. An-Naqī' (juice obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.

5183. Narrated Sahl bin Sa'd: Abu Usaid As-Sa'id invited the Prophet to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), “Do you know what she soaked for Allah's Messenger? She soaked some dates for him (in water) in a drinking bowl overnight.”

(80) CHAPTER. To be polite and kind to the women.

And the saying of the Prophet ﷺ: “The woman is like a rib.”

5184. Narrated Abu Hurairah رضي الله عنه: Allah's Messenger ﷺ said, “The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness.”

(81) CHAPTER. The exhortation of taking care of the women.
5185. Narrated Abū Hurairah: The Prophet ﷺ said, “Whoever believes in Allāh and the Last Day should not harm his neighbour.”

5186. (The Prophet ﷺ added:) “And I command you to take care of the women in a good manner for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner.”

5187. Narrated Ibn ‘Umar: During the lifetime of the Prophet ﷺ, we used to avoid chatting leisurely and freely with our wives lest some Divine Revelation might be revealed concerning us. But when the Prophet ﷺ died, we started chatting leisurely and freely (with them).

5188. Narrated ‘Abdullāh (bin ‘Umar): The Prophet ﷺ said, “Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband’s house and she is responsible...
(for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards).” (See H. 893)

(83) CHAPTER. To treat one's family in a polite and kind manner.

5189. Narrated ‘Aishah: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.” (1) The second one said, “I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits.” The third one said, “My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.” The fourth one said, “My husband is a moderate person like the night of Tihâma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.” The fifth one said, “My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.” (2) The sixth one said, “If my husband eats, he eats too much (leaving the dishes empty), and if he

(1) (H. 5189) Her husband was bad in behaviour, worthless, arrogant and miserly.
(2) (H. 5189) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.
drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along).” The seventh one said, “My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both.” The eighth one said, “My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass).” The ninth one said, “My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him.”

The tenth one said, “My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests.” The eleventh one said, “My husband is Abū Zar'a, and what is Abū Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain.

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(1) (H. 5189) He is noble and brave.
(2) (H. 5189) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.
(3) (H. 5189) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.
(4) (H. 5189) They were rich farmers, her husband took her out of poverty into prosperity.
Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious. As for the son of Abū Zar'a what may one say of the son of Abū Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abū Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abū Zar'a, what may one say of the (maid) slave-girl of Abū Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house.

The eleventh lady added, “One day it so happened that Abū Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, ‘Eat (of this), O Umm Zar'a, and give provision to your relatives.’” She added, “Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar'a’s.” 'Āishah then said: Allah's Messenger said to me, “I am to you as Abū Zar'a was to his wife Umm Zar'a”.

(1) (H. 5189) She was well-off and generous.
(2) (H. 5189) He was a slender man who ate little.
(3) (H. 5189) She was trustworthy, careful and clean.
5190. Narrated ‘Urwa: ‘Āishah said, “While the Ethiopians were playing with their small spears, Allāh’s Messenger screened me behind him and I watched (that display) and kept on watching till I left on my own.” So you may estimate of what age a little girl may listen to amusement.(1)

(84) CHAPTER. The advice of a man to his daughter regarding her husband.

5191. Narrated Ibn ‘Abbās R: I had been eager to ask ‘Umar bin Al-Khaṭṭāb about the two ladies from among the wives of the Prophet regarding whom Allāh said:

“If you two (wives of the Prophet) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet likes.” (V.66:4)

Till ‘Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) ‘Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when ‘Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, “O chief of the believers! Who were the two ladies from among the wives of the Prophet regarding whom Allāh said:

“If you two (wives of the Prophet) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet likes”? (V.66:4)

(1) (H. 5190) ‘Āishah was fifteen years old then.
He said, “I am astonished at your question, O Ibn ‘Abbas. They were ‘Aishah and Ḥafṣa.” Then ‘Umar went on narrating the Hadith and said, “I and an Anṣārī neighbour of mine from Banī Umaiyya bin Zaid who used to live in ‘Awālī-al-Madīna, used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. We, the people of Qurāsh used to have the upper hand over our wives, but when we came to the Anṣār, we found that their women had the upper hand over their men, so our women also started learning the ways of the Anṣārī women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, ‘Why are you so surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.’ The (talk) scared me and I said to her, ‘Whoever amongst them has done so will be ruined!’ Then I proceeded after dressing myself, and entered upon IrIafa and said to her, ‘Does anyone of you keep the Prophet ﷺ angry till night?’ She said, ‘Yes.’ I said, ‘You are a ruined losing person! Don’t you fear that Allāh may get angry for the anger of Allāh’s Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., ‘Aishah) in her manners for she is more charming than you and more beloved to the Prophet ﷺ.” ‘Umar added, “At that time a talk was circulating among us that (the tribe
of) Ghassān were preparing their horses to invade us. My Anṣārī companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, ‘Today a great thing has happened.’ I asked, ‘What is it? Have (the people of) Ghassān come?’ He said, ‘No, but (what has happened) is greater and more horrifying than that: Allāh’s Messenger has divorced his wives.’ ‘Umar added, ‘The Prophet kept away from his wives and I said, ‘Hafṣa is a ruined loser.’ I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning Salāt (prayer) with the Prophet and then the Prophet entered an upper room and stayed there in seclusion. I entered upon Hafṣa and saw her weeping. I asked, ‘What makes you weep? Did I not warn you about that? Did the Prophet divorce you all?’ She said, ‘I do not know. There he is retired alone in the upper room.’ I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet was and said to a black slave of his, ‘Will you get the permission (of the Prophet) for ‘Umar (to enter)?’ The slave went in, talked to the Prophet about it and then returned saying, ‘I have spoken to the Prophet and mentioned you but he kept quiet.’ Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, ‘Will you get the permission for ‘Umar?’ He went in and returned saying, ‘I mentioned you to him but he kept quiet.’ So I returned again and sat with the group of
people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet ﷺ has given you permission.' Then I entered upon Allâh’s Messenger ﷺ and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, ‘O Allah’s Messenger! Have you divorced your wives?’ He looked at me and said, ‘No.’ I said, ‘Allâhu Akbar!’ And then, while still standing, I said chatting, ‘Will you heed what I say, 0 Allah’s Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madina we found that the men (here) were overpowered by their women.’ The Prophet ﷺ smiled and then I said to him, ‘Will you heed what I say, O Allah’s Messenger? I entered upon Hafsa and said to her, ‘Do not be tempted to imitate your companion (‘Aishah), for she is more charming than you and more beloved to the Prophet’.” The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allâh, I could not see anything of importance in his house except three hides, so I said, ‘O Allah’s Messenger! Invoke Allâh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allâh.’ Thereupon the Prophet ﷺ sat up as he was reclining, and said, ‘Are you of such an opinion, O the son of Al-Khaṭṭâb? These
are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Messenger! Ask Allah to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Ḥafṣa had disclosed to 'Aishah. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him.(1) So, when twenty-nine days had passed, the Prophet ﷺ first entered upon 'Aishah. 'Aishah said to him, 'O Allah's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, 'The (present) month is of twenty-nine days.' 'Aishah added, 'Then Allah revealed the Verses of the option.(2) And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Aishah had said.'

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(1) (H. 5191) The Prophet ﷺ had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month.

(2) (H. 5191) See the Qur'an: (33:28,29).
(85) CHAPTER. A woman should not observe Saum (fast) (optional ones) except with the permission of her husband.

5192. Narrated Abū Hurairah: The Prophet ﷺ said, “A woman should not observe Saum (fast) (optional ones) except with her husband’s permission if he is at home (staying with her).”

(86) CHAPTER. If a woman spends the night deserting her husband’s bed (without a reasonable cause, she is sinful).

5193. Narrated Abū Hurairah: The Prophet ﷺ said, “If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning.”

5194. Narrated Abū Hurairah: The Prophet ﷺ said, “If a woman spends the night deserting her husband’s bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband).”

(87) CHAPTER. A woman should not allow anyone to enter her husband’s house except with his consent.

5195. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “It is not lawful for a lady to observe Saum (fast) (Nawāfil) without the permission of her husband when he is at home; and she should not allow
anyone to enter his house except with his consent; and whatever she spends of his wealth (on charitable gifts in Allâh’s Cause) without being ordered by him, he will get half of the reward.”

(88) CHAPTER.

5196. Narrated Usâma: The Prophet ﷺ said, “I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women.”

(89) CHAPTER. To be unthankful to Al-‘Ashîr, i.e., the husband. Al-‘Ashîr also means the companion.

This is narrated by Abû Sa‘îd on the authority of the Prophet ﷺ.

5197. Narrated ‘Abdullâh bin ‘Abbâs: During the lifetime of Allâh’s Messenger the sun eclipsed, Allâh’s Messenger ﷺ offered the Salât (prayer) of (the eclipse) and so did the people along with him. He performed a long Qiyâm (standing posture) during which Sûrat Al-Baqarah could have been recited; then he performed
a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyām (and recited Qur'ān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his Salāt (prayer). By then the sun eclipse had cleared. The Prophet then said, “The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah [offer the eclipse Salāt (prayer)].” They (the people) said, “0 Allah’s Messenger! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward.” He said, “I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never seen such a horrible sight as that before, and I saw that the majority of its dwellers were women.” The people asked, “0 Allah’s Messenger! What is the reason for that?” He replies, “Because of their disbelief (ungratefulness).” It was said, “Do they disbelieve in Allah (are they ungrateful to Allah)?” He replied, “They are ungrateful to their husbands and ungrateful to Al-Ihsān (good favours done to them). Even if you do good to one of them all your life, when she
sees something (not of her liking) from you, she will say, “I have never seen any good from you.”

5198. Narrated Imrân: The Prophet ﷺ said, “I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women.”

(90) CHAPTER. Your wife has a right over you.

This has been narrated by Abū Juhaifa on the authority of the Prophet ﷺ.

5199. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Ās: Allah’s Messenger ﷺ said, “O ‘Abdullâh! Have I not been informed that you fast all the day and stand in Salât (prayer) all night?” I said, “Yes, O Allah’s Messenger!” He said, “Do not do that! Observe the Saum (fast) sometimes and also leave them (the fast) at other times; stand up for the Salât (prayer) at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you.”

(91) CHAPTER. The woman is a guardian in her husband’s house.

5200. Narrated Ibn ‘Umar: The Prophet ﷺ said, “All of you are
guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband’s house and his offspring; and so all of you are guardians and are responsible for your wards.”

(92) CHAPTER. The Statement of Allah

"Men are protectors and maintainers of women.” (V.4:34)

5201. Narrated Anas: Allah’s Messenger took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty-ninth day he came down. It was said, “O Allah’s Messenger! You had taken an oath not to visit your wives for one month.” He said, “The (present) month is of twenty-nine days.”

(93) CHAPTER. The decision of the Prophet not to share the beds with his wives and to stay away from their houses.

Mu’awiyah bin Haida said that the Prophet said, “When you desert your wife (abstain from sleeping with her) you should stay (with her) at home.” But the first verdict is more correct."(1)

5202. Narrated Umm Salama: The Prophet took an oath that he would

(1) (Chap. 93) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one’s wife.
not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty-nine days."

5203. Narrated Ibn ‘Abbas: One morning we saw the wives of the Prophet weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then ‘Umar bin Al-Khattāb came and went up to the Prophet who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, "Have you divorced your wives?" The Prophet said, "No, but I have taken an oath not to go to them for one month." So the Prophet stayed away (from his wives) for twenty-nine days and then entered upon them.

(94) CHAPTER. The (kind of) beating of women which is disapproved of. And the Statement of Allah: तनाय: मा यिक्यो मि प्रष्टि
“Beat them (lightly your wives, if it is useful) [i.e., without causing them severe pain.]” (V.4:34)

5204. Narrated ‘Abdullâh bin Zam‘a: The Prophet said, “None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day.”

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

5205. Narrated ‘Ä’ishah: An Ansârî woman gave her daughter in marriage and the hair of the latter started falling out. The Ansârî women came to the Prophet and mentioned that to him and said, “Her (my daughter’s) husband suggested that I should let her wear false hair.” The Prophet said, “No, (don’t do that) for Allâh sends His curses upon such ladies who lengthen their hair artificially (by wearing false hair).”

(96) CHAPTER. “If a woman fears cruelty or desertion on her husband’s part…” (V.4:128)

5206. Narrated ‘Ä’ishah (regarding the Verse) –

“If a woman fears cruelty or desertion on her husband’s part…” (V.4-128):

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: “Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.” This is indicated...
by the Statement of Allāh عَلَيْهِ صَلَّى وَسَلَّمَ:
“There is no sin on them both if they make
terms of peace between themselves and
making peace is better.” (V.4:128)

(97) CHAPTER. The coitus interruptus.

5207. Narrated Jābīr: We used to practise
coitus interruptus during the lifetime of
Allāh’s Messenger ﷺ.

5208. Narrated Jābīr: We used to practise
coisus interruptus while the Qur’ān was being
revealed.

5209. Jābīr added: We used to practice
coisus interruptus during the lifetime of
Allāh’s Messenger ﷺ while the Qur’ān was
being revealed. (1)

5210. Narrated Abū Sa‘īd Al-Khadr: We got female captives in the war
booty and we used to do coitus interruptus
with them. So we asked Allāh’s Messenger ﷺ
about it and he said, “Do you really do that?”
repeating the question three times. “There is no
person that is destined to exist but will come
into existence, till the Day of Resurrection.”

(1) (H. 5209) Though the Qur’ān was still being revealed, our practice of coitus interruptus
was not prohibited by...
(98) CHAPTER. To draw lots among one’s wives when one intends to go on a journey (in order to take one of them with).

5211. Narrated al-Qasim: ‘Aishah said that whenever the Prophet intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on ‘Aishah and Hafsa. When night fell the Prophet would ride beside ‘Aishah and talk with her. One night Hafsa said to ‘Aishah, “Won’t you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?” ‘Aishah said, “Yes (I agree).” So ‘Aishah rode, and then the Prophet came towards ‘Aishah’s camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). ‘Aishah missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, “O Lord (Allâh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet).”

(99) CHAPTER. (What is said regarding) the woman who gives up her turn with her husband to one of his other wives, and how to divide the turns.

5212. Narrated ‘Aishah: “Sauda bint Zam’a gave up her turn to me (‘Aishah), and so the Prophet used to give me (‘Aishah) both my day and the day of Sauda.”
(100) CHAPTER. To deal justly between the women (one's wives), and Allāh says:
"You will never be able to do perfect justice between your wives... (up to)... And Allāh is ever All-Sufficient for His creatures needs, All-Wise." (V.4:129,130)

(101) CHAPTER. If somebody marries a virgin and he has already a matron wife (with him).

5213. Narrated Anas: As-Sunna (legal way of the Prophet ﷺ) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days (and then by turns); and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days (and then by turns).

(102) CHAPTER. If someone marries a matron and he has already a virgin wife (with him).

5214. Narrated Anas: It is from As-Sunna (legal ways of the Prophet ﷺ) that if someone marries a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife, then he should stay with her (the matron) for three days, and then by turns.
(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only.

5215. Narrated Anas bin Malik: The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

(104) CHAPTER. If a man goes to all his wives (have sexual relations with them) in one day.

5216. Narrated 'Aishah: Whenever Allah’s Messenger finished his Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual.

(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them to be treated (during his ailment) and he is allowed by them (those wives will have no right to claim their lost turns).

5217. Narrated 'Aishah: that during his fatal ailment, Allah’s Messenger used to ask his wives, “Where shall I stay tomorrow? Where shall I stay tomorrow?” He was looking forward to ‘Aishah's turn. So all his wives allowed him to stay where he wished, and he stayed at ‘Aishah’s house till he died there. ‘Aishah added: He died on the day of my usual turn at my house.
Allāh took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva. *(1)*

(106) CHAPTER. If a man loves some of his wives more than the others.

5218. Narrated Ibn ‘Abbās that ‘Umar entered upon Ḥafṣa and said, “O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allāh’s Messenger ﷺ for her.” By ‘her’ he meant ‘Aishah. ‘Umar added, “Then I told that to Allāh’s Messenger ﷺ and he smiled (on hearing that).”

(107) CHAPTER. (It is not recommended for) one to claim that one has more things or better qualities than one really has.

And what is forbidden as regards the pride of a lady over the other wives of her husband.

5219. Narrated Asmā‘: A lady said, “O Allāh’s Messenger ﷺ! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?” Allāh’s Messenger ﷺ said, “The one who pretends that he has been given what he has not been given, is just like the (false) one who

*(1) (H. 5217) i.e., She chewed a green Siwāk and gave it to the Prophet ﷺ.*
wears two garments of falsehood.”

(108) CHAPTER. Al-Ghaira (i.e. honour, prestige or self-respect)

Sa’d bin ‘Ubāda said: “If I saw a man with my wife, I would strike him with the sharp edge of the sword.” The Prophet ﷺ said (to his Companions), “Are you astonished by Sa’d’s (Ghaira) sense of honour? (By Allah) I have a greater sense of Ghaira then he has, and Allah has still more greater sense of Ghaira than I have.”

5220. Narrated ‘Abdullãh bin Mas‘ūd:

The Prophet ﷺ said, “There is none having a greater sense of Ghaira (honour or self-respect etc) than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc). There is none who likes to be praised more than Allah does.”

5221. Narrated ‘Aishah R.R. of Allah’s Messenger ﷺ:

Allah’s Messenger ﷺ said, “O followers of Muḥammad! There is none, who has a greater sense of Ghaira (honour or self-respect etc.) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave-girl commits illegal sexual intercourse. O followers of Muḥammad! If you but knew what I know,

(1) (H. 5219) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.
you would laugh little and weep much!” [See Hadith No.1044, Vol.2].

5222. Narrated Asmâ’: I heard Allah’s Messenger ﷺ saying, “There is nothing (none) having a greater sense of *Ghâira* (self-respect) than Allâh.”

And narrated Abû Hurairah that he heard the Prophet ﷺ (saying the same).

5223. Narrated Abû Hurairah: The Prophet ﷺ said, “Allâh has a sense of *Ghâira*, and Allâh’s Sense of *Ghâira* is provoked when a believer does something which Allâh has prohibited.

5224. Narrated Asmâ’ bint Abû Bakr رضي الله عنها: When Az-Zubair married رضي الله عليها, he had no property or any slave or anything else, except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Ansârî* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair’s land given to him by Allâh’s Messenger ﷺ and this land was two-third *Farsakh* (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh’s Messenger ﷺ along with some *Ansârî* people. He called me and then, (directing
his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghairah, as he was one of those people who had the greatest sense of Ghairah. Allah's Messenger noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghairah (See H. 5220 and its Chap. 108). On that Az-Zubair said, "By Allah, your carrying the date-stones (and you being seen by the Prophet in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me).

5225. Narrated Anas: While the Prophet was in the house of one of his wives, one of the Mothers of the believers(1) sent a meal in a dish. The wife at whose house the Prophet was, struck the hand of the servant, causing the dish to fall and break. The Prophet gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

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(1) (H. 5225) The wives of the Prophet were called ‘The Mothers of the believers’.
5226. Narrated Jābir bin Abdullah  the Prophet ﷺ said, “I entered Paradise and saw a palace and asked whose palace is this? They said, ‘This palace belongs to ‘Umar bin Al-Khaṭṭāb.’ I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghairah (honour, self-respect etc.) (O ‘Umar).’ ‘Umar said, ‘O Allah’s Prophet! How dare I think of my Ghairah (honour, self-respect etc.) being offended by you?’”

5227. Narrated Ābū Hurairah : While we were sitting with Allah’s Messenger ﷺ, (he) Allah’s Messenger ﷺ said, “While I was sleeping, I saw myself in Paradise and suddenly (I saw) a woman performing ablution beside a palace. I asked, ‘Whose palace is this?’ It was said, ‘This palace belongs to ‘Umar.’ Then I remembered his sense of Ghairah and returned.” On that ‘Umar started weeping in that gathering and said, “O Allah’s Messenger! How dare I think of my Ghairah (self-respect) being offended by you?”

(109) CHAPTER. The jealousy of women and their anger.
5228. Narrated 'Aishah that Allah's Messenger said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad', but when you are angry with me, then you say, 'No, by the Lord of Abraham'." Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger, I leave nothing but your name." (1)

5229. Narrated 'Aishah that I never felt so jealous of any wife of Allah's Messenger as I did of Khadija because Allah's Messenger used to remember and praise her too often and because it was revealed to Allah's Messenger that he should give her (Khadija) the glad tidings of her having a palace of Qasab (2) in Paradise. (See H. 3816)

5230. Narrated Al-Miswar bin... (1) (H. 5228) She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name. (2) (H. 5229) Qasab, see the glossary.
Makhrama: I heard Allah’s Messenger who was on the pulpit, saying, “Banu-Hishām bin Al-Mughira have requested me to allow them to marry their daughter to ‘Ali bin Abī Talib, but I don’t give permission, and will not give permission unless ‘Ali bin Abī Talib divorces my daughter in order to marry their daughter, because Fāṭima is a part of my body, and I hate what she hates to see, and what annoys her, annoys me.”

(111) CHAPTER. Men will decrease and women will increase.

And Abū Mūsa said: The Prophet said, “You will see (in future) one man followed by forty women taking refuge with him and appealing for help because of the scarcity of men and the great number of women.”

5231. Narrated Anas: I will narrate to you a Hadith I heard from Allah’s Messenger and none other than I will tell you of it. I heard Allah’s Messenger saying, “From among the portents of the Hour are the following: (1) Religious knowledge will be taken away; (2) General ignorance (in religious matters) will increase; (3) Illegal sexual intercourse will prevail; (4) Drinking of alcoholic drinks will be in plenty. (5) Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man.” [See H. No. 81, Vol. I].

(112) CHAPTER. A man should not stay with a woman in seclusion unless he is a
Dhu-Mahram (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc.). (And it is unlawful for one to enter upon a woman whose husband is absent.

5232. Narrated 'Uqba bin 'Amir: Allah's Messenger said, "Beware of entering upon the ladies." A man from the Ansār said, "Allah's Messenger! What about Al-Hamu (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?" The Prophet replied: The in-laws (Al-Hamu) of the wife are death itself.

5233. Narrated Ibn 'Abbas: The Prophet said, "No man should stay with a lady in seclusion except in the presence of a Dhu-Mahram." A man stood up and said, "O Allah's Messenger! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such and such campaign." The Prophet said, "Return and perform the Hajj with your wife."

(113) CHAPTER. What is allowed (as regards) a private meeting between a man and a woman when they are not secluded from the people.

5234. Narrated Anas bin Malik: It is mainly the brothers of the husband or the in-laws of the wife who are meant here and these are only those who could have married that woman if she had not been married.

(2) (H. 5232) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet compared the brother-in-law of a wife to death if he stays in seclusion with her.
An *Anṣārī* woman came to the Prophet ﷺ and he took her aside and said (to her) “By Allāh, you (*Anṣār*) are the most beloved people to me.”

(114) CHAPTER. It is forbidden that effeminate men should enter upon women.

5235. Narrated Umm Salama that while the Prophet ﷺ was with her, there was an effeminate man in the house. The effeminate man said to Umm Salama’s brother, ‘Abdullāh bin Abi Umaiyya, “If Allāh should make you conquer At-Tā’if tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back.” Thereupon the Prophet ﷺ said (to us), “This (effeminate man) should never enter upon you (O women).” (See H. 4324)

(115) CHAPTER. The looking of a woman at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.

5236. Narrated ‘Āishah: The Prophet ﷺ was screening me with his *Ridā’* (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect. (See H. 454)
5237. Narrated 'Aishah: Once Sauda bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), “By Allah, O Sauda! You cannot hide yourself from us.” So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Revelation was revealed to him and when that state was over, he (the Prophet) was saying: “O women! You have been allowed by Allah to go out for your needs.”

5238. Narrated Salim’s father: The Prophet said, “If the wife of anyone of you asks permission to go to the mosque, he should not forbid her.”

5239. Narrated 'Aishah: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Messenger about that. He said, “He is your uncle, so allow him to come in.” I said, “O Allah's Messenger! I have been
suckled by a woman and not by a man.” Allah’s Messenger ﷺ said, “He is your uncle, so let him enter upon you.” And that happened after the order of Al-Ḥijāb (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

(119) CHAPTER. A woman should not look at or touch the body of another woman to describe her to her husband.

5240. Narrated ‘Abdullāh bin Mas’ūd رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

5241. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

(120) CHAPTER. The saying of a man: “I will go round (i.e. have sexual relations with) all my wives tonight.”
5242. Narrated Abū Hurairah: (The Prophet) Sulaiman (Solomon), son of (the Prophet) Dāwūd (David), said, “Tonight I will go round (i.e. have sexual relations with) one hundred women wives, everyone of whom will give birth to a male child who will fight in Allāh’s Cause.” On that an angel said to him, “Say: ‘If Allāh will.’” But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet said, “If Sulaiman (Solomon) had said: ‘If Allāh will,’ Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful.” (See H. 2819)

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects.

5243. Narrated Jābir bin ‘Abdullāh: The Prophet disliked that one should go to one’s family at night (on returning from a journey).

5244. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger said, “When anyone of you is away from his house for a long time, he should not return to his family at night.”
(122) CHAPTER. Seeking to beget children.

5245. Narrated Jābir: I was with Allāh’s Messenger  in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh’s Messenger  He said (to me), “What makes you in such a hurry?” I replied, “I am newly married.” He said, “Did you marry a virgin or a matron?” I replied, “(Not a virgin but) a matron.” He said, “Why didn’t you marry a young girl with whom you would have played and she would have played with you?” Then when we approached (Al-Madīna) and were going to enter (it), the Prophet  said, “Wait till you enter (your homes) in the night i.e., at the time of ’Ishā’ (prayer) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair.” (The subnarrator, Hashim said: A reliable narrator told me that the Prophet  added in this Ḥadīth: “(Seek to beget) children! children, O Jābir!”).

5246. Narrated Jābir bin ‘Abdullāh  The Prophet  said, “If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair.” Allāh’s Messenger  further said, “(O Jābir!) Seek to have offspring, seek to have offspring!”

[Rejoinder: [444] ]

العِبَّةِ فَلا يَظْرَفْ أَهْلَهُ لَيْلَةً

[Rejoinder: [445] ]

باب طلب الولد


5246. - حَدَّثَنَا مُحَمَّدٌ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدٌ بْنُ جَعْفَرٍ، حَدَّثَنَا شَعْبَةُ، عَنْ سَيْبَرٍ، عَنْ السَّمِيعِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا دَخَلْتُ لَيْلًا فَلا تَدْخُلُ عَلَى أَهْلِكَ حَتَّى تَسْجِدَ النَّمْبِيَّةُ وَتَمْسِيْطُ السَّجَعَةِ.» قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «فَعَلَى بِالْكِيْسِ الْكَيْسِ.» [راجع: [445] ]
(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic hair, and those whose hair is unkempt should comb their hair.

5247. Narrated Jābir bin 'Abdullāh: We were with the Prophet in a Ghazwa, and when we returned and approached Al-Madina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh’s Messenger. I said, “O Allāh’s Messenger! I am newly married.” He asked, “Have you got married?” I replied, “Yes.” He said, “A virgin or a matron?” I replied, “(Not a virgin) but a matron.” He said, “Why didn’t you marry a young girl so that you would have played with her and she with you?” When we reached (near Al-Madina) and were going to enter it, the Prophet said, “Wait till you enter your home in the night i.e. at the time of ‘Ishā (prayer) so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair.”

(124) CHAPTER. “And not to reveal their adornments except to their husbands, ...” (V.24:31)

5248. Narrated Abū Ḥazim: The people differed as to with which thing Allah’s Messenger was treated on the day (of the battle) of Uḥud. So they asked Sahl bin Sa’d As-Sā’īdī who was the only surviving
Companion (of the Prophet ﷺ) at Al-Madina. He replied, “Nobody is left at Al-Madina who knows it better than I. Fāṭima bint ʿAlī was washing the blood off his face and ʿAlī was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound.”

(125) CHAPTER. “And those among you who have not come to the age of puberty.” (V.24:58)

5249. Narrated ʿAbdur-Rahmān bin ʿAbis: I heard Ibn ʿAbbās رضي الله عنهما answering a man who asked him, “Did you attend the ʿSalāt (prayer) of ʿEid-ul-Adhā or ʿEid-ul-Fitr with Allah’s Messenger ﷺ?” Ibn ʿAbbās replied, “Yes, and had it not been for my close relationship with him, I could not have offered it.” (That was because of his young age). Ibn ʿAbbās further said, Allah’s Messenger ﷺ went out and offered the ʿEid Salāt (prayer) and then delivered the Khutba. Ibn ʿAbbās did not mention the ʿAdhān (the call for ʿSalāt (prayer)) or the Iqāma. He added, “Then the Prophet ﷺ went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the ear-rings and necklaces, etc.) and throwing (it) towards Bilāl. Then the Prophet ﷺ returned with Bilāl to his house.”

(126) CHAPTER. The man’s poking his daughter in the flank while admonishing her.

5250. Narrated ʿĀishah رضي الله عنها: Abū Bakr رضي الله عنه admonished me and poked me with his hands in the flank, and nothing
stopped me from moving at that time except the position of Allāh’s Messenger ﷺ whose head was on my thigh. (See H. 334)
(1) CHAPTER. The Statement of Allâh's Prophet (saw):

"O Prophet! When you divorce women, divorce them at their 'Idda' (prescribed periods) and count (accurately) their 'Idda (prescribed periods)."

(V.65:1)

The divorce according to As-Sunna (the Prophet's legal way) is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

5251. Narrated 'Abdüllâh bin 'Umar that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger (saw). 'Umar bin Al-Khaṭṭâb asked Allâh's Messenger (saw) about that. Allâh's Messenger (saw) said, "Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Idda (prescribed period) which Allâh has fixed for the women meant to be divorced."

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

5252. Narrated Anas bin Strîn: Ibn 'Umar said: I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet (saw). The Prophet (saw) said, (to my father), "Let your son take her back." I asked (Ibn 'Umar), "Is such a divorce
counted (i.e., as one legal divorce)?" Ibn ‘Umar said, “Of course.”

Narrated Yunus bin Jubair: Ibn ‘Umar said, “The Prophet ﷺ said to ‘Umar, ‘Order him (Ibn ‘Umar) to take her back.’” I asked, “Is such a divorce counted (as one legal divorce)?” Ibn ‘Umar said, “What do you think if someone becomes helpless and foolish?”

5253. Narrated Ibn ‘Umar: (The divorcing of my wife during her menses) was counted as one legal divorce.

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

5254. Narrated Al-Awzā’i: I asked Az-Zuhri, “Which of the wives of the Prophet ﷺ sought refuge with Allah from him?” He said, “I was told by ‘Urwa that ‘Aishah said, ‘When the daughter of Al-Jaun was brought to Allah’s Messenger ﷺ (as his bride) and he went near her, she said, ‘I seek refuge with Allah from you.’ He said, ‘You have sought refuge with the Most Great; return to your family.’”

5255. Narrated Abu Usaid: We

(1) (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (Fath Al-Banū’).
(2) (H. 5253) i.e., one of the three divorces.
(3) (H. 5254) “Return to your family” is an indirect way of saying: “You are divorced.”
went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, “Sit here,” and went in (the garden). Al-Jauniya (a lady from Bani Jaun) had been brought (as a bride for the Prophet) and lodged in a house in a date-palm garden in the home of Ummayma bint An-Numan bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, “Give me yourself (in marriage) as a gift.” She said, “Can a princess give herself in marriage to an ordinary man?” The Prophet raised his hand to pat her so that she might become tranquil (as she did not know that he is Allah’s Messenger). She said, “I seek refuge with Allah from you.” He said, “You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, “O Abū Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced).”

5256, 5257. Narrated Sahl and Abū Usaid: The Prophet married Ummayma bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abū Usaid to prepare her and dress her with two white linen dresses [and let her go back to her family (i.e. she is divorced)]. (See Hadith No.5637).
5258. Narrated Abū Ghallāb Yūnus bin Jubair: I asked Ibn ‘Umar, “(What is said regarding) a man divorces his wife during her period?” He said, “Do you know Ibn ‘Umar? Ibn ‘Umar divorced his wife while she was menstruating. ‘Umar then went to the Prophet and mentioned that to him. The Prophet ordered him to take her back and when she becomes clean, he could divorce her if he wanted.” I asked (Ibn ‘Umar), “Was that divorce counted as one legal divorce?” He said, “If one becomes helpless and foolish (will he be excused? Of course not).”

(4) CHAPTER. Whoever thinks it permissible to divorce one’s wife thrice (at a time), depending on the Statement of Allah:

“The divorce is twice; after that either you retain her on reasonable terms or release her with kindness.” (V.2:229)

Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir.

Ash-Sha‘bī said: I think she will be his heir. Ibn Shubruma said: If the prescribed period (‘Idda – legal period after the divorce) is over, can she marry? Ash-Sha‘bī said: Yes. Ibn Shubruma said: If her second husband

(1) (H. 5258) i.e., one of the three divorces? (See Fath Al-Bārī).
should die too (would she be the heir of two husbands)? On that Ash-Sha’bî withdrew his verdict.

5259. Narrated Sahl bin Sa’d As-Sâ’idi: ‘Uwaimir Al-Ajlâni came to ‘Âsim bin Adî Al-Ansâri and asked, “O ‘Âsim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qâsas, or what should he do? O ‘Âsim! Please ask Allâh’s Messenger about that.” ‘Âsim asked Allâh’s Messenger about that. Allâh’s Messenger disliked that question and considered it disgraceful. What ‘Âsim heard from Allâh’s Messenger was hard on him. When he returned to his family, ‘Uwaimir came to him and said, “O ‘Âsim! What did Allâh’s Messenger say to you?” ‘Âsim said, “You never bring me any good. Allâh’s Messenger disliked to hear the problem which I asked him about.” ‘Uwaimir said, “By Allâh, I will not leave the matter till I ask him about it.” So ‘Uwaimir proceeded till he came to Allâh’s Messenger who was in the midst of the people and said, “O Allâh’s Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qâsas): or otherwise, what should he do?” Allâh’s Messenger said, “Allâh has revealed something concerning the question of you and your wife. Go and bring her here.” So they both carried out the judgement of Li’ân, while I was present among the people (as a witness). When both of them had finished, ‘Uwaimir said, “O Allâh’s Messenger! If I should now keep my wife with me, then I have told a lie”. Then he pronounced his decision to divorce her thrice, before Allâh’s Messenger ordered him to do so. (Ibn Shihab said, “That was the (1) (H. 5259) See the glossary.
tradition for all those who are involved in a case of *Li‘ān*.”

5260. Narrated ‘Āishah رضي الله عنها: The wife of Rifā‘a Al-Quraṣī came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Rifā‘a divorced me irrevocably. After him I married ‘Abdur-Rahmān bin Az-Zubair Al-Quraṣī who proved to be impotent.” Allāh’s Messenger ﷺ said to her, “Perhaps you want to return to Rifā‘a? Nay (you cannot return to Rifā‘a) until you enjoy the sexual relation (consummate your marriage) with Abdur-Rahmān and he with you.”

5261. Narrated ‘Āishah رضي الله عنها: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet ﷺ was asked if she could legally marry the first husband (or not). The Prophet ﷺ replied, “No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummate his marriage) with her, just as the first husband had done.”

(1) (H. 5259) See the glossary for ‘*Li‘ān*.’
(5) CHAPTER. Whoever gave option to his wives. And the Statement of Allah تَعَالَى:
"O Prophet (Muhammad ﷺ)! Say to your wives: 'If you desire the life of this world and its glitter, – then come! I will make a provision for you and set you free in a handsome manner (divorce)'." (V.33:28)

5262. Narrated 'Aishah ﷺ: Allah's Messenger ﷺ gave us the option (to remain with him or to be divorced), and we selected Allah and His Messenger ﷺ. So, giving us that option was not regarded as divorce.

5263. Narrated Masruq: I asked 'Aishah about the option: She said, "The Prophet ﷺ gave us the option. Do you think that that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me."

(6) CHAPTER. If a man says (to his wife): "I have parted with you," or "I have released you," or any other expression which may indicate divorce, then the real meaning of what he says depends on his intention.

The Statement of Allah تَعَالَى:
"And set them free (divorce them) in a handsome manner." (V.33:49)

"And set you free in a handsome manner (divorce)". (V.33:28)

(The divorce is twice) "After that, either you retain her on reasonable terms or release her with kindness." (V.2:229)

"Or part with them in a good manner." (V.65:2)
And 'Aishah said: The Prophet knew that my parents would never order me to part with him.

(7) CHAPTER. Whoever said to his wife: "You are Harām (unlawful) for me."

And Al-Hasan said: Its meaning depends on his intention.

And a religious learned man said: If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called 'Harām' (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful.

And some (learned men) said regarding a woman divorced thrice: She will not be lawful for that husband till she marries somebody else (and her new husband divorces her).

5264. Nāfi' said: When Ibn 'Umar was asked about a person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)."

5265. Narrated 'Aishah: A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet and said, "O Allah's Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from it."

And 'Aishah said: The Prophet let me be with my brother, Fārid.
me. Can I re-marry my first husband in this case?” Allah’s Messenger ﷺ said, “It is unlawful to marry your first husband till the other husband consummates his marriage with you.”

(8) CHAPTER. “O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you...?” (V.66:1)

5266. Narrated Sa‘id bin Jubair that he heard Ibn ‘Abbás saying, “If a man makes his wife unlawful for him, it does not mean that she is divorced.” He added, “Indeed in the Messenger of Allah (Muhammad ﷺ), you have a good example to follow...” (V.33:21)

5267. Narrated ‘Ubaid bin ‘Umair: I heard ‘Aishah ﷺ saying, “The Prophet ﷺ used to stay for a long while with Zainab bint Jahsh and drink honey at her house. So Ḥafṣa and I decided that if the Prophet ﷺ came to any one of us, she should say to him, ‘I detect the smell of ṭaff (a nasty smelling gum) in you. Have you eaten ṭaff? So the Prophet ﷺ visited one of them and she said to him similarly. The Prophet ﷺ said, ‘Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore.’ So there was revealed: ‘O Prophet! Why do

(1) (H. 5266) By saying to her, “You are unlawful for me.”
you forbid (for yourself) that which Allāh has allowed to you... (up to)... If you two (wives of Prophet ἡς) turn in repentance to Allāh,' (V.66:1-4) addressing ‘Aishah and Hafsa. 'When the Prophet ἡς disclosed a matter in confidence to one of his wives (Hafsa),' (V.66:3) namely his saying: ‘But I have taken some honey’.

5268.Narrated ‘Aishah زينب الله عنها: Allāh’s Messenger ἡς was fond of honey and sweet edible things and (it was his habit) that after finishing the ‘Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of ‘Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ἡς to drink (and that was the reason for the delay). I said, “By Allāh, we will play a trick on him (to prevent him from doing so).” So I said to Sauda bint Zam’a, “The Prophet ἡς will approach you, and when he comes near you, say: ‘Have you taken Maghāfir (a bad-smelling gum)?’ He will say, ‘No.’ Then say to him: ‘Then what is this bad smell which I smell from you?’ He will say to you, ‘Hafsa made me drink honey syrup.’ Then say: ‘Perhaps the bees of that honey had sucked the juice of the tree of Al-‘Urfūt.’ (1) I shall also say the same. O you, Safiyya, say the same.” Later Sauda said, “By Allāh, as soon as he (the Prophet ἡς) stood at the door, I was about to say to him what you had ordered me to say because I

(1) (H. 5268) Al-‘Urfūt is the tree which produces Maghāfir.
was afraid of you.” So when the Prophet came near Sauda, she said to him, “O Allah’s Messenger! Have you taken Maghāfīr?” He said, “No.” She said, “Then what is this bad smell which I detect on you?” He said, “Hafṣa made me drink honey syrup.” She said, “Perhaps its bees had sucked the juice of Al-‘Urfut tree.” When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet again went to Hafṣa, she said, “O Allah’s Messenger! Shall I give you more of that drink?” He said, “I am not in need of it.” Sauda said, “By Allah, we deprived him (of it).” I said to her, “Keep quiet.”

(9) CHAPTER. There is no divorce before marriage. And the Statement of Allah

مَعْلَمَةٌ: “O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no ‘Idda [divorce prescribed period (V.65:4)] have you to count in respect of them. So give them a present and set them free i.e. divorce in handsome manner.” (V.33:49)

Ibn ‘Abbās said: Allah has mentioned the divorce after the wedding. It is reported that ‘Ali, Sa‘īd bin Al-Musaiyab, ‘Urwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married.(1)

(1) (Ch. 9) i.e., If one says: “If I marry so-and-so, she will be divorced,” his saying will not be of any effect if he marries her.
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(10) CHAPTER. If, under compulsion somebody says about his wife, “She is my sister,” there is no blame on him.

The Prophet ﷺ said: “Prophet Abraham said about his wife Sārah: ‘She is my sister’. He meant his sister in Allāh’s religion.”

(11) CHAPTER. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the verdict about them. And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness. We may refer to the saying of the Prophet ﷺ: “The deeds are evaluated according to one’s intentions, and everybody will receive the reward of what he has intended.”

Ash-Sha’bī recited:

“(Our Lord)! Punish us not if we forget or fall into error.” (V.2:286)

And what is not valid of the confession of a person suffering from whispers in his heart.

And the Prophet ﷺ said to the man who confessed against himself: “Are you mad?”

And ‘Alī said: Hamza cut open the flanks of my two she-camels and then the Prophet ﷺ started admonishing Hamza. But behold, Hamza was heavily drunk and his eyes were red. Hamza then said: “Are not all of you...
but the slaves of my father?" Thereupon the Prophet realized that Hamza was not in his senses, so he came out and we too, came out along with him.

‘Uthmân said: A divorce given by an insane man or a drunk is not valid.

Ibn ‘Abbâs said: A divorce given by a drunk or given under compulsion is not valid.

And ‘Uqba bin ‘Amir said: A divorce meditated by a man because of the whisperings of his heart is not valid.

And ‘Aţā said: If some started with (the word of) divorce only then there is its conditions (otherwise not).

And Nafi‘ said: A man declared that if his wife went out of her house, she would be irrevocably divorced.

Ibn ‘Umar said (regarding the above case): If she went out, her divorce would be irrevocable, but if she did not go out, nothing would happen to her.

Regarding a man saying: “If I do such-and-such a thing, then my wife is divorced thrice.” Az-Zuhri said: Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be considered as his religion and his honesty.

And Ibrâhim said: If someone says (to his wife), “I am not in need of you,” then the verdict is to be given according to his intention. And a divorce is valid when expressed in the language of the nation to which the person belongs.

And Qatada said: If someone says (to his wife), “If you become pregnant, then you are divorced thrice,” he should have sexual intercourse with her once only every time
she becomes clean after her menstruation, and if her pregnancy becomes apparent, she will be regarded as divorced irrevocably.

And Al-Hasan said: If a man says to his wife, “Go to your family,” then his intention is to be taken into consideration.

And Ibn ‘Abbás said: Divorce is only to be resorted to when it is very essential. But the manumission of slaves is recommended whenever it is meant for Allâh’s sake.

And Az-Zuhri said: If a man says (to his wife), “You are not my wife,” then the verdict is to be given according to his intention, i.e. if he has intended a divorce, then it will be according to what he has intended.

And ‘Ali said: Don’t you know that the pen is raised from three (are exempted from the accounts): – an insane person till he becomes sane; a child till he reaches the age of puberty; and a sleeping person till he wakes up? ‘Ali also said: All divorces are legally valid except that of a person who has no intelligence (e.g., insane or drunk).

5269. Narrated Abû Hurairah: The Prophet said, “Allâh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.”

And Qatâda said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect.

5270. Narrated Jâbir: A man from the tribe of Bani Aslam came to the Prophet while he was in the mosque and said, “I have committed illegal sexual intercourse.” The Prophet turned his face to the other side. The man turned towards the side towards
which the Prophet ﷺ had turned his face, and gave four witnesses against himself. On that the Prophet ﷺ called him and said, “Are you insane?” (He added), “Are you married?” The man said, “Yes.” On that the Prophet ﷺ ordered him to be stoned to the death in the Musallā. When the stones hit him with their sharp edges, he fled, but he was caught at Al-Ḥarrah and then killed.

5271. Narrated Abu Hurairah: A man from Banī Aslam came to Allah’s Messenger ﷺ while he was in the mosque and called (the Prophet ﷺ) saying, “0 Allah's Messenger! I have committed illegal sexual intercourse.” On that the Prophet ﷺ turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and said, “0 Allah's Messenger! I have committed illegal sexual intercourse.” The Prophet ﷺ turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and repeated his statement. The Prophet ﷺ turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet ﷺ called him and said, “Are you insane?” He replied, “No.” The Prophet ﷺ then said (to his Companions), “Go and stone him to death.” The man was a married one.
5272. Jābir bin ‘Abdullāh Al-Anṣāri added: I was one of those who stoned him. We stoned him at the Musalla in Al-Madīna. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Ḥarra and stoned him till he died. (See H. 5270)

(12) CHAPTER. Al-Khul(1) and how a divorce is given according to it.

And the Statement of Allah: "It is not lawful for you (men) to take back (from your wives) any of your Mahr, which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V. 2:229)

‘Umar allowed Al-Khul even without taking the permission of the authorities. And ‘Uthmān permitted the husband in the case of Khul to take from his wife everything other than the ribbon of her hair.

Regarding the Verse:

"Except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V. 2:229)

Ṭawus said: That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Ṭawus did not say as the ignorant people say: Al-Khul is not permissible unless the woman says to her husband, "I will not clean myself from Janāba (i.e. I will not have sexual relations with you)."

5273. Narrated Ibn ‘Abbās: The wife of Thābit bin Qais came to the
Prophet ﷺ and said, “O Allah’s Messenger! I do not blame Thäbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islamic manner (if I remain with him).” On that Allah’s Messenger ﷺ said (to her), “Will you give back the garden which your husband has given you (as Mahr)?” She said, “Yes.” Then the Prophet ﷺ said to Thäbit, “O Thäbit! Accept your garden, and divorce her once.”

5274. Narrated ‘Ikrima: The sister of ‘Abdullãh bin Ubayy narrated (the above narration, 5273) with the addition that the Prophet ﷺ said to Thäbit’s wife, “Will you return his garden?” She said, “Yes,” and returned it, and (then) the Prophet ﷺ ordered Thäbit to divorce her.

5275. Narrated Ibn ‘Abbas: The wife of Thäbit bin Qais came to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! I do not blame Thäbit for any defects in his character or his religion, but I cannot endure to live with him.” On that Allah’s Messenger ﷺ said, “Will you return his garden to him?” She said, “Yes.”
5276. Narrated Ibn 'Abbâs: The wife of Thâbit bin Qais bin Shammas came to the Prophet and said, “O Allâh’s Messenger! I do not blame Thâbit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allâh’s Blessings.” On that Allâh’s Messenger said (to her), “Will you return his garden to him?” She said, “Yes.” So she returned his garden to him and the Prophet told him to divorce her.

5277. Narrated 'Ikrima that Jamila... Then he related the whole Hadith, (i.e. 5276).

(13) CHAPTER. Ash-Shiqâq (the breach between the man and his wife). Is Khul' to be recommended if necessary?
And the Statement of Allâh (V.4:35):
“If you fear breach between them twain (the man and his wife)…”

5278. Narrated Al-Miswar bin Makhrama Az-Zuhrî: I heard the Prophet saying, “Banû Al-Mughira have asked my leave to let 'Ali marry their daughter, but I give no leave to this effect.”

(14) CHAPTER. Selling a female slave does not necessarily lead to her divorce.

5279. Narrated 'Âishah, the wife of the Prophet: Three traditions were
established concerning that in which Baríra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allah’s Messenger ﷺ said, “Al-Wala’”(1) is for the one who manumits.” Once Allah’s Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said, “Don’t I see the pot containing meat?” They said, “Yes, but that meat was given to Baríra in charity (by someone), and you do not eat what is given in charity.” The Prophet ﷺ said, “That meat is a charity for her, but for us it is a present.” (See H. 5430)

(15) CHAPTER. A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted).


5281. Narrated Ibn ‘Abbás ﷺ: That was Mughíth, the slave of Bani so-and-so, i.e., Baríra’s husband - as if I am now looking at him following her (Baríra) along the streets of Al-Madína.

(1) (H. 5279) Wala’: See the glossary.
5282. Narrated Ibn ‘Abbās: Barira’s husband was a black slave called Mughith, the slave of Bani so-and-so - as if I am seeing him now, walking behind her along the streets of Al-Madina.

5283. Narrated Ibn ‘Abbās: Barira’s husband was a slave called Mughith - as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet ﷺ said to ‘Abbās, “O ‘Abbās! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?” The Prophet ﷺ then said to Barira, “Why don’t you return to him?” She said, “O Allah’s Messenger! Do you order me to do so?” He said, “No, I only intercede for him.” She said, “I am not in need of him.”

(16) CHAPTER. The intercession of the Prophet ﷺ for Barira’s husband.

5284. Narrated Al-Aswad: ‘Āishah said: intended to buy Barira, but her masters stipulated that her *Wala’*(1) would be for them. ‘Āishah mentioned that to the Prophet ﷺ who said (to ‘Āishah), “Buy and manumit her, for *Al-Wala’* is for the one

(1) (H. 5284) *Wala’*: See the glossary.
who manumits.” Once some meat was brought to the Prophet ﷺ and it was said, “This meat was given in charity to Barira.” The Prophet ﷺ said, “It is an object of charity for Barira and a present for us.”

Narrated Ádam: Shu’ba related the same Hadith and added: Barira was given the option regarding her husband. (See H. 5430)

(18) CHAPTER. The Statement of Alláh ﷻ: “Do not marry Al-Mushrikât (idolatresses) till they believe (i.e. worship Alláh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress) even though she pleases you.” (V.2:221)

5285. Narrated Nãfi’: Whenever Ibn ‘Umar was asked about marrying a Christian lady or a Jewess, he would say: “Alláh has made it unlawful for the believers to marry Al-Mushrikât (ladies who ascribe partners in worship to Alláh), and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Alláh, than that a lady should say that Jesus is her Lord although he is just a slave from the slaves of Alláh”.

(19) CHAPTER. Marrying Al-Mushrikât (pagan ladies) who had embraced Islám; and their ‘Idda.

5286. Narrated Ibn ‘Abbás رضي الله عنهما: Al-Mushrikin(1) were of two kinds as regards their relationship to the Prophet ﷺ and the believers. Some of them were those with whom the Prophet ﷺ was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet ﷺ

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(1) (H. 5286) Al-Mushrikín: polytheists, pagans, idolaters, and disbelievers in the Oneness of Alláh and in His Messenger Muhammad ﷺ.
had a treaty, and neither did the Prophet fight them, nor did they fight him. If a lady from the first group of Al-Mushrikün emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about Al-Mushrikün involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such Al-Mushrikün as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to Al-Mushrikün).

5287. Narrated Ibn 'Abbás: Qariba, the daughter of Abi Umaiyya, was the wife of 'Umar bin Al-Khattāb. 'Umar divorced her and then Mu'āwiya bin Abi Sufyān married her. Similarly, Umm Al-Ḥakam, the daughter of Abi Sufyān was the wife of 'Īyād bin Ghanm Al-Fihri. He divorced her and then 'Abdullāh bin 'Uthmān Ath-Thaqafi married her.

(20) CHAPTER. (What) if an idolatress (Al-Mushrikah) or a Christian woman becomes a Muslim while she is the wife of a Dhimmī (i.e., a non-Muslim under the protection of a Muslim government), or a Mushrik at war with the Muslims?

Ibn 'Abbās said: If a Christian
woman embraces Islam before her husband by a short while, she will by no means remain as his wife legally.

‘Atâ was asked about a woman from Al-Mushrikûn who had a treaty with the Muslims: She embraced Islam, and during her ‘Idda, her husband embraced Islam too? Could he retain her as his wife? ‘Atâ said: No, unless she is willing to re-marry him with a new marriage and a new Mahr.

Mujahîd said: If the husband embraces Islam during the ‘Idda (of his wife), he can marry her.

And Allah ûmûlân said:

“They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them.” (V.60:10)

Al-Hasan and Qatâda said regarding a Magian couple who embraced Islam: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to become a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife.

Ibn Juraij said: I asked ‘Atâ, “If a Mushrikah comes to the Muslims (i.e., embraces Islam), will the husband be compensated for losing her as is indicated by the Statement of Allah:

‘But give the disbelievers that (amount of money) which they have spent (as their Mahr)?’” (V.60:10)

‘Atâ replied, “No, for this was valid only between the Prophet ﷺ and those Al-Mushrikûn who made a treaty with him.” And Mujahîd said: All this was valid in a treaty between the Prophet ﷺ and the Quraysh.

5288. Narrated ‘Aishah, the wife of the Prophet ﷺ: Whenever believing women came to the Prophet ﷺ as emigrants, he used to test them in accordance with the Order of Allah ûmûlân.
“O you who believe! When believing women come to you as emigrants, examine them…” (V.60:10)

So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those conditions and confessed that with their tongues, Allâh’s Messenger would say to them, “Go, I have accepted your Bai’a (pledge) (for Islam).” ‘Aishah added: By Allâh, the hand of Allâh’s Messenger never touched the hand of any woman, but he only used to take their Bai’a (pledge) orally. By Allâh, Allâh’s Messenger did not take the Bai’a (pledge) of the women except in accordance with what Allâh had ordered him. When he accepted their Bai’a (pledge) he would say to them, “I have accepted your Bai’a (pledge).” (See H.2713)

(21) CHAPTER. The Statement of Allâh’s Messenger: “Those who take an oath, not to have sexual relations with their wives, must wait four months.” (V.2:226)

5289. Narrated Anas bin Mâlik: Allâh’s Messenger took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, “O Allâh’s Messenger! You took an oath to abstain
from your wives for one month." He said, "The month is of twenty-nine days."

5290. Narrated Nāfi': Ibn 'Umar used to say about Al-Ilā' which Allāh Almighty defined (in the Qur'ān), "If the period of Ilā expires, then he has either to retain his wife in a handsome manner or to divorce her as Allāh Almighty has ordered."

5291. Ibn 'Umar added: "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmān, 'Alī, Abū Ad-Dardā', 'Āishah and twelve other Companions of the Prophet."

(22) CHAPTER. What are the regulations concerning the property and the family of a lost person?

Ibn Al-Musaiyah said: If a person is lost from a file in a battle, his wife should wait for one year (before she re-maries). Ibn Mas'ūd bought a slave-girl and searched for her owner for one year (in order to give her price) but he could not find him for he was lost. So Ibn Mas'ūd started giving one or two Dirhams (to poor people), and said, "O Allāh! Accept this (alms) on behalf of such-and-such person; and if he returns, the reward for this giving

(1) (H. 5290) Ilā' means the oath taken by a husband that he would not approach his wife for a certain period.
will come to me, and I shall pay that person the price of the slave-girl.” Ibn Mas‘ūd further said: “You should do so with a Luqata (something found).” Ibn ‘Abbās narrated similarly.

Az-Zuhri said regarding a captive whose place (of stay) is known: His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person.

5292. Narrated Yazīd, the Maulā of Munba‘īth: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, “You should take it, because it is for you, or for your brother, or for the wolf.” Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), “You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it.” And then the Prophet ﷺ was asked about a Luqata (money found by somebody). He said, “Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property.”
(23) CHAPTER. Az-Zihār.\(^{1}\)

And the Statement of Allāh:

"Indeed Allāh has heard the statement of her (Khula bint Tha’laba) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aus bin Aṣ-Ṣāmit)... (up to)... and for him who is unable to do so, he should feed sixty of the poor." (V.58:1-4)

Narrated Mālik that he asked Ibn Shihāb about Az-Zihār of a slave. He said, "It is like Az-Zihār of a free man." Mālik said: The fasting of a slave (in the above case) is two months.

And Al-Ḥasan bin Al-Ḥurr said: Az-Zihār of a free man or a slave towards a free lady or a slave lady is the same.

‘Ikrima said: If someone declares Zihār towards his slave girl, it has no significance, for Zihār is only valid in cases involving actual wives.

(24) CHAPTER. Using gestures to express the decision of divorcing and other matters.

Narrated Ibn ‘Umar: The Prophet ﷺ said, "Allāh will not punish (people) because of the tears they shed (over the dead) but He will punish (them) because of this," pointing to his tongue.

Ka‘b bin Mālik said: The Prophet ﷺ gestured to me with his hand, ordering me to take half (my due).

Asmā’ said: Once the Prophet ﷺ offered the eclipse Salāt (prayer). I asked ‘Āishah while she was offering the Salāt (prayer),

\(^{1}\) (Ch. 23) Az-Zihār is the saying of a husband to his wife, “You are to me like the back of my mother,” i.e., “you are unlawful for me to approach.”
“What is the matter with the people?” She pointed towards the sun with her head. I asked, “Is there a sign?” She nodded, agreeing.

Anas said: The Prophet signalled to Bakr with his hand to lead the Salāt (prayer).

Ibn ‘Abbās said: The Prophet waved his hand, indicating that there was no harm (in a certain matter).

Abū Qatādā said: The Prophet said (to his Companions) regarding hunting by a Muḥrīm, “Did anyone of you (while in the state of Ḥijāb) order him (a non-Muḥrīm) to attack the game, or did anyone of you point at it (to draw his attention)?” They said, “No.” On that the Prophet said: “Then eat of it.”(1)

5293. Narrated Ibn ‘Abbās: Allāh’s Messenger performed the Tawāf (around the Ka’bah) while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said “Allāhu Akbar.”

(Zainab said: The Prophet said, “An opening has been made in the wall of Gog and Magog like this and this,” forming the number 90 (with his thumb and index finger).

5294. Narrated Abū Hurairah: Abū Qāsim (the Prophet) said, “There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a Ṣalāt (prayer) and

(1) (Chap. 24) This is part of a story where a non-Muḥrīm had hunted game, and those who were in the state of Ḥijāb hesitated to eat thereof, so the Prophet asked them whether they had participated in its hunting with a word or a gesture. When they denied that, he allowed them to eat of it.
invoking Allâh for some good at that very moment, Allâh will grant him his request.”
(The subnarrator placed the top of his finger on the palm of the other hand between the middle finger and the little one). (See H.935)

5295. Narrated Anas bin Malik: During the lifetime of Allâh’s Messenger, a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relatives brought her to the Prophet while she was in her last breaths, and she was unable to speak. Allâh’s Messenger asked her, “Who has hit you? So-and-so?”

5296. Narrated Ibn ‘Umar: I heard the Prophet saying, “Al-Fitnah (trial or affliction) will emerge from here,” pointing towards the East.

5297. Narrated ‘Abdullâh bin Abî Aufâ: We were with Allâh’s Messenger on a journey, and when the sun set, he said to a
man, “Get down and prepare a drink of Sawiq for me.” The man said, “O Allah’s Messenger! Will you wait till it is evening?” Allah’s Messenger again said, “Get down and prepare a drink of Sawiq.” The man said, “O Allah’s Messenger! Will you wait till it is evening, for it is still daytime.” The Prophet again said, “Get down and prepare a drink of Sawiq.” So the third time the man got down and prepared a drink of Sawiq for him. Allah’s Messenger drank thereof and pointed with his hand towards the East, saying, “When you see the night falling from this side, then a fasting person should break his fast.” (See H. 1941)

5298. Narrated ‘Abdullãh bin Mas‘îd: The Prophet said, “The call (or the Adhan) of Bilal should not stop you from taking the Sahûr-meals, for Bilâl calls (or pronounces the Adhan) so that the one who is offering the night prayer should take a rest, and it does not indicate the daybreak or dawn.” The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

5299. Narrated Abû Hurairah: Allah’s Messenger said, “The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast up to the neck. When the generous person spends, the iron cloak enlarges and...
spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending, every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet pointed with his hand towards his throat.

(25) CHAPTER. Al-Li‘án. (1)

The Statement of Allah:

“And for those who accuse their wives... (up to) ...if he (her husband) speaks the truth.”

(V.24:6-9)

If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, then he is like the one who can speak, for the Prophet has permitted the use of gestures in performing the orders prescribed by Allah. That is the saying of some people of Hijáz and some learned men.

And Allah said:

“Then she (Mary) pointed to him (Jesus). They said, ‘How can we talk to one who is a child in the cradle?’” (V.19:29)

And Ad-Dahhák said: ‘Illà-Ramzâ’ means ‘only with signals’.

Some scholars said: Neither a legal prescribed punishment, nor Li‘án (are permissible to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that;

(1) (Ch. 25) See the glossary.
similarly, divorce cannot be given except through speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do Li‘ān.

Ash-Sha’bī and Qatada said: If someone says, “You are divorced,” and points with his fingers, his gesture is enough to bring about the divorce.

Ibrāhim said: If a dumb person writes a divorce with his hand, it becomes valid.

And Ḥamād said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient.

5300.Narrated Anas bin Mālik: Allah’s Messenger ﷺ said, “Shall I tell you of the best families among the Ansār?” They (the people) said, “Yes, O Allah’s Messenger! The Prophet ﷺ said, “The best are Banū An-Najjār, and after them are Banū ‘Abd Al-Allah, and after them are Banū Al-Harith bin Al-Khazraj, and after them are Banū Sa‘īda.” The Prophet ﷺ then moved his hand by closing his fingers and then opening them like one throwing something, and then said, “Anyhow, there is good in all the families of the Ansār.”

5301. Narrated Sahl bin Sa‘d As-Sā’i‘dī, a Companion of Allah’s Messenger ﷺ: Allah’s Messenger ﷺ, holding out his middle and index fingers, said, “My advent and the Hour’s are like this (or like these),” namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.
5302. Narrated Ibn ‘Umar: The Prophet (holding out his ten fingers thrice) said, “The month is thus and thus and thus,” namely thirty days. Then (holding out his ten fingers twice and then nine fingers) he said, “It may be thus and thus and thus,” namely twenty-nine days. He meant once thirty days and once twenty-nine days.

5303. Narrated Abū Mas‘ūd: The Prophet (holding out his hand towards Yemen and said twice, “Faith is there,” and then pointed towards the East, and said, “Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, from where comes out the two sides of the head of Satan, namely, the tribes of Rabi‘a and Muḍar.”

5304. Narrated Sahl: Allāh’s Messenger (holding out his middle and index fingers and separating them).

(26) CHAPTER. If a husband hints that he suspects his paternity to a child.

5305. Narrated Abū Hurairah: A man came to the Prophet (holding out his ten fingers) and said, “O Allāh’s Messenger! A black child has been
born for me.” The Prophet asked him, “Have you got camels?” The man said, “Yes.” The Prophet asked him, “What colour are they?” The man replied, “Red.” The Prophet said, “Is there a grey one among them?” The man replied, “Yes.” The Prophet said, “Whence comes that?” He said, “May be it is because of heredity.” The Prophet said, “May be your (latest) son has this colour because of heredity.”

(27) CHAPTER. Commanding those who are involved in a case of Li‘ân⁴ to take the oath (of Li‘ân).

5306.Narrated ‘Abdullah: An Ansârî man accused his wife (of committing illegal sexual intercourse). The Prophet made both of them take the oath of Li‘ân, and separated them from each other (by divorce).

(28) CHAPTER. The man should start the process of Li‘ân.

5307. Narrated Ibn ‘Abbâs: Hilâl bin Umaiya accused his wife of illegal sexual intercourse and came to the Prophet to bear witness (against her), (taking the oath of Li‘ân). The Prophet was saying, “Allâh knows that either of you is a liar. Will anyone of you repent (to Allâh)?” Then the lady got up and gave her witness.

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(1) (Chap. 27) Li‘ân: See the glossary.
5308. Narrated Sahl bin Sa‘d As-Sa‘idi: ‘Uwaimir b. Al‘Ajlân came to ‘Asim bin Adî Al-Ansâri and said to him, “O ‘Asim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O ‘Asim, ask about this on my behalf.” ‘Asim asked Allâh’s Messenger ﷺ about it. Allâh’s Messenger ﷺ disliked that question and considered it disgraceful. What ‘Aim heard from Allâh’s Messenger ﷺ was hard on him. When ‘Aim returned to his family, ‘Uwaimir came to him and said, “O ‘Asim! What did Allâh’s Messenger ﷺ say to you?” ‘Asim said to ‘Uwaimir, “You never bring me any good. Allâh’s Messenger ﷺ disliked the problem which I asked him about.” ‘Uwaimir said, “By Allah, I will not give up this matter until I ask the Prophet ﷺ about it.” So ‘Uwaimir proceeded till he came to Allâh’s Messenger ﷺ in the midst of people, and said, “O Allâh’s Messenger! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?” Allâh’s Messenger ﷺ said, “Allâh has revealed some decree as regards you and your wife’s case. Go and bring her.” So they carried out the process of Li‘ân while I was present among the people with Allâh’s Messenger ﷺ. When they had finished their Li‘ân, ‘Uwaimir said, “O Allâh’s Messenger! If I should now keep her with me as a wife, then I have told a lie.” So he divorced her thrice prior to being ordered by Allâh’s Messenger ﷺ. (Ibn Shihab said: So divorce was the tradition for all those who were involved in a case of Li‘ân).
5309. Narrated Ibn Juraij: Ibn Shihāb informed me about Liʿān and the tradition related to it, referring to the narration of Sahl bin Saʿd, the brother of Banu Saʿida. He said, “An Ansārī man came to Allah’s Messenger and said, ‘O Allah’s Messenger! If a man saw another man with his wife, should he kill him, or what should he do?’” So Allah revealed concerning his affair what is mentioned in the Qur’an about the affair of those involved in a case of Liʿān.

The Prophet said, ‘Allah has given His Verdict regarding you and your wife. So they carried out Liʿān in the mosque while I was present there. When they had finished, the man said, ‘O Allah’s Messenger! If I should now keep her with me as a wife then I have told a lie about her.’ Then he divorced her thrice without being ordered by Allah’s Messenger, when they had finished the Liʿān process. So he divorced her in front of the Prophet.” Ibn Shihāb added, “After their case, it became a tradition that a couple involved in a case of Liʿān should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother’s name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property, the share Allah had prescribed for

(1) (Chap. 30) Liʿān: See the glossary.
him.” Ibn Shihäb said that Sahl bin Sa‘d As-Sa‘‘idi said that the Prophet ﷺ said (in the above narration), “If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth.” Then she delivered it in the shape one would dislike (as it proved her guilty).

(31) CHAPTER. The statement of the Prophet ﷺ: “If I were to stone any person to death without witnesses.”

5310.Narrated Al-Qasim bin Muhammad: Ibn ‘Abbás  ﷺ said, “Once Li‘ân was mentioned before the Prophet ﷺ whereupon ‘Aṣim bin Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. ‘Aṣim said, ‘I have not been put to task except for my statement (about Li‘ân).’ ‘Aṣim took the man to the Prophet ﷺ and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet ﷺ invoked, saying, ‘O Allah! Reveal the truth.’ So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet ﷺ then made them carry out Li‘ân.” Then a man from that gathering asked Ibn ‘Abbás, “Was she the...
same lady regarding which the Prophet had said, 'If I were to stone to death someone without witness, I would have stoned this lady?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour."

(32) CHAPTER. The Mahr in the case of Li‘ān.

5311. Narrated Sa‘īd bin Jubair: I asked Ibn ‘Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn ‘Umar said, "The Prophet separated (by divorce) the couple of Bani Al-Ajlān, and said (to them), ‘Allāh knows that one of you two is a liar; so will one of you repent?’ But both of them refused. He again said, ‘Allāh knows that one of you two is a liar; so will one of you repent?’ But both of them refused. So he separated them by divorce." [Ayyūb, a sub-narrator said: ‘Amr bin Dinār said to me, “There is something else in this Hadith which you have not mentioned. It goes thus: The man said, ‘What about my money (i.e. the Mahr that I have given to my wife)?’ It was said, ‘You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back.’"]
(33) CHAPTER. The saying of the Imam (ruler) to those who are involved in a case of Li‘ān: “Surely one of you two is a liar; so will one of you repent (to Allah)?”

5312. Narrated Sa‘īd bin Jubair: I asked Ibn ‘Umar about those who were involved in a case of Li‘ān. He said, “The Prophet said to those who were involved in a case of Li‘ān, ‘Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced). The man said, ‘What about my property (Mahr)?’ The Prophet said, ‘You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back’.” Sufyān, a subnarrator said: I learned the Hadith from ‘Amr.

Narrated Ayyūb: I heard Sa‘īd bin Jubair saying, “I asked Ibn ‘Umar, ‘If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Li‘ān (what will happen)?’ Ibn ‘Umar set two of his fingers apart. (Sufyān set his index finger and middle finger apart.) Ibn ‘Umar said, ‘The Prophet separated the couple of Bani Al‘-Ajlān by divorce and said thrice: Allah knows that one of you two is a liar; so will one of you repent (to Allah)?’”

(34) CHAPTER. The separation (divorce) between those who are involved in a case of Li‘ān.

5313. Narrated Ibn ‘Umar: Allah’s Messenger separated (divorced) the wife from her husband who accused her
for an illegal sexual intercourse, and made them take the oath of Li‘ān.

5314. Narrated Ibn ‘Umar: The Prophet made an Ansār man and his wife carry out Li‘ān, and then separated them by divorce.

(35) CHAPTER. The child is to be given to the lady (accused by her husband for an illegal sexual intercourse).

5315. Narrated Ibn ‘Umar: The Prophet made a man and his wife carry out Li‘ān, and the husband repudiated her child. So the Prophet got them separated (by divorce) and decided that the child belonged to the mother only.

(36) CHAPTER. The statement of the Imām: “O Allāh! Reveal the truth.”

5316. Narrated Ibn ‘Abbās: Those involved in a case of Li‘ān were mentioned before Allāh’s Messenger ‘Āśim bin Adi said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that ‘Āśim said, “I have not been put to task except for what I have said (about Li‘ān).” ‘Āśim took the man to Allāh’s Messenger and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and...
curly hair. Allah’s Messenger said, “O Allah! Reveal the truth.” Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah’s Messenger ordered them to carry out Li‘ān. A man from that gathering said to Ibn ‘Abbās, “Was she the same lady regarding whom Allah’s Messenger said, ‘If I were to stone to death someone without witnesses, I would have stoned this lady?’” Ibn ‘Abbās said, “No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour.”

(37) CHAPTER. If a person divorces his wife thrice and she marries another man after the completion of her ‘Iddah but the second husband does not consummate his marriage with her.

5317. Narrated ‘Āishah: Rif‘a‘a Al-Qurāzī married a lady and then divorced her whereupon she married another man. She came to the Prophet and said that her new husband did not approach her, and that he was completely impotent. The Prophet said (to her), “No (you cannot re-marry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you.”
(38) CHAPTER. “And those of your women as have passed the age of monthly courses, for them the Iddah (prescribed period), if you have doubt, (about their periods)...” (V.65:4)

Mujahid said: If you have any doubt whether they still have monthly courses or not. The period of ‘Idda for those ladies who have reached the menopause, or have never menstruated, is three months.

(39) CHAPTER. “For those who are pregnant (whether they are divorced or their husbands are dead) their ‘Idda (period) is until they laydown their burdens.” (V.65:4)

5318. Narrated Umm Salama, the wife of the Prophet ﷺ: A lady from Bani Aslam, called Subai'ah, became a widow while she was pregnant. Abu As-Sanabîl bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, “By Allah, I cannot marry him unless I have completed one of the two prescribed periods.” About ten days later (after giving birth to her child), she went to the Prophet ﷺ and he said (to her), “You can marry now.”
5319. Narrated 'Ubaidullah bin 'Abdullah that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet had given her the verdict. She said, "The Prophet gave me his verdict that after I gave birth, I could marry."

5320. Narrated Al-Miswar bin Makhrama: Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to re-marry, and the Prophet gave her permission, and she got married.

(40) CHAPTER. The Statement of Allâh ﷺ:

"And divorced women shall wait (as regards their marriage) for three menstrual periods." (V.2:228)

Ibrâhim said regarding such a woman as married during the period of 'Idda and had three monthly courses while with him (her second husband). She is regarded as divorced from her first husband.

(41) CHAPTER. The story of Fâtima bint Qais.
And the Statement of Allāh (O Lord):

And fear Allāh your Lord (O Muslims), and turn them not out of their (husband’s) homes...” (V.65:1)

5321, 5322. Narrated Qāsim bin Muḥammad and Sulaymān bin Yaṣār that Yaḥya bin Saʿīd bin Al-ʿĀṣ divorced the daughter of ‘Abdur-Rahmān bin Al-Ḥakam. ‘Abdur-Rahmān took her to his house. On that ‘Aishah sent a message to Marwān bin Al-Ḥakam who was the ruler of Al-Madīna, saying, “Fear Allāh, and urge (your brother) to return her to her house.” Marwān (in Sulaymān’s version) said, “‘Abdur-Rahmān bin Al-Ḥakam did not obey me (or had a convincing argument).” (In Al-Qāsim’s version) Marwān said, “Have you not heard of the case of Fāṭima bint Qais?” ‘Aishah said, “The case of Fāṭima bint Qais is not in your favour.” Marwān bin Al-Ḥakam said to ‘Aishah, “The reason that made Fāṭima bint Qais go to her father’s house is just applicable to the daughter of ‘Abdur-Rahmān.”

5323, 5324. Narrated Al-Qāsim: ‘Aishah said, “What is wrong with Fāṭima? Why doesn’t she fear Allāh?” by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).
5325, 5326. Narrated Qasim: ‘Urwa said to ‘Aishah, the daughter of Al-Ḥakam? Her husband divorced her irrevocably and she left (her husband’s house).’ ‘Aishah said, “What a bad thing she has done!” ‘Urwa said (to ‘Aishah), “Haven’t you heard the statement of Fāṭima?” ‘Aishah replied, “It is not in her favour to mention.” ‘Urwa added, ‘Aishah reproached (Fāṭima) severely and said, “Fāṭima was in a lonely place, and she was prone to danger, so the Prophet  allowed her (to go out of her husband’s house).”(1)

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband’s house or that she may abuse her husband’s family (she has the right to leave her husband’s house).

5327, 5328. Narrated ‘Urwa: ‘Aishah disapproved of what Fāṭima used to say.”(2)

(43) CHAPTER. The Statement of Allāh

(1) (H. 5325) Fāṭima was divorced and came to the Prophet  and said, “My husband has divorced me twice, and I am afraid that somebody may attack me in my house.” The Prophet  allowed her to move to her parent’s house.

(2) (H. 5327) See Hadith 5323.
“And it is not lawful for them to conceal what Allah has created in their wombs.”
(V.2:228)
(It means) the menses or pregnancy.

5329. Narrated ‘Aishah: When Allah’s Messenger decided to leave Makkah after the Hajj, he saw Safiyya, sad and standing at the entrance of her tent. He said to her, “Aqra! (or) Hailqa! You will detain us. Did you perform Tawaf-al-Ifada on the day of Nahr? She said, “Yes.” He said, “Then you can depart.”

(44) CHAPTER. “And their husbands have the better right to take them (divorced ladies) back,” (V.2:228) during the period of the ‘Idda. And how will a person retain his wife he has divorced once or twice?
And His Statement:
“...do not prevent them...” (V.2:232)

5330. Narrated Al-Hasan: Maquil gave his sister in marriage and later her husband divorced her once.

5331. Narrated Al-Hasan: The sister of Maquil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the ‘Idda expired. Then he demanded for her hand in marriage, but Maquil got angry out of pride and haughtiness and said, “He kept away from her when he could still retain her, and now he demands her hand again?” So Maquil disagreed to re-marry her to him.
Then Allah revealed:
"When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands...."

(V.2:232)

So the Prophet ﷺ sent for Ma'quil and recited to him (Allah's Order) and consequently Ma'quil gave up his pride and haughtiness and yielded to Allah's Order.

5332. Narrated Nafi': Ibn 'Umar bin Al-Khattab رضي الله عنه divorced his wife during her menses. Allah's Messenger ﷺ ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever 'Abdullah (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn 'Umar further said, "Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so."

(45) CHAPTER. To take back one's wife (if she is divorced) while in her menses.

5333. Narrated Yūnus bin Jubair: Ibn 'Umar divorced his wife while she was having her menses. 'Umar asked the Prophet ﷺ who said, "Order him (your son) to take her back, and then divorced her before her period of
the ‘Idda has elapsed.’ I asked Ibn Umar, ‘Will that divorce (during the menses) be counted?’ He replied, ‘If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?’ [See Ḥadīth No.5252].

(46) CHAPTER. A widow should mourn for four months and ten days.

And Az-Zuhri said: I think that a widowed girl should not put perfume, for she has to observe the period of the ‘Idda.

Narrated Ḥumaid bin Nāfi’: Zainab bint Abū Salama told me these (following) three narrations:

5334. Zainab said: I went to Umm Ḥabiba, the wife of the Prophet ﷺ, when her father, Abū Sufyān bin Ḥarb had died. Umm Ḥabiba asked for a perfume which contained yellow scent (Khalīq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, ‘By Allah, I am not in need of perfume, but I have heard Allāh’s Messenger ﷺ saying, ‘It is not lawful for a lady who believes in Allāh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days’.”
5335. Zainab further said: I went to Zainab bint Ja’sh when her brother died. She asked for perfume, and used some of it and said, “By Allah, I am not in need of perfume. But I have heard Allah’s Messenger ✅ saying on the pulpit, ‘It is not lawful for a lady who believes in Allah and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.’”

5336. Zainab further said: I heard my mother, Umm Salama saying that a woman came to Allah’s Messenger ✅ and said, “O Allah’s Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eyes?” Allah’s Messenger ✅ replied, “No,” twice or thrice. (Every time she repeated her question) he said, “No.” Then Allah’s Messenger ✅ added, “It is just a matter of four months and ten days. In the Pre-Islamic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed.”

5337. Humaid said: I said to Zainab, “What does throwing a globe of dung when one year had elapsed mean?” Zainab said, “When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she would rub her skin (body) would scarcely survive. Only then she would come out of her
room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever the scent she liked or the other.”

(47) CHAPTER. Can a mourning lady use kohl?

5338. Narrated Umm Salama: A woman was bereaved of her husband and her relatives worried about her eyes (which were inflamed from a disease). They came to Allâh’s Messenger and asked him to allow them to treat her eyes with kohl, but he said, “She should not apply kohl to her eyes. (In the Pre-Islamic Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed.”

5339. Narrated Umm Ḥabība: The Prophet said, “It is not lawful for a Muslim woman who believes in Allâh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days.”

5340. Narrated Umm ‘Atiyā: We were forbidden to mourn for more than three days except for a husband.
(48) CHAPTER. *Qust* (incense) may be used by a mourning lady after being cleaned from her menses.

5341. Narrated Umm ‘Atiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume ourselves, nor wear dyed clothes, except a garment of ‘*Asb* (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

(49) CHAPTER. A mourning lady can wear clothes of ‘*Asb* (a kind of Yemenese cloth that is very coarse).

5342. Narrated Umm ‘Atiyya: The Prophet said, “It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of ‘*Asb*.”

5343. Umm ‘Atiyya added: The Prophet said, “She should not use perfume except...”
when she becomes clean from her menses whereupon she can use Qust and Azfar (two kinds of incense).”

(50) *CHAPTER.* “And those of you who die, and leave behind wives.. (up to) .. and Allah is Well-Acquainted with what you do.” (V.2:234)

5344. Narrated Mujãhid: (regarding the Verse). “And those of you who die and leave wives behind…”(1)

That was the period of the ‘Idda which the widow was obliged to spend in the house of the late husband.

Then Allah revealed:

“And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out, but if they leave, there is no sin on you for what they do of themselves, provided it is honourable (e.g. lawful marriage).” (V.2:240)

Mujãhid said: Allah has ordered that a widow has the right to stay for seven months and twenty days with her husband’s relatives through her husband’s will and testament so that she will complete the period of one year (of ‘Idda). But the widow has the right to stay that extra period or go out of her husband’s house as is indicated by the Statement of Allah:

“...without turning them out, but if they (wives) leave, there is no sin on you,...” (V.2:240)

— (1) (H. 5344) They shall wait concerning themselves, four months and ten days. (V.2:234)
Ibn ‘Abbās said: The above Verse has abrogated (cancelled) the order of spending the period of the ‘Iddah at her late husband’s house, and so she could spend her period of the ‘Iddah wherever she likes. And Allāh says: “Without turning them out…”

‘Aṭā said: If she would, she could spend her period of the ‘Iddah at her husband’s house, and live there according to her (husband’s) will and testament, and if she would, she could go out (of her husband’s house) as Allāh says:

“There is no sin on you for what they do of themselves.” (V.2:240)

‘Aṭā added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was abrogated (cancelled), and she could spend her period of the ‘Iddah wherever she would like, and she was no longer entitled to be provided with residence by her husband’s family.

5345. Narrated Zainab bint Umm Salama: When Umm Ḥabiba bint Abī Sufyān was informed of her father’s death, she asked for perfume and rubbed it over her arms and said, “I am not in need of perfume, but I have heard the Prophet saying, ‘It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days’.”

(51) CHAPTER. What is said regarding the earnings of a prostitute and the illegal wedding.
Al-Hasan (Al-Baṣrī) said: If a person mistakenly marries a lady from the forbidden degrees of consanguinity (i.e. Mahrum) they should be separated with divorce, and she would keep what she has taken of the Mahr. And she would not be entitled to take anything else. Later on Al-Hasan said: She would be entitled to take her full Mahr. (See H. 2237)

5346. Narrated Abū Masʿūd: The Prophet prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution. (See H.2237)

5347. Narrated Abū Juhaifa: The Prophet cursed the lady who practises tattooing and the one who gets herself tattooed, and one who eats (takes) Ribā (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures. (See H. 2086 and 2238)

5348. Narrated Abū Hurairah: The Prophet forbade taking the earnings of a slave-girl by prostitution.

(52) CHAPTER. (What is said regarding) the Mahr of the lady whose husband entered upon her to consummate his marriage. And does, just entering upon one's bride, and staying with her in seclusion mean the same as the consummation of marriage. And

(1) (H. 5347) Ribā: See the glossary.
(what) if a man divorced his wife before entering upon her and before consummating his marriage with her.

5349. Narrated Sa‘īd bin Jubair: I said to Ibn ‘Umar, “If a man accuses his wife of illegal sexual intercourse (what is the judgement)?” He said, “Allāh’s Prophet ﷺ separated the couple of Bāni ‘Ajlān (when the husband accused his wife for an illegal sexual intercourse). The Prophet ﷺ said, ‘Allāh knows that one of you two is a liar; so will one of you repent?’ But they refused. He then again said, ‘Allāh knows that one of you two is a liar; so will one of you repent?’ But they refused, whereupon he separated them by divorce.” Ayyūb (a subnarrator) said: ‘Arur bin Dinar said to me, “In the narration there is something which I do not see you mentioning, i.e. the husband said, “What about my money (Mahr)?” The Prophet ﷺ said, “You are not entitled to take back your money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back.”

(53) CHAPTER. The gift given by a husband to a divorced lady for whom Mahr has not been fixed, by virtue of the Statement of Allāh ﷺ:

“There is no sin on you if you divorce women while yet you have not touched (had sexual relation with) them nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage) (up to) All-Seer of what you do.”

(V.2:236,237)

And Allāh also said:

“And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on Al-Muttaqūn(1)

(1) (Chap. 53) Al-Muttaqūn means pious and righteous persons who fear Allāh much=
(the pious). Thus Allāh makes clear His Ayāt (laws) to you in order that you may understand”. (V.2:241,242)

The Prophet ﷺ did not mention that the gift should be given to the lady whom her husband divorced after they had been involved in a case of Li‘ān.

5350. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said to those who were involved in a case of Li‘ān, “Your accounts are with Allāh. One of you two is a liar. You (husband) have right on her (wife).” The husband said, “My money, O Allāh’s Messenger!” The Prophet ﷺ said, “You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back.”

= (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
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(1) CHAPTER. And the superiority of providing for one's family.

And the Statement of Allāh

"And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allāh make clear to you His laws in order that you may give thought in (to) this worldly life and the Hereafter."

(V.2:219,220)

And Al-Ḥasan said: “Al-'Afwā” means the surplus (i.e. beyond your needs).

5351. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, “When a Muslim spends something on his family intending to receive Allāh’s reward, it is regarded as Ṣaʿada (act of charity) for him.”


5353. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “The one who looks after a widow or a poor person is like a Mujāhid (warrior) who fights for Allāh’s Cause, or like him who performs Ṣalāt (prayers) all the night and observes Saum
5354. Narrated Sa’d: The Prophet visited me at Makkah while I was ill. I said (to him), “I have property; May I bequeath all my property in Allah’s Cause?” He said, “No.” I said, “Half of it”? He said, “No.” I said, “One-third of it”? He said, “One-third (is alright), yet it is still too much, for you’d better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa (act of charity) for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allah may let you recover, so that some people may benefit by you and others be harmed by you.”

5355. Narrated Abú Hurairah: The Prophet said, “The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependants. A wife says, ‘You should either provide me with food or divorce me.’ A slave says, ‘Give me food and enjoy my service.’ A son says, ‘Give me food; to whom do you leave me?’” The people said, “O Abú Hurairah! Did you hear that from Allâh’s Messenger?” He said, “No, it is from my ownself.”
5356. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

(3) CHAPTER. To provide one's family with food sufficient for one year in advance. And how one should spend on his dependants.

5357. Narrated ‘Umar: The Prophet ﷺ used to sell the dates of the garden of Bani An-Nadir and store food for his family that would cover their needs for a whole year.

5358. Narrated Mālik bin Aus bin Al-Ḥadathān: Once I set out to visit ‘Umar (bin Al-Khaṭṭāb). (While I was sitting there with him) his gatekeeper, Yarťā’, came and said, “Uthmān, ‘Abdur-Rahmān (bin ‘Auf), Az-Zubair and Sa’d (bin Abi Waqqās) are
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seeking permission (to meet you).” ‘Umar said, “Yes.” So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to ‘Umar, “Shall I admit ‘Ali and ‘Abbās?” ‘Umar said, “Yes.” He admitted them and when they entered, they greeted and sat down. ‘Abbās said, “O Chief of the believers! Judge between me and this (‘Ali).” The group, ‘Uthmān and his companions said, “O Chief of the believers! Judge between them and relieve one from the other.” ‘Umar said, “Wait! I beseech you by Allāh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allāh’s Messenger said, ‘Our (Messenger’s) property will not be inherited and whatever we leave is ‘Sadaqa (to be given in charity).’ And by that Allāh’s Messenger meant himself?” The group said, “He did say so.” ‘Umar then turned towards ‘Ali and ‘Abbās and said, “I beseech you both by Allāh, do you know that Allāh’s Messenger said that?” They said, “Yes.” ‘Umar said, “Now, let me talk to you about this matter. Allāh favoured His Messenger with something of this property (war booty) which He did not give to anybody else. And Allāh said:

And what Allāh gave as booty (Fai’) to His Messenger (Muhammad) from them for which you made no expedition with either cavalry or camelry… Allāh is Able to do all things.’ (V. 59:6)

“So this property was especially granted to Allāh’s Messenger. But by Allāh he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allāh’s Messenger used to provide his family with their yearly needs, and whatever remained, he would spend
where Allâh’s Property (the revenues of Zakât) used to be spent. Allâh’s Messenger ﷺ kept on acting like this throughout his lifetime. Now I beseech you by Allâh, do you know that?” They said, “Yes.” Then ‘Umar said to ‘Ali and ‘Abbâs, “I beseech you by Allâh, do you both know that?” They said, “Yes.” ‘Umar added, “When Allâh had taken His Messenger ﷺ unto Him, Abû Bakr said, ‘I am the successor of Allâh’s Messenger ﷺ.’ So he took charge of that property and did with it the same what Allâh’s Messenger ﷺ used to do, and both of you knew all about it then.” Then ‘Umar turned towards ‘Ali and ‘Abbâs and said, “You both claim that Abû Bakr was so-and-so! But Allâh knows that he was honest, sincere, pious and right (in that matter). Then Allâh caused Abû Bakr to die, and I said, ‘I am the successor of Allâh’s Messenger ﷺ and Abû Bakr.’ So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allâh’s Messenger ﷺ and Abû Bakr used to do. Later both of you (‘Ali and ‘Abbâs) came to me with the same claim and the same problem. (O ‘Abbâs!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (‘Ali) came to me demanding his wife’s share from (the inheritance of) her father. So I said to you, ‘If you wish I will hand over this property to you, on condition that you both promise me before Allâh that you will manage it in the same way as Allâh’s Messenger ﷺ and Abû Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.’ So you both said, ‘Hand over this property to us on this condition.’ And on this condition I handed it over to you. I beseech you by Allâh, did I hand it over to
them on that condition?” The group said, “Yes.” ‘Umar then faced ‘Ali and ‘Abbās and said, “I beseech you both by Allāh, did I hand it over to you both on that condition?” They both said, “Yes.” ‘Umar added, “Do you want me now to give a decision other than that? By Him Whose Permission (Order) both the heaven and the earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf.” (See H. 3094)

(4) CHAPTER. The expenditure of a woman whose husband is away from her, and the expenditure of her child.

5359.Narrated ‘Āishah: Hind bint ‘Uthba came and said, “O Allāh’s Messenger! Abū Sufyān is a miser so is it sinful of me to feed our children from his property?” Allāh’s Messenger said, “No except if you take for your needs what is just and reasonable.”

5360. Narrated Abū Hurairah: The Prophet said, “If the wife gives of her
husband's property (something in charity) without his permission, he will get half the reward."

(5) CHAPTER. "The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling... (up to)... Allâh is All-Seer of what you do". (V.2:233)

And Allâh also said:

"And the bearing of him (the child) and the weaning of him is (a period of) 30 months."

(V.46:15)

And Allâh said:

"But if you make difficulties for one another, then some other woman may give suck for him (the child's father). Let the rich man spend according to his means and the man whose resources are restricted... (up to)... after hardship, ease." (V.65:6,7)

Az-Zuhri said: Allâh has forbidden that a (divorced) mother should hurt her child by saying, "I am not going to suckle it," for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allâh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no sin on them if both parents willingly agree to have their child suckled by some other woman; and there is no sin on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation.
5361. Narrated ‘Ali: Fāṭima bint Abī Talib came to the Prophet asking for a servant. He said, “May I inform you of something better than that? When you go to bed, recite ‘Subhān Allāh’ thirty-three times, ‘Alhamdulillāh’ thirty-three times, and ‘Allāhu Akbar’ thirty-four times.” ‘Ali added, “I have never failed to recite it ever since.” Somebody asked, “Even on the night of the battle of ‘Siffin’?” He said, “No, even on the night of the battle of ‘Siffin’.”

5362. Narrated ‘Ali: Fāṭima went to the Prophet complaining about her sufferings and hurts from the stone hand mill on her hands. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to ‘A’īshah. When the Prophet came, ‘A’īshah informed him about that. ‘Ali added: So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, “Stay where you are.” Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, “Shall I direct you to something better than what you have requested? When you go to bed say ‘Subhān Allāh’ thirty-three times, ‘Alhamdulillāh’ thirty-three times, and ‘Allāhu Akbar’ thirty-four times, for that is better for you than a servant.”
(8) CHAPTER. A man’s serving his family.

5363. Narrated Al-Aswad bin Yazíd: I asked ‘Aishah, رضيّ الله عنها, “What did the Prophet ﷺ use to do at home?” She said, “He used to work for his family, and when he heard the Adhàn [call for the Salât (prayer)], he would go out.”

(9) CHAPTER. If a man does not provide for his family, then the wife can take of his wealth what is sufficient for her needs and the needs of her children and the amount should be just and reasonable.

5364. Narrated ‘Aishah, رضيّ الله عنها: Hind bint ‘Utba said, “O Allâh’s Messenger! Abû Sufyân is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?” The Prophet ﷺ said, “Take what is sufficient for you and your children, and the amount should be just and reasonable.”
(10) CHAPTER. A woman should take care of the wealth of her husband, and also of what he gives her for expenditures.

5365. Narrated Abū Hurairah: Allah’s Messenger said, “The best women who ride the camels, are the women of Quraish.” (Another narrator said) The Prophet said, “The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband’s property.” (See H. 3434)

(11) CHAPTER. Providing one’s wife with clothes reasonably.

5366. Narrated ‘Ali: The Prophet gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

(12) CHAPTER. A lady should help her husband in looking after his children.

5367. Narrated Jābir bin ‘Abdullāh: My father died and left seven or nine girls and I married a matron. Allāh’s Messenger said to me, “O Jābir! Have you married?” I said, “Yes.” He said, “A virgin or a matron?” I replied, “A matron.” He said, “Why not a virgin, so that you might play with her and she with you, and you might...
amuse her and she amuse you.” I said, “Abdullh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them.” On that he said, “May Allâh bless you,” or “That is good.”

(13) CHAPTER. The expenditure of a poor man on his family.

5368. Narrated Abû Hurairah: A man came to the Prophet and said, “I am ruined!” The Prophet said, “Why?” He said, “I had sexual intercourse with my wife while fasting (in the month of Ramadân).” The Prophet said to him, “Manumit a slave (as expiation).” He replied, “I cannot afford that.” The Prophet said, “Then fast for two successive months.” He said, “I cannot.” The Prophet said, “Then feed sixty poor persons.” He said, “I have nothing to do that.” In the meantime a basket full of dates was brought to the Prophet. He said, “Where is the questioner?” The man said, “I am here.” The Prophet said to him, “Give this (basket of dates) in charity (as expiation).” He said, “O Allâh’s Messenger! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between the two mountains (of Al-Madina) poorer than us.” The Prophet smiled till his premolar teeth became visible. He then said, “Then, you take it.” (See H. 1936)
(14) CHAPTER. (The Statement of Allāh:) “And on the (father’s) heir is incumbent the like of that (which was incumbent on the father)” (V.2:233)

“And is a woman chargeable with any thing thereof? And Allāh said:
“Allāh puts forward (another) example of two men, one of them dumb…” (V.16: 76)

5369.Narrated Umm Salama: I said, “0 Allāh’s Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?” The Prophet ﷺ said, “Yes, you will be rewarded for that which you will spend on them.”

5370. Narrated ‘Āishah bint ‘Utba said, “0 Allah’s Messenger! Abū Sufyān is a miser. Is there any harm if I take of his property what will cover me and my children’s needs?” The Prophet ﷺ said, “Take (according to your needs) in a reasonable manner.”

(15) CHAPTER. The statement of the Prophet ﷺ: “If one dies leaving debts to be repaid or dependants to be taken care of, it is for me (to pay the debts and look after the needy dependants).”
5371. Narrated Abū Hurairah: A dead man in debt used to be brought to Allah's Messenger, who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts, the Prophet would offer the funeral Salāt (prayer) for him; otherwise he would say to the Muslims (present there), "Offer the funeral Salāt (prayer) for your friend"; but when Allah (enriched) the Prophet by making him victorious (in his Holy-expeditions), he said, "I am closer to the believers than themselves, so, if one of the believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs."

16 (16) CHAPTER. Freed female slaves or any other women can be wet nurses.

5372. Narrated Umm Ḥabība, the wife of the Prophet: I said, "O Allah's Messenger! Will you marry my sister, the daughter of Abū Sufyān." The Prophet said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Messenger! We have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters."

Narrated 'Urwa: Thuwaiba had been a slave-girl whom Abū Lahab had emancipated.
فَوَأَلَّهُ لَا تُؤْمَنْ زِيَادٌ فِي حُجْرِي
ما خَلَثَ لِي، إِنَّها ابْنُي أَخِي مِنْ
الرِّضَاةَةِ، ارْضَعْتُهُ وَأَبَا سَلَمَةَ نُورُيَّةِ،
فَلا تَغْرَضُونَ عَلَيّ بِنَايَكُنَّ وَلَا
أَخَوَانِيّنَّ؟
وَقَالَ شُعْيَبُ عِنْ الزَّهْرِيٍّ، قَالَ
غُرَّةُ: نُورُيَّةُ أَعْتَفَّاهَا أَبُو أُلْهِبِ.
[رَجَعُ: ٥٠١]
70 - THE BOOK OF FOODS [MEALS]:

(1) CHAPTER. Statement of Allāh

“[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Eat of the lawful things that We have provided you with...” (V.2:172)

And His Statement:

“[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Spend of the good things which you have (legally) earned.” (V.2:267)

And His Statement:

“[O (you) Messengers!] Eat of the At-Tayyibat [all kinds of Halal (lawful) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products fats, vegetables, fruits etc.)] and do righteous deeds. Verily, I am Well-Acquainted with what you do.” (V.23:51)

Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, “Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom).”

5373. Narrated Abū Hurairah

The family of Muḥammad ﷺ did not eat their fill for three successive days till he died.

5374. Narrated Abū Hurairah

Once while I was in a state of fatigue (because of severe hunger), I met ʿUmar
bin Al-Khaṭṭāb, so I asked him to recite a Verse from Allāh’s Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allāh’s Messenger ﷺ standing by my head. He said, “O Abū Hurairah!” I replied, “Labbaik, O Allāh’s Messenger, and Sa’daik!” Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, “Drink more, O Abū Hirr!” So I drank again, whereupon he again said, “Drink more.” So I drank more till my belly became full and looked like a bowl. Afterwards I met ‘Umar and mentioned to him what had happened to me, and said to him, “Somebody, who had more right than you, 0 ‘Umar, took over the case. By Allāh, I asked you to recite a Verse to me while I knew it better than you.” On that ‘Umar said to me, “By Allāh, if I admitted and entertained you, it would have been dearer to me than having nice red camels.”

(2) CHAPTER. One should mention the Name of Allāh on starting to eat, and one should eat with his right hand.

5376. Narrated ‘Umar bin Abī Salama: I was a boy under the care of Allāh’s Messenger ﷺ and my hand used to go around the dish while eating. So Allāh’s Messenger ﷺ said to me, ‘O boy! Mention the Name of Allāh and eat with your right hand, and eat of the dish what is nearer to you.” Since then I have applied those instructions while eating.
(3) CHAPTER. To eat of the dish what is nearer to you.

Anas said: The Prophet said, “Mention the Name of Allah when you start eating, and every man should eat of the dish what is nearer to him”.

5377. Narrated ‘Umar bin Abi Salama who was the son of Umm Salama, the wife of the Prophet: Once I ate a meal with Allah’s Messenger, and I was eating from all sides of the dish. So Allah’s Messenger said to me, “Eat of the dish what is nearer to you.”

5378. Narrated Wahb bin Ka‘b An Nu‘aim: A meal was brought to Allah’s Messenger while his stepson ‘Umar bin Abi Salama was with him. Allah’s Messenger said to him, “Mention the Name of Allah and eat of the dish what is nearer to you.”

(4) CHAPTER. Eating from around the dish while taking one’s meal with someone else if he knows that his companion does not dislike that.

5379. Narrated Anas bin Malik: A tailor invited Allah’s Messenger to a
meal which he had prepared. I went along with Allāh’s Messenger ∥ and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. ‘Umar bin Abī Salama said: The Prophet ∥ said to me, “Eat with your right hand.”

(5) CHAPTER. To eat with one’s right hand, and to start with the right side in doing other things, etc.

5380. Narrated ‘Āishah رضي الله عنها : The Prophet ∥ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet ∥ used to do so in all his affairs.)

(6) CHAPTER. Whoever ate till he was satisfied.

5381. Narrated Anas bin Malik رضي الله عنه : Abū Talha said to Umm Sulaim, “I have heard the voice of Allāh’s Messenger ∥ which was feeble, and I think that he is hungry. Have you got something (to eat)?” She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allāh’s Messenger ∥. I went with that, and found
Allāh’s Messengerﷺ in the mosque with some people. I stood up near them, and Allāh’s Messengerﷺ asked me, “Have you been sent by Abū Talḥa?” I said, “Yes.” He asked, “With some food (for us)?” I said, “Yes.” Then Allāh’s Messengerﷺ said to all those who were with him, “Get up!” He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abū Talḥa. Abū Talḥa then said, “O Umm Sulaim! Allāh’s Messengerﷺ has arrived along with the people, and we do not have food enough to feed them all.” She said, “Allāh and His Messenger know better.” So Abū Talḥa went out till he met Allāh’s Messengerﷺ. Then Abū Talḥa and Allāh’s Messengerﷺ came and entered the house. Allāh’s Messengerﷺ said, “Umm Sulaim! Bring whatever you have.” She brought that very bread. The Prophetﷺ ordered that it be crushed into small pieces, and Umm Sulaim pressed a skin of butter on it. Then Allāh’s Messengerﷺ said whatever Allāh wished him to say (to bless the food) and then added, “Admit ten (men).” So they were admitted, ate their fill and went out. The Prophetﷺ then said, “Admit ten (more).” They were admitted, ate their fill, and went out. He then again said, “Admit ten more!” They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.
5382. Narrated 'Abdur-Rahmân bin Abü Bakr: We were one hundred and thirty men sitting with the Prophet. The Prophet said, “Have anyone of you any food with him?” It happened that one man had one ܣܐ of wheat flour (or so) which was turned into dough then. After a while a tall lanky Mushrik (pagan) came, driving some sheep. The Prophet asked, “Will you sell us (a sheep), or give (it to) us as a gift?” The Mushrik (pagan) said, “No, but I will sell it.” So the Prophet bought from him a sheep which was slaughtered, and then the Prophet ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet gave to those who were present, and also kept a share for those who were absent. He then served that cooked sheep in two big trays and we all ate together our fill; yet, there remained a part of it in those two trays which I carried on the camel.

5383. Narrated 'Aishah: The Prophet died when we had satisfied our hunger with the two black things, i.e. dates and water.

(7) CHAPTER. “There is no restriction on the blind…” (V.24:61)
An-Nahd (i.e. the custom of collecting food by different persons to make one meal to be eaten by all of them together) and the gathering together by a group of persons to share a meal.

5384. Narrated Suwaid bin An-Nu'mân: We went out with Allah's Messenger ﷺ to Khaibar, and when we were at Aṣ-Ṣahbā', (Yahyā, a subnarrator said, "Aṣ-Ṣahbā' is a place at a distance of one day's journey to Khaibar")." Allah's Messenger ﷺ asked the people to bring there food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet ﷺ asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

(8) CHAPTER. Thin bread and eating at an eating table, or a dining table.

5385. Narrated Qatada: We were in the company of Anas whose baker was with him. Anas said: “The Prophet ﷺ did not eat thin bread, or a roasted sheep till he met Allāh (died).”

5386. Narrated Anas ﷺ: To the best of my knowledge, the Prophet ﷺ did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.
5387. Narrated Anas: The Prophet ﷺ halted to consummate his marriage with Ṣafiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghourt and butter were put on those sheets. Anas added: The Prophet ﷺ consummated his marriage with Ṣafiyya during a journey whereupon *Hais* (sweet dish) was served on a leather dining sheet.

5388. Narrated Wahb bin Kaisân: The people of Sham taunted ‘Abdullah bin Az-Zubair by calling him “The son of Dhaṭtun-Nīṭaqaín” (the woman who has two waist-belts). (His mother) Asmā’ said to him, “O my son! They taunt you with ‘Nīṭaqaín’. Do you know what *An-Nīṭaqaín* were? That was my waist-belt which I divided in two parts. I tied the water skin of Allâh’s Messenger ﷺ with one part, and with the other part I tied his food container.”
5389. Narrated Ibn ‘Abbās that his aunt Umm Ḥufaid bint Al-Ḥārith bin Ḥazn presented to the Prophet  butter, dried yoghurt and mastigures. The Prophet  invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet  did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet  nor would he have ordered that they be eaten.

(9) CHAPTER. As-Sawiq. (1)

5390. Narrated Suwaid bin An-Nu‘mān that while they were with the Prophet  at As-Ṣaḥbā‘ which was at a distance of one day’s journey from Khairāb, the Shalāt (prayer) became due, and the Prophet  asked the people for food but there was nothing with the people except Sawīq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) Shalāt (prayer) and we too offered the Shalāt (prayer) but the Prophet  did not perform ablution (again after eating the Sawīq).

(10) CHAPTER. The Prophet  never used to eat anything unless it was named for him so that he might know what it was.

5391. Narrated Khalīd bin Al-Walid that he went with Allāh’s Messenger  to the house of Maimūna, who was his and Ibn ‘Abbās’ aunt. He found with her a roasted mastigure which her sister Ḥufaida bint Al-Ḥārith had brought from Najd.

(1) (Ch. 9) As-Sawīq: See the glossary.
Maimūna presented the mastigur before Allah's Messenger who rarely used to eat any (unfamiliar) food unless it was described and named for him. (But that time) Allah's Messenger stretched his hand towards the (meat of the) mastigur whereupon a lady from among those who were present, said, "You should inform Allah's Messenger of what you have presented to him. O Allah's Messenger! It is the meat of a mastigur." So Allah's Messenger withdrew his hand from the meat of the mastigur. Khālid bin Al-Walid said, "O Allah's Messenger! Is this unlawful to eat?" Allah's Messenger replied, "No, but it is not found in the land of my people, so I do not like it." Khālid said, "Then I pulled the mastigur (meat) towards me and ate it while Allah's Messenger was looking at me.

(11) CHAPTER. The food of one person is sufficient for two persons.

5392. Narrated Abū Hurairah: Allah's Messenger said, "The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons."
(12) CHAPTER. A believer eats in one intestine (i.e., he is satisfied with a little food).

5393. Narrated Nāfi': Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, “O Nāfi! Don’t let this man enter my house, for I heard the Prophet saying, “A believer eats in one intestine (is satisfied with a little food), and a Kāfir (disbeliever) eats in seven intestines (eats much food).”

5394. Narrated Ibn ‘Umar: Allâh’s Messenger said, “A believer eats in one intestine (is satisfied with a little food); and a Kāfir (disbeliever) or a hypocrite eats in seven intestines (eats too much).”

5396. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (disbeliever) eats in seven intestines (eats much)."

5397. Narrated Abū Hurairah رضي الله عنه: A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet ﷺ who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir (disbeliever) eats in seven intestines (eats much)."

(13) CHAPTER. To eat while leaning (against something).

5398. Narrated Abū Juhaifa: Allah's Messenger ﷺ said, "I do not take my meals while leaning (against something)."

5399. Narrated Abū Juhaifa: While I was with the Prophet ﷺ, he said to a man who was with him, "I do not take my meals while leaning."
(14) CHAPTER. (What is said regarding roasted (meat)).
And Allah said: "He hastened to entertain them with a roasted calf."
(V.11:69)

5400. Narrated Khālid bin Al-Walid رضي الله عن

"A roasted mastigure was brought to the Prophet ﷺ who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khālid asked, "Is it unlawful to eat?" the Prophet ﷺ said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khālid started eating (it) while Allāh’s Messenger ﷺ was looking at him.

(15) CHAPTER. ‘Al-Khazira’ (a kind of dish prepared from white flour with fat).
An-Nadr said: ‘Al-Khazira’ (is prepared) from bran while ‘Al-Harira’ is prepared from milk.

5401. Narrated ‘Ītbān bin Mālik, who witnessed the Badr Battle and was from the Anṣār, that he came to the Prophet ﷺ and said, "O Allāh’s Messenger! I have lost my eyesight and I lead my people in the Ṣalāt (prayer) (as an ‘Imām). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the Ṣalāt
(prayer). O Allah's Messenger! I wish that you could come and offer Salãt (prayer) in my house so that I may take it as a praying place. The Prophet ﷺ said, “If Allah will, I will do that.” The next morning, soon after the sun had risen, Allah's Messenger ﷺ came with Abû Bakr. The Prophet ﷺ asked for the permission to enter and I admitted him. The Prophet ﷺ had not sit till he had entered the house and said to me, “Where do you like me to offer Salãt (prayer) in your house?” I pointed at a place in my house whereupon he stood and said, “Allâhu Akbar.” We lined behind him and he offered two Rak'at and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, “Where is Malik bin Ad-Dukhshun?” Another man said, “He is a hypocrite and does not love Allah and His Messenger.” The Prophet ﷺ said, “Do not say so. Haven’t you seen that he has said: Lâ ilâha illallah (none has the right to be worshipped but Allah) seeking Allah’s Countenance (i.e. for Allah’s sake only)? The man said, “Allâh and His Messenger know better, but we have always seen him mixing with hypocrites and giving them advice.” The Prophet ﷺ said, “Allâh has forbidden the (Hell) Fire for those who testify that Lâ ilâha illallah (none has the right to be worshipped but Allah) seeking Allah’s Countenance (i.e. for Allah’s sake only).” (See H. 425)
(16) CHAPTER. (What is said about) Al-Aqit (dried yoghourt). Humaid said: I heard Anas saying, “When the Prophet , married Safiyya, he gave a banquet offering dates, Aqit and butter.”

5402. Narrated Ibn ‘Abbâs: My aunt presented (roasted) mastigures, Aqit and milk to the Prophet . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet drank the milk and ate the Aqit only.

(17) CHAPTER. (What is said regarding) As-Salq (a kind of beet) and barley.

5403. Narrated Sahl bin Sa’d: We used to be happy on Fridays, for there was an old lady who used to pull out the roots of As-Salq and put it in a cooking pot with some barley. When we had finished the Salât (prayer), we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday Salât (prayer). By Allah, that meal contained no fat.
(18) CHAPTER. To seize and catch flesh with the teeth (to strip the bone of its flesh) (while eating).

5404. Narrated Ibn ‘Abbās: The Prophet ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the Ṣalāt (prayer) without performing the ablution anew.

5405. Narrated Ibn ‘Abbās: The Prophet took out a bone with meat on it from a cooking pot and ate of it, and then offered the Ṣalāt (prayer) without performing ablution anew.

(19) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

5406. Narrated Abū Qatada: We went out towards Makkah with the Prophet .

5407. Narrated Abū Qatada: Once, while I was sitting with the Companions of the Prophet at a place (station) on the road to Makkah and Allāh’s Messenger was at a place ahead of us and all the people were assuming Ḥijārām while I was not. My companions saw an onager while I was busy mending my shoes. They did not inform me of the onager but they wished that I would see
it. Suddenly I looked and saw the onager. Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them (my companions), "Give me the lash and the spear." But they said, "No, by Allah, we will not help you in any way to hunt it." I got angry, dismounted, took it (the spear and the lash), rode (the horse), chased the onager and wounded (and slaughtered) it. Then I brought it when it had died. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of *Ihram*. Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Messenger ﷺ we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of *Ihram*.

(20) CHAPTER. To cut the meat with a knife.

5408.Narrated ‘Amr bin Umaiyya that he saw the Prophet ﷺ holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the *Salāt* (prayer) whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for *Salāt* (prayer) without performing ablution again.
(21) CHAPTER. The Prophet 
never criticized any food (that was offered to him).

5409. Narrated Abü Hurairah: The Prophet 
never criticized any food (he was invited to) but he used to eat if he liked it, and leave it if he disliked it.

(22) CHAPTER. To blow (powdered) barley
(to remove the husk).

5410. Narrated Abū Ḥāzim that he asked Sahl, “Did you use white flour during the lifetime of the Prophet?” Sahl replied, “No”. Ḥāzim asked, “Did you use to sift barley flour?” He said, “No, but we used to blow off the husk (of the barley).”

(23) CHAPTER. What the Prophet 
and his Companions used to eat.

5411. Narrated Abū Hurairah: Once the Prophet distributed dates among his Companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.
5412. Narrated Sa’d: I was one of (the first) seven (who had embraced Islam) with Allah’s Messenger and we had nothing to eat then, except the leaves of or Al-Habala Al-Hubla tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

5413. Narrated Abu Hazim: I asked Sahl bin Sa’d, “Did Allah’s Messenger ever eat white flour?” Sahl said, “Allah’s Messenger never saw white flour since Allah sent him as a Messenger till He took him unto Him.” I asked, “Did the people have (use) sieves during the lifetime of Allah’s Messenger?” Sahl said, “Allah’s Messenger never saw (used) a sieve since Allah sent him as a Messenger until He took him unto Him,” I said, “How could you eat barley unsifted?” he said, “We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it.”

5414. Narrated Abu Hurairah that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, “Allah’s Messenger left this world without...
satisfying his hunger even with barley bread.”

5415. Narrated Anas bin Malik:
The Prophet never took his meals at a dining table, nor in small plates, and he never ate thin well-baked bread. (The sub-narrator asked Qatada, “Over what did they use to take their meals?” Qatada said, “On leather dining sheets.”

5416. Narrated ‘Aishah:
The family of Muhammad had not eaten bread to their satisfaction for three consecutive days since his arrival at Al-Madina till he died.

(24) CHAPTER. At-Talbina (a kind of dish prepared from flour or bran, and sometimes honey, is added).

5417. Narrated ‘Aishah, the wife of the Prophet, that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. ‘Aishah would say (to the women), “Eat of it, for I heard Allah’s Messenger saying, ‘At-Talbina soothes the heart of the patient and...”

""
relieves him from some of his sadness (by giving rest and comfort)."

(25) CHAPTER. Ath-Tharîd (a special dish prepared from meat and bread).

5418. Narrated Abû Mūsâ Al-Ash'ari: The Prophet ﷺ said, "Many men reached perfection but none among the women reached perfection except Maryam (Mary), the daughter of ‘Imrân, and Āsia, Pharaoh’s wife. And the superiority of ‘Ā’ishah رضي الله عنها to other women is like the superiority of Ath-Tharîd to other kinds of food."

5419. Narrated Anas ﷺ: The Prophet ﷺ said, "The superiority of ‘Ā’ishah رضي الله عنها to other women is like the superiority of Ath-Tharîd to other kinds of food."

5420. Narrated Anas ﷺ: I went along with the Prophet ﷺ to the house of his slave tailor. The tailor presented a dish of Tharîd to the Prophet ﷺ and resumed his work. The Prophet ﷺ started picking the pieces of gourd and I too, started picking them and putting them before him. Since then I have always loved (to eat) gourd. [See H. No. 5379].
(26) CHAPTER. A roasted sheep (and the eating of a piece of meat) from the shoulder or from the ribs.

5421. Narrated Qatada: We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, “Eat! I do not know that the Prophet had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes.”

5422. Narrated ‘Amr bin Umaiya Ad-Damri: I saw Allah’s Messenger cutting a part of the shoulder of mutton with a knife. He ate of it and then was called for Salāt (prayer) whereupon he got up and put down the knife and offered the Salāt (prayer) without performing new ablution.

(27) CHAPTER. What our predecessors used to store of food, meat, etc., in their houses and carry with them while on a journey.

‘Aishah and Asmā said: We prepared for the Prophet and Abu Bakr, provision (when they both emigrated to Al-Madina).

5423. Narrated ‘Ābis: I asked ‘Āishah, “Did the Prophet forbid eating the meat of sacrifices offered on ‘Eid-ul-Adhā for more than three days?” She said, “The Prophet did not do this except in the year when the people were hungry, so he wanted...
the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later.” She was asked, “What compelled you to do so?” She smiled and said, “The family of Muhammad ﷺ did not eat to their satisfaction white bread with meat soup for three successive days till he met Allāh.”

5424. Narrated Jābir: We used to carry the meat of the Ḥady (sacrificed animals) to Al-Madina during the lifetime of the Prophet ﷺ.

(28) CHAPTER. Al-Hais (special dish prepared from dried yoghurt, butter and dates).

5425. Narrated Anas bin Mālik: Allah’s Messenger ﷺ said to Abū Ṭalḥa, “Seek one of your boys to serve me.” Abū Ṭalḥa mounted me behind him (on his riding animal) and took me (to the Prophet ﷺ). So I used to serve Allah’s Messenger ﷺ wherever he stayed. I used to hear him saying very often, “O Allāh! I seek refuge with you from, having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and...
from being overpowered by other persons unjustly.” I kept on serving till we returned from the battle of Khair.” The Prophet then brought Safiyya bint Ḥuyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached Ṣaḥba, he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya’s wedding banquet. Then the Prophet proceeded, and when he saw the mountain of Uhud, he said, “This mountain loves us, and we love it.” When we approached Al-Madina, he said, “O Allah! I make the area between its two mountains a sanctuary as Ibrahim (Abraham) has made Makkah a sanctuary. O Allah! Bless their Mudd and Ṣa’ (special kinds of measure).”

(29) CHAPTER. Eating in a dish decorated with silver.

5426.Narrated ‘Abdur-Rahmān bin Abī Lailā: We were sitting in the company of Ḥudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, “Had I not forbidden him to do so more than once or twice?” He wanted to say, “I would not have done so,” adding, “but I heard the Prophet saying, ‘Do not wear silk or Dīhaj, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the
disbelievers in this worldly life and for us in the Hereafter.”

(30) CHAPTER. The mention of food.

5427. Narrated Abū Mūsā Al-Ash'ari: Allāh’s Messenger said, “The example of a believer who recites the Qur’ān (and acts on its orders), is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur’ān (but acts on its orders), is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur’ān (and does not act on its orders), is that of Ar-Raihan (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur’ān (nor acts on its orders), is that of a colocynth plant which has no smell and is bitter in taste.” (See Fath Al-Bari for details)

5428. Narrated Anas: The Prophet said, “The superiority of ‘Aishah to other ladies, is like the superiority of Ath-Tharīd to other kinds of food.”

5429. Narrated Abū Hurairah: The Prophet said, “Travelling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family.”
5430. Narrated Qasim bin Muhammad: Three traditions have been established because of Barira: ‘Aishah intended to buy her and set her free, but Barira’s masters said, “Her Walā’ will be for us.” ‘Aishah mentioned that to Allah’s Messenger who said, “You could accept their condition if you wished, for the Walā’ is for the one who manumits the slave.” Barira was manumitted, then she was given the choice either to stay with her husband or leave him. One day Allah’s Messenger entered ‘Aishah’s house while there was a cooking pot of food boiling on the fire. The Prophet asked for lunch, and he was presented with bread and some extra food from the homemade Udm (e.g., soup). He asked, “Don’t I see meat (being cooked)?” They said, “Yes, O Allah’s Messenger! But it is the meat that has been given to Barira in charity and she has given it to us as a present.” He said, “For Barira it is a charity, but for us it is a present.”

5431. Narrated ‘Aishah: Allah’s Messenger used to love Al-Halwa (sweet edible things) and honey.
5432. Narrated Abù Hurairah: I used to stay with Allâh’s Messenger to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur’ānic Verse for me though I knew it, so that he might take me to his house and feed me. Ja’far bin Abī Talib was very kind to the poor, and he used to take us and feed us with whatever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

(33) CHAPTER. *Ad-Dubba’* (gourd).

5433. Narrated Anas: Allâh’s Messenger went to (the house of) his slave tailor, and he was presented (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allâh’s Messenger eating it.

(34) CHAPTER. A man may take the trouble to prepare a meal for his (Muslim) brethren.
5434. Narrated Abû Mas'ûd Al-Ansârî:
There was a man called Abû Shu'âib, and he had a slave who was a butcher. He said (to his slave), “Prepare a meal to which I may invite Allah’s Messenger along with four other men.” So he invited Allah’s Messenger and four other men, but another man followed them whereupon the Prophet said, “You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him.” On that the host said, Nay! I allow him, to come in.”

Narrated Muhammad bin Ismâ’il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

(35) CHAPTER. Whoever invited a man to a meal and then went to carry on his job.

5435. Narrated Anas: I was a young boy, when I once was walking with Allah’s Messenger, he entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allah’s Messenger started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allah’s Messenger doing what he was doing.
(36) CHAPTER. Soup.

5436. Narrated Anas bin Malik

A tailor invited the Prophet to a meal which he had prepared, and I went along with the Prophet. The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

(37) CHAPTER. Cured meat.

5437. Narrated Anas: I saw the Prophet being served with soup containing gourd and cured meat. I saw him picking and eating the pieces of gourd. (See H. 5436)

5438. Narrated 'Aishah: The Prophet did not do that (i.e., forbad the storage of the meat of sacrifices of Hajj at Mina) except (he did so in the year when the people were suffering from severe hunger), so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muḥammad
did not eat wheat bread with meat or soup to their satisfaction for three successive days.

(38) CHAPTER. Whoever handed over or presented something to his companion across the dining table.

Ibn Al-Mubarak said: There is no harm in serving one another, but one should not carry food from one dining table to another.

5439. Narrated Anas bin Malik Z: A tailor invited Allah's Messenger ﷺ to a meal which he had prepared. I went with Allah's Messenger ﷺ to that meal, and the tailor served the Prophet ﷺ with barley bread and soup of gourd and cured meat. I saw Allah's Messenger ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

(39) CHAPTER. The eating of snake cucumber with fresh dates.

(40) CHAPTER.

5441 (A). Narrated Abū 'Uthmān: I was a guest of Abū Hurairah for seven days. Abū Hurairah, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night Salāt (prayer) and then awaken the other. I heard Abū Hurairah saying, “Allāh’s Messenger distributed dates among his Companions and my share was seven dates, one of which was a Hashāfa (a date which dried on the tree before it was fully ripe).

5441 (B). Narrated Abū Hurairah: The Prophet distributed dates among us, and my share was five dates, four of which were good, and one was a Hashāfa, and I found Al-Hashāfa the hardest for my teeth.

(41) CHAPTER. Fresh dates and dry dates.

And the Statement of Allāh: “And shake the trunk of the date-palm tree towards you: it will let fall fresh ripe dates upon you.” (V.19:25)

5442. 'Aisyah said, “When Allāh’s Messenger died, we had been satisfied by the two black things, i.e., dates and water.

5443. Narrated Jābir bin 'Abdullāh: There was a Jew in Al-Madīna who...
used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). Once in a year the land was not promising, for the payment of the debts. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me respite for one year, but he refused. This news reached the Prophet whereupon he said to his Companions, “Let us go and ask the Jew for respite for Jābir.” All of them came to me in my garden, and the Prophet started speaking to the Jew, but he Jew said, “O Abul-Qasim, I will not grant him respite.” When the Prophet saw the Jew’s attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, “Where is your hut, O Jābir?” I informed him, and he said, “Spread out a bed for me in it.” I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet got up for the second time amidst the palm trees loaded with fresh dates, and said, “O Jābir! Pluck dates to repay your debt.” The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, “I testify that I am the Messenger of Allah.”
(42) CHAPTER. The eating of a spadix of the palm tree.

5444.Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: While we were sitting with the Prophet ﷺ, a spadix of palm tree was brought to him. The Prophet ﷺ said, “There is a tree among the trees which is as blessed as a Muslim”. I thought that it was the date-palm tree and intended to say, “It is the date-palm tree, O Allah’s Messenger!” but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet. Then the Prophet ﷺ said, “It is the date-palm tree.”

(43) CHAPTER. Al-‘Ajwa (a special kind of date).

5445. Narrated Sa’d: Allāh’s Messenger ﷺ said, “He who eats seven ‘Ajwa dates every morning, will not be affected by poison or magic on the day he eats them.”
44) CHAPTER. To eat two dates at a time.

5446. Narrated Jabala bin Suhaime. At the time of Ibn Az-Zubair, we were struck with drought (famine) and he provided us with dates for our food. ‘Abdullah bin ‘Umar ṭi used to pass by us while we were eating, and say, “Do not eat two dates together at a time, for the Prophet ﷺ forbade the taking of two dates together at a time (in a gathering).” Ibn ‘Umar used to add, “Unless one takes the permission of one’s companions.”

45) CHAPTER. The snake cucumber.

5447. Narrated ‘Abdullāh bin Ja’ar ṭi: I saw the Prophet ﷺ eating fresh dates with snake cucumbers.

46) CHAPTER. The goodness of the date-palm tree.

5448. Narrated Ibn ‘Umar: The Prophet ﷺ said, “There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date-palm tree.”

47) CHAPTER. The taking of two kinds of fruit or two kinds of food at a time.

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(48) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns). And the sitting for the meals in batches of ten persons each.

5450. Narrated Anas ZL: My mother, Umm Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it) a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, “And those who are with me?” I returned and said, “He says, ‘And those who are with me?’” Abû Talха went out to him and said, “0 Allah’s Messenger! It is just a meal prepared by Umm Sulaim.” The Prophet entered and the food was brought to him. He said, “Let ten persons enter upon me.” Those ten entered and ate their fill. Again he said, “Let ten (more) enter upon me.” Those ten entered and ate their fill. Then he said, “Let ten (more) enter upon me.” He called forty persons in all. Then Allãh’s Messenger ate and got up. I started looking (at the food) to see if anything from it has decreased or not.
(49) CHAPTER. What is disliked as regarding the eating of garlic or other (bad smelling vegetables).

This has been narrated by Ibn 'Umar on the authority of the Prophet ﷺ.

5451. Narrated 'Abdul 'Aziz: It was said to Anas رضي الله عنه, "What did you hear the Prophet ﷺ saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

5452. Narrated Jābir bin 'Abdullâh رضي الله عنه: Prophet ﷺ said, "Whoever has eaten garlic or onion(1) should keep away from us (or should keep away from our mosque)." (See H. 854)

(50) CHAPTER. Al-Kabâth, i.e., the leaves of Al-Arâk.

5453. Narrated Jâbir bin 'Abdullâh رضي الله عنه: We were with Allah's Messenger ﷺ collecting Al-Kabâth at Mar–Az–Zahrân. The Prophet ﷺ said, "Collect the black ones, for they are better." Somebody said, "(O Allah's Messenger!) Have you ever shepherded sheep?" He said, "There has been no Prophet but has shepherded them (sheep)."

(1) (H. 5452) It is said that if garlic or onions are uncooked.
(51) CHAPTER. To rinse the mouth after taking meals.

5454. Narrated Suwaid bin An Nu‘mân: We went out with Allâh’s Messenger  to Khaibar, and when we reached As-Sâhba’, the Prophet  asked for food, and he was offered nothing but Sawîq. We ate, and then Allâh’s Messenger  stood up for the Salât (prayer), (after) he had rinsed his mouth with water; and we too had, rinsed our mouths.

5455. Narrated Suwaid: We went out with Allâh’s Messenger  to Khaibar, and when we reached As-Sâhba’, which (Yahyâ says) is one day’s journey from Khaibar, the Prophet  asked for food, and he was offered nothing but Sawîq which we chewed and ate. Then the Prophet  asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again.

(52) CHAPTER. To lick and suck the fingers before cleaning them with a handkerchief.

5456. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet  said, “When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else.”

(53) CHAPTER. The handkerchief.
5457. Narrated Sa‘īd bin Al-Ḥārith that he asked Jābir bin ‘Abdullāh about performing ablution after taking a cooked meal. He replied, “It is not essential,” and added, “We never used to get such kind of food during the lifetime of the Prophet except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the Salāt (prayer) thereafter without performing new ablution.”

(54) CHAPTER. What one should say after finishing one’s meal.

5458. Narrated Abū Umāma: Whenever the dining sheet of the Prophet was taken away (i.e., whenever he finished his meal), he used to say: “Al-ḥamdu lillahi kathirān tayyiban mubārakan fihi, ghairat makfī wa lā muwada‘ wa lā mustaghna ‘anhu Rabbanā.” (1)

5459. Narrated Abū Umāma: Whenever the Prophet finished his meals (or when his dining sheet was taken away), he used to say, “All the praises and thanks be to Allah Who has satisfied our needs and quenched our thirst. Your favour cannot be compensated or denied.” Once he said, “All the praises and thanks be to You, O our Lord! Your favour cannot be compensated, nor can be left, nor can be

(1) (H. 5458) All the praises and thanks be to Allah! Much good and blessed praise! O our Lord. We cannot compensate Your Favour, nor can leave it, nor can dispense with it.
(55) CHAPTER. To eat with one's servant.  

5460. Narrated Abû Hurairah: The Prophet said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

(56) CHAPTER. A person who thanks Allah after taking his meals is similar (in reward) to a person who shows patience while fasting.  

Abû Hurairah narrated the above statement on the authority of the Prophet.

(57) CHAPTER. A man is invited to a meal, whereupon he says, "May this (person) come with me too?"

Anas said: When you visit a Muslim who is not suspicious, then eat of his food and drink of his drink.

5461. Narrated Abû Mas'ûd Al-Ansârî: There was an Ansârî man nicknamed, Abû Shu'aib, who had a slave who was a butcher. He came to the Prophet while he was sitting with his Companions and noticed the signs of hunger on the face of the Prophet. So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet said, "O Abû Shu'aib! Another man has followed us. If you wish, you may invite him; and if you
wish, you may refuse him." Abū Shu'aib said, "No, I will admit him."

(58) CHAPTER. If supper or dinner is served then one should not hurry to finish it [when the time for Salāt (prayer) is due].

5462. Narrated 'Amr bin Umaiyya that he saw Allah's Messenger ﷺ cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for Salāt (prayer), he put it down and the knife with which he was cutting it. Then he stood up and offered the Salāt (prayer) without performing new ablution.

5463. Narrated Anas bin Mālik: The Prophet ﷺ said, "If supper is served and the Iqāma for prayer is proclaimed, start with your supper first."

5464. Narrated Nāfi': Once Ibn 'Umar رضي الله عنهما was taking his supper while he was listening to the recitation of (the Qur'ān by) the Imām.
5465. Narrated 'Aishah: The Prophet said, "If the Iqama for Salat (prayer) is proclaimed and supper is served, take your supper first."

(59) CHAPTER. The Statement of Allah (v.33:53)

5466. Narrated Anas: I know (about) Al-Hijab (the order of veiling of women) more than anybody else. Ubayy bin Ka'b used to ask me about it. Allâh's Messenger became the bridegroom of Zainab bint Jahsh whom he married at Al-Madina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Allâh's Messenger remained sitting, and some people remained sitting with him after the other guests had left. Then Allâh's Messenger got up and went away, and I too, followed him till he reached the door of 'Aishah's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aishah's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him, and the Verse regarding the order for (veiling of women) Hijab was revealed. (See H. 4791)
(1) CHAPTER. The naming of a newly born child the day it is born, and Al-'Aqīqa for it has not (yet) been offered, and its Tahnik  

5467. Narrated Abū Mūsā: A son was born to me and I took him to the Prophet who named him Ibrahin, did Tahnik for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added: That was Abū Mūsā's eldest son.)

5468. Narrated 'Āishah: A boy was brought to the Prophet to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine.

5469. Narrated Asmā' bint Abū Bakr: I conceived 'Abdullāh bin Az-Zubair at Makkah and went out (of Makkah) while I was about to give birth. I came to Al-Madīna and encamped at Qubā', and gave birth at Qubā'. Then I brought the child to Allāh's Messenger and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allāh's Messenger. Then he did its Tahnik with a date.

(1) (Book 71) Al-'Aqīqa: Aqīqa is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh (two sheep for a male child and one sheep for the female child).

(2) (Chap. 1) Tahnik is the process of chewing some sweet food (e.g., dates or honey) and inserting it into the baby's mouth and rubbing its chin to train it to eat, and pronouncing Adhān in the ear of a baby, and giving name to the child.
date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring.

5470. Narrated Anas bin Malik:
Abū Talha had a child who was sick. The child died, when Abu Talha had gone out. When Abū Talha returned home, he asked, “How does my son fare?” Umm Sulaim (his wife) replied, “He is quieter than he has ever been.” Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), “Bury the child (as he’s dead).” Next morning Abū Talha came to Allah’s Messenger ﷺ and told him about that. The Prophet ﷺ said (to him), “Did you sleep with your wife last night?” Abū Talha said, “Yes”. The Prophet ﷺ said, “0 Allah! Bestow your blessing on them as regards that night of theirs.” Then (later on) Umm Sulaim gave birth to a boy. Abū Talha told me to take care of the child till he was taken to the Prophet ﷺ. Abū Talha took the child to the Prophet ﷺ and Umm Sulaiha sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. They replied, “Yes, a few dates”. The Prophet ﷺ took a date, chewed it, took some of it out of his mouth, put it into the child’s mouth and did Tahnik for him with that, and named him ‘Abdullah.
2) CHAPTER. To remove what harms the boy, by offering Al-‘Aqiqah.

5471. Narrated Salman bin ‘Amir Ad-Dabbi, the Prophet ﷺ said, ‘Aqiqah is to be offered for a (newly born) boy.

5472. Narrated Salman bin ‘Amir Ad-Dabbi: I heard Allah’s Messenger ﷺ saying, “‘Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.” [Note: It has been quoted in Faith Al-Bari that the majority of the religious scholars agrees to the Hadith reported in Sahih At-Tirmidhi that the Prophet ﷺ was asked about ‘Aqiqah and he ordered two sheep for a boy and one sheep for a girl and that is his Sunna (legal way of ‘Aqiqah).
Narrated Habib bin Ash-Shahid: Ibn Sirin told me to al-Hasan from whom he had heard the narration of ‘Al-Aqīqa. I asked him and he said, “From Samura bin Jundab.”

(3) CHAPTER. Al-Fara’.

5473. Narrated Abu Hurairah: The Prophet  said, “Neither Fara’ nor ‘Atira (is permissible)”. Al-Fara’ was the first offspring (of camels or sheep) which Al-Mushrikūn used to offer (as a sacrifice) to their idols. And Al-‘Atira was (a sheep which used to be slaughtered) during the month of Rajab.

(4) CHAPTER. Al-‘Atira.

5474. Narrated Abu Hurairah: The Prophet  said, “Neither Fara’ nor ‘Atira (is permissible)” Al-Fara’ was the first offspring (they got of camels or sheep) which they (Mushrikūn) used to offer (as a sacrifice) to their idols. ‘Atira was (a sheep which used to be slaughtered) during the month of Rajab.

(1) (Chap. 3) Al-Fara’ may mean one of three things: (a) The first offspring of camels or sheep which the people of the pre-Islamic era used to offer to their idols. (b) A sacrifice which they used to offer when one’s camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.

(2) (Chap. 4) Al-‘Atira was a sacrifice which Al-Mushrikūn used to offer to their idols during the month of Rajab.
(1) CHAPTER. The mentioning of Allah’s Name while hunting.

And Allah’s Statement:

“Forbidden to you (for food) are dead animals (cattle - beast not slaughtered)...(up to)... so fear them not, but fear Me.”

(V.5:3)

And the Statement of Allâh:

“O you who believe! Allâh will certainly make a trial of you with something in (the matters of) the game.”

(V.5:94)

And the Statement of Allâh:

“Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein)...(up to)...so fear them not but fear Me.”

(V.5:1-3)

Ibn ‘Abbâs, giving the meaning of some of the words of the Verses, said: Al-Munkhaniqa is the animal killed by choking; Al-Mauqûdah is the one killed by beating with a piece of wood; Al-Mutaraddiya is the one that dies by falling down a mountain; An-Nâtîha is a sheep killed by goring of horns. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allâh’s Name) and eat it.

5475. Narrated ŠAdi bin Hátim:

I asked the Prophet ﷺ about the game killed by a Mi’rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, “If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death.” I asked him about the game killed by a trained hound. He said, “If the hound catches the
game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh’s Name on (sending) your hound only, but you have not mentioned it on some other hound.”

(2) CHAPTER. The game killed by the Mi'râd.

Ibn 'Umar said about the animal killed with a Bunduqa (a ball of clay thrown through a hollow stick or some other thing): It is like an animal beaten to death with a piece of wood (i.e. unlawful). Sâlim, Al-Qâsim, Mujâhid, Ibrâhim and Al-Hasan disliked the eating of the game killed with Al-Bunduqa.

Al-Hasan disliked shooting the game with Bunduqa in towns and villages, but saw no harm in using it in other places.

5476. Narrated 'Adî bin Hâtm Zî: I asked Allâh’s Messenger about Al-Mi'râd. He said, “If you hit the game with its sharp edge, eat it, but if Al-Mi'râd hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful).” I asked, “If I let loose my trained hound after a game?” He said, “If you let loose your trained hound after a game, and mention the Name of Allâh, then you can eat.” I said, “If the hound eats of the game?” He said, “Then you should not eat of it, for the hound has hunted the game for itself and not for you.” I said, “Sometimes I send my hound and then I find some other hound with it?” He said, “Don’t eat the game, as you have mentioned the Name of Allâh on your hound only and not on the other.”
CHAPTER. The game killed by the broad side of *Al-Mi‘rād*. (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting).

5477. Narrated ‘Adī bin Ḥātim: I said, “O Allah’s Messenger! We let loose our trained hounds after a game?” He said, “Eat what they hunt for you.” I said, “Even if they killed (the game)?” He replied, “Even if they killed (the game).” I said, “We also hit (the game) with *Al-Mi‘rād*?” He said, “Eat of the game which *Al-Mi‘rād* kills by piercing its body, but do not eat of the game which is killed by the broad side of *Al-Mi‘rād*.”

CHAPTER. About hunting with a bow…

Al-Hasan and Ibrāhīm said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body. Ibrāhīm said: If you hit the neck or the middle (part of the body) of the game, eat of it.

Al-A‘māsh said: Zaid said, “A man from ‘Abdullah’s family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest.”

5478. Narrated Abū Tha‘labā Al-Khushani: I said, “O Allah’s Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game
and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?"

He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allah’s Name, eat of it, and if you hunt something with your trained hound after mentioning Allah’s Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

(5) CHAPTER. Al-Khadhf (throwing stones with the middle finger and the thumb) and Al-Bunduqa (a ball of clay thrown through a hollow stick or the like).

5479. Narrated ‘Abdullah bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah’s Messenger has forbidden throwing stones, or he used to dislike it." ‘Abdullah added: "Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards ‘Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah’s Messenger has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."
(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

5480. Narrated Ibn 'Umar: The Prophet said, “Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirāt from his good deeds.”

5481. Narrated 'Abdullāh bin 'Umar: I heard the Prophet saying, “Whoever keeps a dog which is neither for hunting, nor for guarding livestock, will get a daily deduction of two Qirāt from the reward (for his good deeds).”

5482. Narrated 'Abdullāh bin 'Umar: Allāh’s Messenger said, “If someone keeps a dog neither for guarding livestock, nor for hunting, will get a daily deduction of two Qirāt from his good deeds.”
(7) CHAPTER. If a hound eats (of the game). And the Statement of Allāh:

"They ask you (O Muḥammad) what is lawful for them (as food). Say: 'Lawful unto you are At-Tayyibat [all kinds of Halāl (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you, but mention Allāh's Name upon it and fear Allāh. Verily Allāh is Swift in Reckoning.' " (V.5:4).

Ibn ‘Abbās said: If the hound eats of the game, that game is spoilt, for the hound has caught it for itself.

And Allāh says: "Training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you." (V.5:4) so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn ‘Umar disliked that (i.e., to eat of the game of which a hound has eaten).

‘Atā said: If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

5483. Narrated ‘Adī bin Ḥātim: I asked Allāh's Messenger ﷺ, “We hunt with the help of these hounds.” He said, “If you let loose your trained hounds after a game, and mention the Name of Allāh, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it.”
(8) CHAPTER. If the hunter hits a game but does not catch it till two or three days have passed.

5484. Narrated 'Adī bin Ḥātim: The Prophet ﷺ said, “If you let loose your hound after a game and mention Allāh’s Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allāh’s Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later, and it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it.”

5485. Narrated 'Adī bin Ḥātim that he asked the Prophet ﷺ, “If a hunter throws an arrow at the game and after tracing it for two or three days, he finds it dead but still bearing his arrow (can he eat of it)?” The Prophet ﷺ replied, “He can eat if he wishes.”

(9) CHAPTER. If somebody finds another hound with the game (besides his hound).

5486. Narrated 'Adī bin Ḥātim: I said, “O Allāh’s Messenger! I let loose my hound after a game and mention Allāh’s Name on sending it.” The Prophet ﷺ said, “If you let loose your hound after a game and
you mention Allâh’s Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself.” I said, “Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game.” He said, “You must not eat of it because you have not mentioned the Name of Allâh except on sending your own hound, and you did not mention it on the other hound.” Then I asked him about the game hunted with a Mi’râd (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, “If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you should not eat of it, for then it is like an animal beaten to death with a piece of wood.”

(10) CHAPTER. What have been said about hunting.

5487. Narrated ‘Adî bin Hâtim: “I asked Allâh’s Messenger (ﷺ), ‘We hunt with these hounds.’ He said, ‘If you send your trained hounds after a game and mention Allâh’s Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game.”

5488. Narrated Abû Tha’laba Al-Khushani: I came to Allâh’s Messenger (ﷺ)
and said, "O Allah’s Messenger! We are living in the land of the people of the Scripture (Jews and Christians) and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that.” He said, “As for your saying that you are living in the land of the people of the Scripture (Jews and Christians) and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allah’s Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah’s Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it”

5489. Narrated Anas bin Malik:
We provoked a rabbit at Mar Az-Zahrān till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Ṭalḥa. He sent both its legs to the Prophet ﷺ who accepted them.
5490.Narrated Abū Qatāda that once he was with Allāh’s Messenger (on the way to Makkah). When he had covered some of the way to Makkah, he and some companions of his, who were in the state of Ḥiṣar, remained behind the Prophet, while Abū Qatāda himself was not in the state of Ḥiṣar. Abū Qatāda, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allāh’s Messenger ate of it, but some others refused to eat. When they met Allāh’s Messenger they asked him about that. He said, “It was a meal given to you by Allāh.”

5491. Narrated Abū Qatāda (the same Ḥadīth above, but he added): The Prophet asked, “Is there any of its meat left with you?”

(11) CHAPTER. To hunt on mountains.

5492. Narrated Abū Qatāda: I was with the Prophet (on a journey) between Makkah and Al-Madīna and all of them, (i.e. the Prophet and his companions) were in the state of Ḥiṣar, while I was not in
that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, “What is that?” They said, “We do not know.” I said, “It is an onager.”

They said, “It is what you have seen.” I had left my whip, so I said to them, “Hand to me my whip.” They said, “We will not help you in that (in hunting the onager)”. I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, “Come on, carry it!” But they said, “We will not even touch it.” At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), “I will ask the Prophet about it (on your behalf)”. When I met the Prophet, I told him the whole story. He said to me, “Has anything of it been left with you?” I said, “Yes.” He said, “Eat, for it is a meal Allâh has offered to you.”

(12) CHAPTER. The Statement of Allâh ﷺ:

“Lawful to you is (the pursuit of) water-game and its use for food... for the benefit of yourselves.”... (V.5:96)

‘Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).
Abū Bakr said: Floating fish is lawful to eat.

Ibn 'Abbās said: The seafood means the dead fish except what you regard as unclean. Jews do not eat Al-Jirī (a kind of fish having no scales), but we eat it.

Shūrāī, a Companion of the Prophet said: Every sea animal is regarded as slaughtered.

But ‘Aṭā’ said: As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said: I said to ‘Aṭā’ “Is water-game fished in rivers and swamps regarded as sea-game?” He said, “Yes”. Then he recited:

“This (the one) fresh, pleasant to drink and that (the other), saltish and bitter. And from them both you eat, fresh tender meat (fish)...” (V.35:12)

Al-Ḥasan rode on a saddle made of shark-skin.

Ash-Sha‘bī said: If my family would eat frogs, I would provide them with frogs to eat. Al-Ḥasan does not see any harm in eating tortoises.

Ibn ‘Abbās said: Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardā’ said about Al-Murī: The fish and the sun render the wine lawful.¹

5493. Narrated Jābir: We went out in a campaign and the army was called ‘The Army of Al-Khabat’, and Abū ‘Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called Al-‘Anbar, the like of which had never been seen. We ate of it for half a month, and then Abū ‘Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

¹ (Chap. 12) Al-Murī is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.
5494. Narrated Jābir: The Prophet sent us as an army unit of three hundred warriors under the command of Abū 'Ubaida to ambush a caravan of the Qurāish. But we were struck with such severe hunger that we ate the Ḳhaṭāt (desert bushes), so our army was called the Army of Ḳhaṭāt. Then the sea threw a huge fish called Ḳānbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abū 'Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abū 'Ubaida forbade him to do so.

(13) CHAPTER. The eating of locusts.

5495. Narrated Ibn Abī Aufā: We participated with the Prophet in six or seven Ghazawāt, and we used to eat locusts with him.

(14) CHAPTER. The utensils of Magians and (the eating of) dead flesh.

5496. Narrated Abū Tha'laba Al-Khuṣnānī: I came to the Prophet and
said, “O Allah’s Messenger! We are living in the land of the people of the Scripture (Jews and Christians), and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound.” The Prophet ﷺ said, “As for your saying that you are in the land of the people of the Scripture (Jews and Christians), you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah’s Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah’s Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it.”

5497. Narrated Salama bin Al-Akwa’: In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet ﷺ said, “For what have you made these fires?” They said, “For cooking the meat of domestic donkeys.” He said, “Throw away what is in the cooking pots and break the pots. A man from the people got up and said, “Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?” The Prophet ﷺ said, “Yes, you can do either.”
(15) CHAPTER. Mentioning Allâh’s Name on slaughtering an animal, and whoever does not mention Allâh’s Name intentionally (while slaughtering).

Ibn ‘Abbâs said: Whoever forgets to mention Allâh’s Name while slaughtering, there is no harm in it. And Allâh said:

“Eat not (O believers) of that meat on which Allâh’s Name has not been pronounced (at the time of slaughtering of that animal) for sure it is a Fisq (sin and disobedience of Allâh)”. (V.6:121)

Ibn ‘Abbâs added: He who forgets Allâh’s Name, is not called Fasiq (i.e. considered as a sin and disobedience of Allâh). And Allâh said:

“And certainly the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal (to eat) by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]....” (V.6:121)

5498. Narrated Râfi’ bin Khadij: We were with the Prophet in Dhu-l-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired,
whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, “Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way.” I said, “We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?” The Prophet said, “If the killing tool causes blood to gush out and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians.”

(16) CHAPTER. Animals that are sacrificed (slaughtered) on An-Nuṣūb(1) and for the idols.

5499. Narrated `Abdullāh ibn ‘Amr: Allah’s Messenger said that he met Zaid bin ‘Amr bin Nufail at a place near Baldāh and this had happened before Allah’s Messenger received the Divine Revelation. Allah’s Messenger received a dish of meat (that had been offered to him by Al-Mushrikiūn) to Zaid bin ‘Amr, but Zaid refused to eat of it and then said (to Al-Mushrikiūn), “I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Anṣāb) nor do I eat except that on which Allah’s Name has been mentioned on

(1) (Chap. 16) An-Nuṣūb were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.
slaughtering." [see Vol.5.H.No.3826, 3827, 3828]

(17) CHAPTER. The saying of the Prophet ﷺ: "So slaughter by mentioning the Name of Allah."

Narrated Jundub bin Sufyan Al-Bajali: Once during the lifetime of Allah’s Messenger ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before (`Eid) Salat (prayer), so when the Prophet ﷺ finished his Salat (prayer), he saw that they had slaughtered their sacrifices before the Salat (prayer). He said, “Whoever has slaughtered (his sacrifice) before the (`Eid) Salat (prayer), should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have offered (`Eid) Salat (prayer); should slaughter (it) by mentioning Allah’s Name.”

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite stone, or iron.

Narrated Ka'b that a slave-girl of theirs used to shepherd some sheep at Sal' (a mountain near Al-Madina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, “Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him.” So he went to the Prophet ﷺ or sent someone to him. The Prophet ﷺ permitted (them) to eat it.
5502. Narrated ‘Abullãh that Ka‘b had a slave-girl who used to graze his sheep on a small mountain called Sal, situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet ، he permitted them to eat it.

5503. Narrated Rafi’ bin Khadij that he said, “O Allah’s Messenger! We have no knife.” The Prophet said, “If the killing tool causes blood to gush out, and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone.” Suddenly a camel ran away and it was stopped (with an arrow). The Prophet then said, “Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow).”

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

5504. Narrated Ka‘b bin Mâlik: A lady slaughtered a sheep with a stone and then the Prophet was asked about it and he permitted it to be eaten.
5505. Narrated Mu‘ādh bin S’ad or Sa’d bin Mu‘ādh: A slave-girl belonging to Ka‘b used to graze some sheep at Sal‘ (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet ﷺ was asked, and he said, “Eat it.”

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

5506. Narrated Rāfi bin Khadij: The Prophet ﷺ said, “Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail.”

(21) CHAPTER. The animals slaughtered by bedouins or the like.

5507. Narrated ‘Āishah: A group of people said to the Prophet ﷺ, “Some people bring us meat and we do not know whether they mentioned Allâh’s Name or not on slaughtering the animal.” He said, “Mention Allâh’s Name on it and eat.” Those people had embraced Islâm recently.
(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

The Statement of Allah: “Lawful to you are At-Tayyibat...” (V.5:4) (See Chap. 7 before H. 5483)

Az-Zuhri said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allah’s Name, don’t eat of it, but if you do not hear that, then Allah has allowed the eating of animals slaughtered by them, though He knows their disbelief.

It is narrated that ‘Ali gave a similar verdict.

Al-Hasan and Ibrahim said: There is no harm in eating an animal slaughtered by an uncircumcised person. Ibn ‘Abbás said: Their food means their slaughtered animals.

5508.Narrated ‘Abdullâh bin Mughaffal: While we were besieging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet and I felt shy in his presence (and did not take it).

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.
Ibn Mas'ūd permitted that.

Ibn 'Abbās said: If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down in a well, slaughter it at any place of its body that will be easy for you to reach.

'Āli, Ibn 'Umar and 'Aishah thought similarly.

5509.Narrated Rāfi' bin Khadij: I said, "O Allah's Messenger We are going to face the enemy tomorrow, and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Messenger said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

(24) CHAPTER. An-Nahr (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel’s neck) and Adh-Dhabh (means slaughtering of animals other than camels, e.g. sheep, cow, etc. by cutting the carotid and jugular blood vein over the neck).

Ibn Juraij said: 'Atā' said, "Neither Dhabh nor Nahr is to be done except in a slaughter-house." I said, "Is it permissible to say: "مَعَجَرَاءُ أَبُو مُسْعُودُ: وَقَالَ أَبُو}}
slaughter by *Nahr* what is usually slaughtered by *Dhabh*?” He said, “Yes, for Allâh mentions the *Dhabh* of cows, so if you slaughter by *Dhabh* an animal which is usually slaughtered by *Nahr*, it is permissible. But I prefer *Nahr*; and *Dhabh* means the cutting of the carotid and jugular blood vein.” I said, “Should one go beyond these blood vein and cut the spinal cord?” He said, “I don’t think so. And Nâfî told me that Ibn ’Umar forbade An-Nakh’, i.e. to cut the neck up to the spinal cord and leave the animal till it dies.”

(And the Statement of Allâh ﷻ: “And (remember) when Moses said to his people: ‘Verily: Allâh commands you that you slaughter a cow (by *Dhabh*)... (up to) ... They slaughtered it (by *Dhabh*) though they were near not doing it.” (V.2:67 - 71))

Sa’îd bin Jubair said: Ibn ‘Abbâs said, “The *Dhakât* is done by cutting the throat and the front part of the neck.”

Ibn ‘Umar, Ibn ‘Abbâs and Anas said: If one cuts the head (of the animal), there is no harm.

5510. Narrated Asmâ’ bint Abû Bakr رضي الله عنها: We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet ﷺ and ate it.

5511. Narrated Asmâ’: We slaughtered a horse (by *Dhabh*) during the lifetime of Allâh’s Messenger ﷺ while we were at Al-Madînâ, and we ate it.
5512. Narrated Asmā’ bint Abū Bakr: We slaughtered a horse (by Nahr) during the lifetime of Allah’s Messenger ﷺ and ate it.

(25) CHAPTER. What is disliked of Al-Muthla, Al-Maṣbura, and Mujaththama. (1)

5513. Narrated Hishām bin Zaid: Anas and I went to Al-Ḥakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said, “The Prophet ﷺ has forbidden the shooting of tied or confined animals.”

5514. Narrated Ibn ‘Umar that he entered upon Yahya bin Sa‘īd while one of Yahya’s sons was aiming at a hen after tying it. Ibn ‘Umar walked to it and untied it. Then he brought it and the boy and said, “Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them.”

(1) (Chap. 25) ‘Al-Muṭhla’ is the amputation of all or part of the limbs of an animal while it is still alive.

‘Al-Maṣbura’ is the animal that is shot by an arrow or by something else after it has been caged or tied.

‘Al-Mūjaththama’ is the animal that is tied and used as a target.
5515. Narrated Sa’id bin Jubair: While I was with Ibn ‘Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn ‘Umar, they dispersed, leaving it. On that Ibn ‘Umar said, “Who has done this? The Prophet ﷺ cursed the one who did so.”

Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive).


(26) CHAPTER. The meat of chickens.


⁽¹⁾ (H. 5516) An-Nuhba means robbing and taking publicly the property of someone else by force.
5518. Narrated Zahdam: We were in the company of Abū Mūsā Al-Ash'arī and there were friendly relations between us and this tribe of Jarm. Abū Mūsā was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsā said (to him), “Come on (and eat), for I have seen Allāh’s Messenger eating of it (i.e., chicken)”. He said, “I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it.” Abū Mūsā said, “Come on, I will tell you (or narrate to you). Once I went to Allāh’s Messenger with a group of Al-Ash’ariyin, and met him while he was angry, distributing some camels of Zakāt. We asked for mounts but he took an oath that he would not give us any mounts, and added, ‘I have nothing to mount you on.’ In the meantime some camels of booty were brought to Allāh’s Messenger and he asked twice, “Where are Al-Ash’ariyin?” So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, “Allāh’s Messenger has forgotten his oath. By Allah, if we do not remind Allāh’s Messenger of his oath, we will never be successful.” So we returned to the Prophet and said, “O Allāh’s Messenger! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.” He said, ‘It is Allāh Who has given you mounts. By Allāh, and if Allāh will, if I take an oath and later find something else better than that, then I do what is better and expiate my oath’.”
(27) CHAPTER. Horse flesh.

5519. Narrated Asmã': We slaughtered a horse (by Nahr) during the lifetime of Allâh's Messenger ﷺ and ate it.

5520. Narrated Jâbir bin ‘Abdullãh رضي الله عنهما: On the day of the battle of Khaibar, Allâh's Messenger ﷺ made donkey's meat unlawful and allowed the eating of horse flesh.

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys.

This is narrated by Salama from the Prophet ﷺ.

5521. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ made the meat of donkeys unlawful on the day of the battle of Khaibar.


5524. Narrated Jâbir bin 'Abdullâh: The Prophet prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

5525, 5526. Narrated Al-Barâ’ and Ibn Abi Aufâ: The Prophet prohibited the eating of donkey's meat.


Narrated Az-Zuhri: The Prophet prohibited the eating of beasts of prey having fangs.
5528. Narrated Anas bin Malik
Someone came to Allah’s Messenger and said, “The donkeys have been (slaughtered and) eaten. Another man came and said, “The donkeys have been destroyed.” On that the Prophet ordered a caller to announce to the people: “Allah and His Messenger forbid you to eat the meat of donkeys, for it is Rijs (impure).” Thus the pots were turned upside down while they were boiling with the (donkey’s) meat.

5529. Narrated ‘Amr: I said to Jabir bin Zaid, “The people claim that Allah’s Messenger forbade the eating of donkey’s meat.” He said, “Al-Hakam bin ‘Amr Al-Ghifari used to say so when he was with us, but Ibn ‘Abbas, the great religious learned man, refused to give a final verdict and recited:
‘Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or, blood poured forth or the flesh of swine...’” (V.6:145)

(29) CHAPTER. (It is unlawful) to eat the meat of beasts of prey having fangs.

5530. Narrated Abū Tha’labā
Allah’s Messenger forbade the eating of the meat of beasts of prey having fangs.
5531. Narrated 'Abdullah bin 'Abâs: Once Allah's Messenger passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

5532. Narrated Ibn 'Abbas: The Prophet passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

5533. Narrated Abû Hurairah: Allah's Messenger said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his
wound will be the colour of blood, but its smell will be the smell of musk.”

5534. Narrated Abu Mūsā: The Prophet said, “The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”

(32) CHAPTER. The rabbit.

5535. Narrated Anas bin Mālik: Once we provoked a rabbit at Mar Aẓ-Ẓahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Tālha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet accepted the present.

(33) CHAPTER. The mastigure.

5537. Narrated Khālid bin Al-Walid: Allah’s Messenger 🌹 and I entered the house of Maimūna. A roasted mastigure was served. Allah’s Messenger 🌹 stretched his hand out (to eat of it) but some woman said, “Inform Allah’s Messenger 🌹 of what he is about to eat.” So they said, “It is mastigure, O Allah’s Messenger!” He withdrew his hand, whereupon I said, “O Allah’s Messenger! Is it unlawful?” He said, “No, but this is not found in the land of my people, so I dislike it.” So I pulled the mastigure towards me and ate it while Allah’s Messenger 🌹 was looking at me.

(34) CHAPTER. If a mouse falls into solid or liquid butter-fat (As-Samn).

5538. Narrated Maimūna: A mouse fell into the butter-fat and died. The Prophet 🌹 was asked about that. He said, “Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn).”
5539. Narrated Az-Zuhri regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allâh's Messenger ﷺ ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

5540. Narrated Maimûnaرضي الله عنها: The Prophet ﷺ was asked about a mouse that had fallen into butter-fat (and died). He said, “Throw away the mouse and the portion of butter-fat around it, and eat the rest.”

(35) CHAPTER. Branding the faces.

5541. Narrated Sâlim that Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, “The Prophet ﷺ forbade beating (animals) on the face.”
5542. Narrated Anas bin Malik: I brought a brother of mine to the Prophet to do Tahnik for him while the Prophet was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said: I think Anas said, 'Branding it on the ear'.

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten, as is indicated by the Hadith of the Prophet narrated by Rafi'.

Tawus and 'Ikrima said regarding a slaughtered stolen animal: Throw it away.

5543. Narrated Rafi' bin Khadij: I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet was behind the people. So they placed the cooking pots on the fire, but the Prophet ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot..."
If a camel of some people runs away and one of them shoots it with an arrow and kills it for their own good, then it is permissible. Râfi' narrates this on the authority of the Prophet ﷺ.

Narrated Râfi' bin Khadijâ: While we were with the Prophet ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet ﷺ said, “Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow).” I said, “O Allah’s Messenger! Sometimes when we are in battles or on a journey and want to slaughter (animals) and have no knives (then what we should do?).” He said, “Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah’s Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians.”

The Statement of Allah ﷻ:

“O you who believe! Eat of the Tayyibat (lawful things etc.) that We have provided you with... then there is no sin on him.”

(V.2:172,173)

Allah also said:
"But as for him, who is forced by severe hunger, with no inclination to sin (such can eat of these, above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.” (V.5:3)

And His Statement:
"So eat of that (meat) on which Allāh’s Name has been pronounced (while slaughtering that animal) if you are believers in His Ayāt (proofs, evidences, verses, lessons, signs, revelations etc.)". (V.6:118)

And also the Statement of Allāh:
"Say (O Muḥammad ﷺ): I find not in that which has been inspired to me anything forbidden.” (V.6:145)

And His Statement:
"So eat of the lawful and good food [the meat of cattle beast which Allāh has made lawful to you (Muslims), and the animal is slaughtered according to Islāmic way] which Allāh has provided for you.” (V.16:114)
(1) CHAPTER. The legal way of Al-Uḍḥiyya.

Ibn ‘Umar said: It is (the Prophet’s) legal way, and it is a charitable deed.

5545. Narrated Al-Bara‘: The Prophet said (on the day of ‘Eid-ul-Adḥā), “The first thing we will do on this day of ours, is to offer the (‘Eid) Ṣalāt (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (legal way), and whoever slaughtered (the sacrifice) before the (‘Eid) Ṣalāt (prayer), what he offered was just meat he presented to his family, and that will not be considered as Nusuk (sacrifice).” (On hearing that) Abū Burdā bin Niyār got up, for he had slaughtered the sacrifice before the (‘Eid) Ṣalāt (prayer), and said, “I have got a six-month-old kid.” The Prophet said, “Slaughter it (as a sacrifice) but it will not be sufficient for anyone else (as a sacrifice after you).” Al-Bara‘ added: The Prophet said, “Whoever slaughtered (the sacrifice) after the (‘Eid) Ṣalāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims.”

5546. Narrated Anas bin Mālik: The Prophet said, “Whoever slaughtered the sacrifice before the (‘Eid) Ṣalāt (prayer), he just slaughtered it for himself, and whoever slaughtered it after the (‘Eid) Ṣalāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims.”
(2) CHAPTER. The distribution of the animals (for sacrifice by the Imam) among the people.

5547. Narrated 'Uqba bin 'Amir Al-Juhanî that the Prophet distributed among his Companions some animals for sacrifice (to be slaughtered on 'Eid-ul-Adhâ). 'Uqba's share was a Jadha'a (a six-month-old goat). 'Uqba said, "O Allah's Messenger! I get my share of Jadha'a (a six-month-old kid)" The Prophet said, "Slaughter it as a sacrifice".

(3) CHAPTER. Sacrifices (slaughtered) on behalf of a traveller and women.

5548. Narrated 'Aishah that the Prophet entered upon her when she had her menses at Sarif before entering Makkah, and she was weeping (because she was afraid that she would not be able to perform the Hajj). The Prophet said, "What is wrong with you? Have you got your period?" She said, "Yes." He said,' It is a thing Allah has decreed for all the daughters of Adam, so perform all the ceremonies of Hajj like the others, but do not perform the Tawaf around the Ka'bah." 'Aishah added: When we were at Minâ, beef was brought to me and I asked, "What is this?" Uley (the people) said, "Allah's Messenger has slaughtered some cows as sacrifices on behalf of his wives."

(4) CHAPTER. Meat is desired on the day of Nahr.

5549. Narrated Anas bin Mâlik: The Prophet said on the day of Nahr, "Whoever has slaughtered his sacrifice..."
before the (‘Eid) Ṣalāt (prayer), should repeat it (slaughter another sacrifice).” A man got up and said, “O Allāh’s Messenger! This is a day on which meat is desired.” He then mentioned his neighbours (etc.) and added: “I have a six-month-old kid which is to me better than the meat of two sheep.” The Prophet  allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet  then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the day of Nahr.

5550.Narrated Abū Bakra .L i : The Prophet  said, “Time has come back to its original state which it had on the day Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa’da, Dhul-Ḥijja and Muḥarram, (the fourth being) Ṣaḥaḥ Mudār which is between Jumāda (Ath-thānī) and Sha’bān. The Prophet  then asked, “Which month is this?” We said, “Allāh and His Messenger  know better.” He kept silent so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the month of Dhul-Ḥijja?” We said, “Yes.” He said, “Which town is this?” We said, “Allāh and His Messenger  know better.” He kept silent so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the town (of Makkah)?” We replied, “Yes.” He said, “What day is today?” We replied, “Allāh and His Messenger  know better.” He kept silent
so long that we thought that he would call it by a name other than its real name. He said, "Isn’t it the day of Nahr?" We replied, "Yes." He then said, "Your blood, properties and honour are as sacred to one another as this day of yours, in this town of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me, by cutting the necks of one another. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the subnarrator, on mentioning this used to say: The Prophet ﷺ then said, "No doubt! Haven’t I conveyed (Allah’s) Message (to you)? Haven’t I conveyed Allah’s message (to you)"

(6) CHAPTER. Al-Adhā and the slaughtering of sacrifices at the Musallā (the place of offering ‘Eid prayer).

5551. Narrated Nāfi’: ‘Abdullāh (bin ‘Umar) used to slaughter his sacrifice at the slaughtering place (i.e. the slaughtering place of the Prophet ﷺ).

5552. Ibn ‘Umar said, “Allāh’s Messenger ﷺ used to slaughter (camels and sheep, etc..) as sacrifices at Al-Musallā.”
(7) CHAPTER. The Prophet slaughtered two horned rams which, it is mentioned, were fat ones.

Abū Umāma (bin) Sahl said: We used to fatten our sacrifices at Al-Madina and the Muslims also used to fatten theirs.

5553.Narrated Anas bin Malik: The Prophet used to offer two rams as sacrifices, and I also used to offer two rams.

5554.Narrated Anas: Allah's Messenger came towards two horned rams having black and white colours and slaughtered them with his own hands.

5555.Narrated 'Uqba bin 'Amir that the Prophet gave him some sheep to distribute among his Companions to slaughter as sacrifices (of Eid-ul-Adhā). A kid was left and he told the Prophet of that whereupon he said to him, "Slaughter it as a sacrifice..."
(8) CHAPTER. The statement of the Prophet ﷺ to Abū Burda: “Slaughter a kid as a sacrifice (of ‘Eid-ul-Adha), but it will not be sufficient for anybody else after you.”

5556. Narrated Al-Barā’ bin ‘Ázib: An uncle of mine called Abū Burda, slaughtered his sacrifice before the ‘Eid prayer. So Allāh’s Messenger ﷺ said to him, “Your (slaughtered) sheep was just mutton (not a sacrifice).” Abū Burda said, “O Allāh’s Messenger! I have got a domestic kid.” The Prophet ﷺ said, “Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you.” The Prophet ﷺ added, “Whoever slaughtered his sacrifice before the (‘Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the (‘Eid) Salāt (prayer), he offered his sacrifice properly and followed the legal ways of the Muslims.”

5557. Narrated Al-Barā’: Abū Burda slaughtered (the sacrifice) before the (‘Eid) Salāt (prayer) whereupon the Prophet ﷺ said
to him, “Slaughter another sacrifice instead of that.” Abū Burda said, “I have nothing except a Jadha’a (kid).” (Shu’ba said: Perhaps Abū Burda also said that Jadha’a (kid) was better than an old sheep in his opinion.) The Prophet ﷺ said, “(Never mind) slaughter it to make up for the other one, but it will not be sufficient for anyone else after you.”

(9) CHAPTER. Whoever slaughtered his sacrifice with his own hands.

5558. Narrated Anas (رضي الله عنه): The Prophet ﷺ slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah’s Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands.

(10) CHAPTER. Whoever slaughtered the sacrifices on behalf of others. Some man helped Ibn ‘Umar in slaughtering his camel. Abū Mūsā ordered his daughters to slaughter their sacrifices with their own hands.

5559. Narrated ʿAishah (رضي الله عنها): Allah’s Messenger ﷺ entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the Hajj). He said, “What is wrong with you? Have you got your period?” I replied, “Yes.” He said, “This is a thing Allah has decreed for all the daughters of Adam, so do what all the pilgrims do but do not perform the Tawaf
around the Ka'bah.” 'Aishah added: Allâh’s Messenger ﷺ slaughtered some cows as sacrifices on behalf of his wives. (See H. 294)

(11) CHAPTER. To slaughter the sacrifice after the (‘Eid) Salât (prayer).

5560.Narrated Al-Barâ’ bin ‘Azîz: I heard the Prophet ﷺ delivering a Khutbah, and he said (on the Day of ‘Eid-ul-Adhâ), “The first thing we will do on this day of ours is that we will offer the ‘Eid prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our legal way and whoever slaughtered his sacrifice [before the (‘Eid) prayer], what he offered was just meat that he presented to his family and that was not a sacrifice.” Abû Burda got up and said, “O Allâh’s Messenger! I slaughtered the sacrifice before the (‘Eid) Salât (prayer) and I have got a Jadha’a (kid) which is better than an old sheep.” The Prophet ﷺ said, “Slaughter it to make up for that, but it will not be sufficient for anybody else after you.”

(12) CHAPTER. Whoever slaughters his sacrifice before the ‘Eid prayer should repeat it (slaughter another sacrifice).

5561. Narrated Anas: The Prophet ﷺ said, “Whoever slaughtered the sacrifice before the ‘Eid prayer, should repeat it (slaughter another one).” A man said “This is the day on which meat is desired.” Then he mentioned the needs of his neighbours (for meat) and the Prophet ﷺ seemed to accept his excuse. The man said, “I have a Jadha’a which is to me better than
two sheep.” The Prophet (pbuh) allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet (pbuh) then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

5562. Narrated Jundab bin Sufyân Al-Bajali: I witnessed the Prophet (pbuh) on the Day of Nahr. He said, “Whoever slaughtered the sacrifice before offering the ‘Eid prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice should slaughter now (i.e. after the ‘Eid prayer).”

5563. Narrated Al-Bara’ : One day Allah’s Messenger (pbuh) offered the ‘Eid Salât (prayer) and said, “Whoever offers our Salât (prayer) and faces our Qiblah should not slaughter the sacrifice till he finishes the ‘Eid prayer.” Abû Burda bin Niyâr got up and said, “O Allah’s Messenger! I have already done it. The Prophet (pbuh) said, “That is something you have done before its due time.” Abû Burda said, “I have a Jadha’a (kid) which is better than two old sheep; shall I slaughter it?” The Prophet (pbuh) said, “Yes, but it will not be sufficient for anyone after you.”

(13) CHAPTER. To put one’s foot on the side of the animal at the time of slaughtering.
5564. Narrated Anas: The Prophet used to offer as sacrifices, two horned rams, black and white in colour, and used to put his foot on their sides and slaughter them with his own hands.

(14) CHAPTER. To say Takbir (Allâhu Akbar) while slaughtering (a sacrifice).

5565. Narrated Anas: The Prophet offered as sacrifices, two horned rams black and white in colour. He slaughtered them with his own hands and mentioned Allâh’s Name over them and said Takbir and put his foot on their sides.

(15) CHAPTER. If someone sends his Hady to be slaughtered then nothing lawful is rendered unlawful for him.

5566. Narrated Masrûq that he came to Aishah and said to her, “O Mother of the believers! There is a man who sends a Hady to Ka’bah and stays in his city and requests that his Hady camel be garlanded while he remains as a Muhrim from that day till the people finish their Iḥrām (after completing all the ceremonies of Hajj)” (What do you say about it?) Masrûq added, I heard the clapping of her hands behind the curtain. She said, “I used to twist the garlands for Al-Hady of Allâh’s Messenger and he used to send his Hady to Ka’bah but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from Al-Hajj).”
(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food.

5567. Narrated Jābīr b. ʿAbdullāh: During the lifetime of the Prophet we used to take with us the meat of the sacrifices (of 'Eid-ul-Adḥā) to Al-Madīna. (The narrator often said: The meat of Al-Hady).

5568. Narrated ʿAbū Saʿīd (Al-Khudrī): That once he was not present (at the time of 'Eid-ul-Adḥā) and when he came, some meat was presented to him, and the people said (to him), “This is the meat of our sacrifices.” He said, “Take it away: I shall not taste it.” (In his narration) ʿAbū Saʿīd added: I got up and went to my brother, ʿAbū Qatāda (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him. He said, “A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on).”

5569. Narrated Salama b. Al-Akwa': The Prophet said, “Whoever has slaughtered a sacrifice should not keep anything of its meat after three days.” When it was the next year the people said, “O Allāh’s Messenger! Shall we do as we did last year?” He said, “Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I
5570. Narrated `Āishah: We used to salt some of the meat of sacrifice and present it to the Prophet ﷺ at Al-Madina. Once he said, “Do not eat (of that meat) for more than three days.” That was not a final order, but (that year) he wanted us to feed of it to others, Allah knows better.

5571. Narrated Abū `Ubaid, the freed slave of Ibn Azhar that he witnessed the day of ‘Eid-ul-Adhā with `Umar bin Al-Khattāb رضي الله عنه. `Umar offered the ‘Eid prayer before the Khutba and then delivered the Khutba before the people, saying, “O people! Allah’s Messenger ﷺ has forbidden you to observe Saum (fast) (on the first day of) each of these two ‘Eid, for one of them is the day of breaking your Saum (fast), and the other is the one, on which you eat the meat of your sacrifices.”

5572. Abū `Ubaid said (in continuation of H. No. 5571): Then I witnessed the ‘Eid with Uthmān bin `Affān, and that was on a Friday. He offered the (‘Eid) Ṣalāt (prayer) before the Khutba, saying, “O people! Today
you have two ‘Eids (festivals, i.e., Friday and ‘Eid) together, so whoever of those who live at Al-‘Awālī (suburbs) would like to wait for the Jumu‘ah prayer, he may wait, and whoever would like to return (home) is granted my permission to do so.’”

5573. Then I witnessed (the ‘Eid) with ‘Ali bin Abī Ṭālīb, and he too offered the ‘Eid prayer before the Khuṭba and then delivered the Khuṭba before the people and said, “Allāh’s Messenger [SAW] has forbidden you to eat the meat of your sacrifices for more than three days.”

5574. Narrated Sālim: ‘Abdullāh bin ‘Umar [RA] said, “Allāh’s Messenger [SAW] said, “Eat of the meat of sacrifices (of ‘Eid-ul-‘Adhā) for three days.” When ‘Abdullāh departed from Minā, he used to eat (bread with) oil, lest he should eat of the meat of Hady (which is regarded as unlawful after the three days of the ‘Eid).”
74—THE BOOK OF DRINKS

(1) CHAPTER. The Statement of Allāh Almighty: "Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansāb and Al-Azlām (arrows for seeking luck or decision) are an abomination of Shaitān's (satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful..." (V.5:90)

5575. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “Whoever drinks alcoholic drinks in the world and does not repent from it (i.e. stops drinking alcoholic drinks, and begs Allāh to forgive him before his death), will be deprived of it in the Hereafter.”

5576. Narrated Abū Hurairah: The night on which Allāh’s Messenger ﷺ was taken for a night journey (Al-Isra), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at them and took the cup of milk. Jibril (Gabriel) said, “Praise be to Allāh who guided you to Al-Fitrāh (Islam and the right path); if you had taken (the cup of) wine, your nation would have gone astray.”

(1) (Chap. 1) Ansāb is the plural of ‘An-Nuṣub’ which were stone-altars at fixed places or graves, etc., where on sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
5577. Narrated Anas: I heard from Allah’s Messenger a narration which none other than I will narrate to you. The Prophet said, “From among the portents of the Hour are the following: (1) Ignorance (of religion) will prevail, (2) Religious knowledge will decrease, (3) Open illegal sexual intercourse will prevail, (4) Alcoholic drinks will be drunk (in abundance), (5) Men will decrease in number and women will increase in number so much so that for every fifty women there will be one man to look after them.” [See H. No. 80, 81, Vol I]

5578. Narrated Abū Hurairah: The Prophet said, “An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer.”

Ibn Shihâb said: ‘Abdul Mâlik bin Abi Bakr bin ‘Abdur-Rahmân bin Al-Hârith bin Hishâm told me that Abû Bakr used to narrate that narration to him on the authority of Abû Hurairah. He used to add that Abû Bakr used to mention, besides the above cases, “And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it).”
(2) CHAPTER. Alcoholic drinks may be prepared from grapes and other things.

5579. Narrated Ibn `Umar: "Alcoholic drinks were prohibited (by Allâh) when there was nothing of it in Al-Madîna.

5580. Narrated Anas ibn Malik: "Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Al-Madîna, for most of our liquors were made from unripe and ripe dates.

5581. Narrated Ibn `Umar: 'Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e., grapes, dates, honey, wheat or barley. And an alcoholic drink is that, that disturbs the mind.

(3) CHAPTER. Prohibition of alcoholic drinks have been revealed and these drinks are prepared from unripe and ripe dates.

5582. Narrated Anas bin Malik: I was serving Abû `Ubaida, Abû Tâlîha and Ubayy bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have
been prohibited.” (On hearing that) Abū Talha said, “Get up, O Anas, and pour (throw) it out!” So I poured (threw) it out.

5583. Narrated Anas: While I was waiting on my uncles and serving them with (wine prepared from) dates – and I was the youngest of them – it was said, “Alcoholic drinks have been prohibited.” So they said (to me), “Throw it away.” So I threw it away.

5584. Narrated Anas bin Malik: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

(4) CHAPTER. The Alcoholic drinks prepared from honey is called Al-Bit'.
5585. Narrated 'Aishah: Allah's Messenger was asked about Al-Bīṭ. He said, “All drinks that intoxicates are unlawful (to drink.)”

5586. Narrated 'Aishah: Allah's Messenger was asked about Al-Bīṭ, a liquor prepared from honey which the Yemenites used to drink. Allah's Messenger said, “All drinks that intoxicates are unlawful (to drink.)”


Abū Hurairah used to add to them Al-Hantam and An-Naqīr.

(1) (Chap. 4) A drink prepared from honey or grapes. It is permissible to drink as long as it is fresh (not fermented).

(2) (H. 5587) Ad-Dubbā', Al-Muzaffat, Al-Hantam and An-Naqīr are four different containers in which wine used to be prepared. Ad-Dubbā' is the empty skin of gourd; Al-Muzaffat is a bowl coated with pitch; Al-Hantam is a kind of jar; and An-Naqīr is a piece of date-palm trunk, hollowed out in the shape of a bowl.
(5) CHAPTER. What has been said (about the statement). Alcoholic drink is any drink that disturbs the mind.

5588. Narrated Ibn ‘Umar: ‘Umar delivered a Khutba on the pulpit of Allâh’s Messenger س، saying, “Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind.” ‘Umar added, “I wish Allâh’s Messenger س had not left us (died) before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalâla (a person who has neither descendents nor ascendents as heirs) and the gates (various types) from the gates (types) of Ribâ١ (usury).”

5589. Narrated ‘Umar: “Alcoholic drinks are prepared from five things, i.e., raisins, dates, wheat, barley and honey.”

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١ Ribâ: See the glossary.
(6) CHAPTER. What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

5590. Narrated Abū ‘Amīr or Abū Mālik Al-Ashari that he heard the Prophet saying, “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And (from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, ‘Return to us tomorrow.’ Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into devils and pigs and they will remain so till the Day of Resurrection.”

(7) CHAPTER. To prepare non-alcoholic drinks in bowls or Taūr (a bowl made of stone, copper or wood).

5591. Narrated Sahl: Abū Usaid As-Sa‘īdī came and invited Allāh’s Messenger on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh’s Messenger? She had soaked some dates in water in a Taūr overnight.
(8) CHAPTER. The Prophet ﷺ re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

5592. Narrated Jābir: Allah’s Messenger ﷺ forbade the use of (certain) containers, but the Ansār said, “We cannot dispense with them.” The Prophet ﷺ then said, “If so, then use them.”

5593. Narrated ‘Abdullāh bin ‘Amr: When the Prophet ﷺ forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet ﷺ, “But not all the people can find skins.” So he allowed them to use clay jars not covered with pitch.

5594. Narrated ‘All: The Prophet ﷺ forbade the use of Ad-Dubba’ and Al-Muzaffat(1).

(1) (H. 5594) See the footnote of H. 5587.
5595. Narrated Ibrāhīm: I asked Al-Aswad, “Did you ask 'Āishah, (Mother of the believers), about the containers in which it is disliked to prepare (non-alcoholic) drinks?” He said, “Yes, I asked her, ‘O Mother of the believers! What containers did the Prophet forbid to use for preparing (non-alcoholic) drinks?’ She said, ‘The Prophet forbade us (his family), to prepare (non-alcoholic) drinks in Ad-Dubbā and Al-Muzaffat.’ I asked, ‘Didn’t you mention Al-Jar and Al-Hanta?’ She said, ‘I tell what I have heard; shall I tell you what I have not heard?’”


(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate (not fermented).

5597. Narrated Sahl bin Sa’d: Abū Usaid As-Sā’īḍī invited the Prophet to his wedding banquet. At that time his wife was serving them, and she was the bride. She said, “Do you know what (kind of syrup) I soaked (made) for Allāh’s Messenger? I soaked (made) it for Allāh’s Messenger.”
soaked some dates in water in a *Ta'ir* (bowl) overnight.”

(10) CHAPTER. *Al-Badhaq* (a kind of alcoholic drink).

And whoever forbade all kinds of (alcoholic) drinks which caused intoxication.

‘Umar, Abū ‘Ubaida and Mu‘ādh gave the verdict that *At-Tīlā* was permissible to drink if its amount decreased to one-third by cooking.

Al-Bara‘ and Abī Juhaifa drink it when its amount diminished by half by cooking.

Ibn ‘Abbās said: Drink the fruit juice as long as it is fresh.

‘Umar said: I perceived the smell of some drink from ‘Ubaidullāh, so I am going to ask him about it. If it was intoxicant, I will give him the legal lashing.

5598. Narrated Abū Al-Juwairiya: I asked Ibn ‘Abbās about *Al-Bāḍhaq*. He said, “Muhammad prohibited alcoholic drinks before it was called *Al-Bāḍhaq* (by saying), ‘Any drink that intoxicates is unlawful.’ I said, ‘What about good lawful drinks?’ He said, ‘Apart from what is lawful and good, all other things are unlawful and not good (unclean *Al-Khabīth*).’”

5599. Narrated ‘Aishah: The Prophet used to like sweet edible things and honey.
(11) CHAPTER. Whoever considers that the unripe-date drink and the ripe-date drink should not be mixed with each other if it is an intoxicant, and that two kinds of cooked food should not be put in one dish.

5600. Narrated Anas: While I was serving Abu Talha, Abu Dujana and Abu Suhail bin Al-Baidha' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

5601. Narrated Jabir: The Prophet forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

5602. Narrated Abu Qatada: The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may drink such drinks as long as it is fresh).
(12) CHAPTER. The drink of milk. And the Statement of Allah: "We give you to drink of that which is in their bellies, from between excretions and blood, pure milk palatable to the drinkers...."
(V.16:66)

5603. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (Al-Isra).

5604. Narrated Umm Al-Fadl: The people doubted whether Allah’s Messenger ﷺ was observing Saum (fast) on the day of ‘Arafat or not. So I sent a cup containing milk to him and he drank it.

5605. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Abū Ḥumaid brought a cup of milk from (a place called) An-Naqā. Allah’s Messenger ﷺ said to him, “Will you not cover it, even by placing a stick across it?”
5606. Narrated Jābir: Abū Ḥumaid, (an Anṣārī man), came from An-Naqī’ carrying a cup of milk to the Prophet محمد⁷⁴. The Prophet محمد⁷⁴ said, “Will you not cover it even by placing a stick across it?”

5607. Narrated Al-Bara’ : The Prophet محمد⁷⁴ came from Makkah with Abū Bakr. Abū Bakr said, “We passed by a shepherd, and at that time Allah’s Messenger محمد⁷⁴ was thirsty. I milked a little milk in a bowl and Allah’s Messenger محمد⁷⁴ drank till I was pleased.

Surāqa bin Ju’shum came to us riding a horse (chasing us). The Prophet محمد⁷⁴ invoked evil upon him, whereupon Surāqa requested him not to invoke evil upon him, in which case he would go back. The Prophet محمد⁷⁴ agreed.

[See Vol.5, H. No.3905 and 3906]

5608. Narrated Abū Hurairah: Allah’s Messenger محمد⁷⁴ said, “The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening.”
5609. Narrated Ibn ‘Abbâs ﷺ: Allah’s Messenger ﷺ drank milk and then rinsed his mouth and said, “It contains fat.”

5610. The Prophet ﷺ added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, “You and your followers will remain on the right path (Islâm).”
The dearest of his property to him was Bairuha garden which was facing the (Prophet’s) Mosque. Allâh’s Messenger used to enter it and drink of its good fresh water. When the Holy Verse: “By no means shall you attain Al-Birr (piety, righteousness – it means here Allâh’s Reward, i.e., Paradise) unless you spend (in Allâh’s Cause) of that which you love”. (V.3:92) was revealed, Abû ˚Tâlha got up and said, “O Allâh’s Messenger! Allâh says: ‘By no means shall you attain Al-Birr (piety, righteousness – it means here Allâh’s Reward, i.e., Paradise) unless you spend of that which you love? And the most dear property to me is the Bairuha garden and I want to give it in charity in Allâh’s Cause, seeking to be rewarded by Allâh for that. So you can spend it, O Allâh’s Messenger, wherever Allâh instructs you.” Allâh’s Messenger said, “Good! That is a perishable (or profitable) wealth.” (‘Abdullâh) is in doubt as to which word was used.) He said, “I have heard what you have said, but in my opinion you’d better give it to your kith and kin.” On that Abû ˚Tâlha said, “I will do so, O Allâh’s Messenger!” Abû ˚Tâlha distributed that garden among his kith and kin and cousins.

(14) CHAPTER. The drinking of milk (mixed) with water.

5612. Narrated Anas bin Malik: I saw Allâh’s Messenger drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allâh’s Messenger. He took the bowl and drank while on his left there was sitting
Abū Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, “The right! The right (first).”

5613. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger and one of his Companions entered upon an Ansārī man and the Prophet said to him, “If you have water kept overnight in a water-skin, (give us), otherwise we will drink water by putting our mouth in it (a basin).” The man was watering his garden then. He said, “O Allah’s Messenger! I have water kept overnight; let us go to the shade.” So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah’s Messenger drank, and then the man who had come along with him, drank. [See H.No.5621].

(15) CHAPTER. The drinking of sweet edible things (syrups etc.) and honey.

Az-Zuhrī said: The drinking of human urine because of great necessity is unlawful, for it is a foul thing. Allah says:

“Lawful for you are At-Ṭayyibāt…” (V.5:4)

Ibn Mas‘ūd said (about wine): Allah does
not cure your diseases with what he has made unlawful.

5614. Narrated ‘Aishah: The Prophet used to like sweet edible things (syrup, etc.) and honey.

(16) CHAPTER. To drink while standing.

5615. Narrated An-Nazzâl: ‘Ali came to the gate of courtyard (of the mosque) and drank (water) while he was standing and said, “Some people dislike to drink while standing, but I saw the Prophet doing (drinking water) as you have seen me doing now.”

5616. Narrated An-Nazzâl bin Sabra: ‘Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the mosque) of Kūfa in order to deal with the affairs of the people till the Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said, “Some people dislike to drink water while standing although the Prophet did as I have just done.”

5618. Narrated Umm Al-Fadl, daughter of Al-Ḥãrith, that she sent a bowl of milk to the Prophet while he was standing (at ‘Arafat) in the afternoon of the day of ‘Arafat. He took it in his hands and drank it. Narrated AbU An-Naçlr: The Prophet was on the back of his camel.

5619. Narrated Anas bin MïlIk: Milk mixed with water was brought to Allah’s Messenger while a bedouin was on his right and Abû Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, “The right”. “The right (first).”

(17) CHAPTER. Whoever drank while he was on the back of his camel.

(18) CHAPTER. The one on the right should drink first.

(19) CHAPTER. Should one ask the permission of the one sitting on one’s right so as to give the drink to an elder person first?
5620. Narrated Sahl bin Sa’d: Allah’s Messenger was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, “May I give these (elderly) people first?” The boy said, “By Allah, O Allah’s Messenger! I will not give up my share from you to somebody else.” On that Allah’s Messenger placed the cup in the hand of that boy.

(20) CHAPTER. To drink water from a basin by putting one’s mouth in it.

5621. Narrated Jābir ‘Abdullāh: The Prophet and one of his Companions entered upon an Anṣārī man. The Prophet and his Companion greeted (the man) and he replied, “O Allah’s Messenger! Let my father and mother be sacrificed for you! It is hot,” while he was watering his garden. The Prophet asked him, “If you have water kept overnight in a water-skin, (give us), or else we will sip by putting our mouths in the basin.” The man was watering the garden. The man said, “O Allah’s Messenger! I have water kept overnight in a water-skin.” He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet drank and then gave the bowl to the man who had come along with him to drink.
(21) CHAPTER. The younger should serve the older.

5622. Narrated Anas: I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), “Throw it away.” And I threw it away. The sub-narrator said: I asked Anas what their drink was (made from). He replied, “(From) ripe dates and unripe dates.”

(22) CHAPTER. Covering the containers.

5623. Narrated Jabir bin ‘Abdullah: Allah’s Messenger said, “When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah’s Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah’s Name; cover your containers and utensils and mention Allah’s Name. Cover them even by placing something across it, and extinguish your lamps.”
5624. Narrated Jābir: Allah's Messenger ﷺ said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water-skins, and cover the food and drinks." I think he added, "...even with a stick you place across the container."

(23) CHAPTER. The bending of the mouths of the water-skins for the sake of drinking from them.

5625. Narrated Abū Sa‘īd Al-Khudri: Allah's Messenger ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them.

5626. Narrated Abū Sa‘īd Al-Khudri: I heard Allah's Messenger ﷺ forbidding the drinking of water by bending the mouths of water-skins, i.e., drinking from the mouths directly.
(24) CHAPTER. To drink water from the mouth of a water-skin.

5627. Narrated Abū Hurairah: Allāh’s Messenger forbade drinking (directly) from the mouth of a water-skin or other leather containers, and forbade preventing one’s neighbour from fixing a peg in (the wall of) one’s house.

5628. Narrated Abū Hurairah: The Prophet forbade the drinking of water (directly) from the mouth of a water-skin.

5629. Narrated Ibn ‘Abbās: The Prophet forbade the drinking of water (direct) from the mouth of a water-skin.

(25) CHAPTER. It is forbidden to breathe in the vessel (while drinking water).

5630. Narrated Abū Qatāda: Allāh’s Messenger said, “When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after defecation, do not use your right hand.”
(26) CHAPTER. Breathing twice or thrice while drinking.

5631. Narrated Thumâma bin ‘Abdullâh: Anas used to breathe twice or thrice (while drinking) in a vessel and used to say that the Prophet used to take three breaths while drinking.

(27) CHAPTER. To drink in gold utensils.

5632. Narrated Ibn Abî Lailâ: While Hûdhaifa was at Madâ'în, he asked for water. The chief of the village brought him a silver vessel. Hûdhaifa threw it away and said, “I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet forbade us to wear clothes of silk or Dibâj, and to drink in gold or silver utensils, and said, ‘These things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.’”

(28) CHAPTER. Silver utensils.

5633. Narrated Hûdhaifa: The Prophet said, “Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibâj, for these things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.”
5634. Narrated Umm Salama, the wife of the Prophet ﷺ: Allah’s Messenger ﷺ said, “He who drinks in silver utensils is only filling his abdomen with Hell-fire.”

5635. Narrated Al-Barâ’ bin ‘Azib: Allah’s Messenger ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, propagate As-Salam [(greeting) i.e. to greet one another], to help the oppressed and to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayâthir (silken carpets placed on saddles), to wear Al-Qissiy (a kind of silken cloth), to wear silk, Dibâj or Istabraq (two kinds of silk).

(29) CHAPTER. To drink in wooden utensils.

5636. Narrated Umm Al-Fadl that the people were in doubt whether the Prophet ﷺ was observing Saum (fast) on the day of ‘Arafât or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.
CHAPTER. To drink (water) in the (wooden) drinking bowl of the Prophet ﷺ and his other utensils.

Abū Burda said: ‘Abdullāh bin Sālim said to me, “Shall I make you drink in the bowl in which the Prophet ﷺ drank?”

5637. Narrated Sahl bin S’ād: An Arab lady was mentioned to the Prophet ﷺ so he asked Abū Usaid As-Sā’idi to send for her, and he sent for her and she came and stayed in the castle of Banī Sā’īda. The Prophet ﷺ came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet ﷺ spoke to her, she said, “I seek refuge with Allah from you.” He said, “I grant you refuge from me.” They sal to her, “Do you know who he is?” She said, “No.” They said, “He is Allah’s Messenger ﷺ who has come to demand your hand in marriage.” she said, “I am very unlucky to lose this chance.” Then the Prophet ﷺ and his Companions went towards the shed of Banī Sā’īda and sat there. Then he said, “Give us water, O Sahl!” So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on ‘Umar bin ‘Abdul ‘Azīz requested Sahl to give it to him as a present, and he gave it to him as a present.
5638. Narrated ‘Asim Al-Ahwal: I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nudar wood. Anas said, “I gave water to the Prophet in that bowl more than so-and-so (for a long period).” Ibn Sirin said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, “Do not change a thing that Allah’s Messenger has made.” So Anas left it as it was.

5639. Narrated Jabiir bin ‘Abdullah: I was with the Prophet and the time for the ‘Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet. He put his hand into it and spread out his fingers and then said, “Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah.” I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jabiir, “How many persons were you then?” He
replied, "We were one thousand and four hundred men." Sālim said: Jābir said, "1500." (See H. 3576)
(1) CHAPTER. The saying that sickness is expiation for sins.

And the Statement of Allah:

"Whoever works evil will have the recompense thereof." (V. 4:123)

5640. Narrated `Aishah, the wife of the Prophet: Allah's Messenger said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."

5641, 5642. Narrated Abū Sa`īd Al-Khudrī and Abū Hurairah: The Prophet said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that”.

5643. Narrated Ka`b: The Prophet said, "The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is
that of a pine tree which keeps straight till once it is uprooted suddenly”.

5644. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh removes his difficulties). And Al-Fājir (an impious wicked evildoer) is like a pine tree which keeps hard and straight till Allāh cuts (breaks) it down when He wishes.” (See Hadith No.7466, Vol. 9.)

5645. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If Allāh wants to do good to somebody, He afflicts him with trials.”

(2) CHAPTER. The severity of disease.

5647. Narrated ‘Abdullâh رضي الله عنه: I visited the Prophet ﷺ during his ailments and he was suffering from a high fever. I said, “You have a high fever. Is it because you will have a double reward for it?” He said, “Yes, for no Muslim is afflicted with any harm but that Allâh will remove his sins as the leaves of a tree fall down.”

(3) CHAPTER. The people most prone to trials are Prophets, and then the most pious people, and then the less pious and so on.

5648. Narrated ‘Abdullâh رضي الله عنه: I visited Allâh’s Messenger ﷺ while he was suffering from a high fever. I said, “O Allâh’s Messenger! You have a high fever.” He said, “Yes, I have as much fever as two men of you.” I said, “Is it because you will have a double reward?” He said, “Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allâh expiates his sins because of that, as a tree sheds its leaves.”
(4) CHAPTER. It is compulsory to visit the sick.

5649. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, “Feed the hungry, visit the sick, and set free the captives.”

5650. Narrated Al-Bara' bin 'Aţibah: Allah’s Messenger ﷺ ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dibaj, Istabraq, Qissiy, and Maithara; and ordered us to accompany funeral processions, visit the sick and greet everybody.

(See Hadith No. 5175)

(5) CHAPTER. To visit an unconscious person.

5651. Narrated Jābir bin ‘Abdullāh: Once I fell ill. The Prophet ﷺ and Abū Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ

(1) (H. 5650) Dibaj, Istabraq and Qissiy are different kinds of silk; Maithara is a kind of cushion.
performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ. I said, “O Allah’s Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?” He did not reply till the Verse of Inheritance was revealed.

(6) CHAPTER. The superiority of a person who is suffering from epilepsy.

5652. Narrated ‘Ata bin Abi Rabah: Ibn ‘Abbás said to me, “Shall I show you a woman of the people of Paradise?” I said, “Yes.” He said, “This black lady came to the Prophet ﷺ and said, ‘I get attacks of epilepsy and my body becomes uncovered; please invoke Allāh for me.’ The Prophet ﷺ said (to her), ‘If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allāh to cure you.’ She said, ‘I will remain patient,’ and added, ‘but I become uncovered, so please invoke Allāh for me that I may not become uncovered.’ So he invoked Allāh for her.”

Narrated ‘Ata that he had seen Umm Zufar, the tall black lady, holding the curtain of the Ka’bah.

(7) CHAPTER. The superiority of a person who has lost his sight.
5653. Narrated Anas bin Malik: I heard Allah’s Messenger saying, “Allah said, ‘If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them’.”

5654. Narrated ‘Aishah: When Allah’s Messenger emigrated to Al-Madina, Abū Bakr and Bilāl became ill (got a fever). I entered upon them and asked, “O my father! How are you? O Bilāl! How are you?” Whenever the fever of Abū Bakr got worse, he would recite the following poetic verses: ‘Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.” And whenever the fever deserted Bilāl, he would recite (two poetic lines): ‘Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jā’il (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna and would that Shāmā and Tāfīl (two mountains at Makkah) would appear to me’. Then I came and informed Allah’s Messenger about that, whereupon he said, “O Allah! Make us love Al-Madina as much or more than we love Makkah. O Allah! Make it healthy and bless its Mudd and Sā’ for us, and take away its fever and put it in
(9) CHAPTER. To visit sick children.

5655. Narrated Abū `Uthmān: Usāma bin Zaid: said that while he, Sa’d and Ubayy bin Ka’b were with the Prophet, a daughter of the Prophet sent a message to him, saying, “My daughter is dying; please come to us.” The Prophet sent her his greetings and added, “It is for Allah what He takes, and what He gives; and everything before His Sight has a limited period. So she should hope for Allah’s reward and remain patient.” She again sent a message, beseeching him, by Allah, to come. So the Prophet got up, and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sa’d said to him, “What is this, O Allah’s Messenger?” He said, “This is mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on those among His slaves who are merciful (to others).” (See Hadith No. 1284, Vol. 2)

(10) CHAPTER. To visit a (sick) bedouin.

5656. Narrated Ibn ‘Abbās: The Prophet went to visit a sick bedouin. Whenever the Prophet went to a patient,
he used to say to him, “No harm will befall on you, if Allâh will, it will be an expiation (for your sins).” So he said that to the bedouin who said, “You say an expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will.” The Prophet ﷺ said, “Then, yes, it is so.” (See H. 3616)

(11) CHAPTER. To visit a (sick) Mushrik(1).

5657. Narrated Anas: A Jewish boy used to serve the Prophet ﷺ and became ill. The Prophet ﷺ went to pay him a visit and said to him, “Embrace Islâm,” and he did embrace Islâm.

Al-Musaiyab said: When Abû Tâlib was on his deathbed, the Prophet ﷺ visited him.

(12) CHAPTER. If one visited a patient and when the time of the Šalât (prayer) became due, he led the people present there, in a congregational Šalât (prayer).

5658. Narrated ‘Aishah: During the ailment of the Prophet ﷺ some people came to visit him. He led them in Šalât (prayer) while sitting, but they offered Šalât (prayer) standing, so he waved to them to sit down. When he had finished the Šalât (prayer), he said, “An Ġmâm is to be

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(1) Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (ṣṣ).
followed, so when he bows, you should bow, and when he raises his head, you should raise yours, and if he offers \textit{Salāt} (prayer) sitting, you should pray sitting.”

Abū ‘Abdullāh said: Al-Ḥumaidī said, “(The order of) this narration has been abrogated by the last action of the Prophet 
\textbullet, as he led the \textit{Salāt} (prayer) sitting, while the people offered \textit{Salāt} (prayer) standing behind him.”

(13) \textbf{CHAPTER.} Placing the hand on the patient.

5659. Narrated Sa‘d: I became seriously ill at Makkah and the Prophet 
\textbullet came to visit me. I said, “O Allah’s Messenger! I shall leave behind me a good fortune, but my heir is my only daughter, shall I bequeath two-third of my property to be spent in charity and leave one-third (for my heir)?” He said, “No.” I said, “Shall I bequeath half and leave half?” He said, “No”. I said, “Shall I bequeath one-third and leave two-third?” He said, “One-third is alright, though even one-third is too much.” Then he placed his hand on his forehead and passed it over my face and abdomen and said, “O Allah! Cure Sa‘d and complete his emigration.”(1) I feel as if I have been feeling the coldness of his hand on my liver ever since.

(1) (H. 5659) To complete his emigration means to let him return to Al-Madīna and die there rather than in Makkah whence he had emigrated.
5660. Narrated ‘Abdullãh bin Mas‘ûd: I visited Allãh’s Messenger while he was suffering from a high fever. I touched him with my hand and said, “O Allãh’s Messenger! You have a high fever.” Allãh’s Messenger said, “Yes, I have as much fever as two men of you have.” I said, “Is it because you will get a double reward?” Allãh’s Messenger said, “Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allãh will remove his sins for him as a tree sheds its leaves.”

(14) CHAPTER. What (a visitor) should say to a patient and what should be the answer of the patient.

5661. Narrated ‘Abdullah: I visited the Prophet during his illness and touched him while he was having a fever. I said to him, “You have a high fever; is it because you will get a double reward?” He said, “Yes. No Muslim is afflicted with any harm, but that his sins will be removed (annulled) as the leaves of a tree fall down.”
5662. Narrated Ibn ‘Abbās: Allah’s Messenger entered upon a sick to pay him a visit, and said to him, “No harm will befall on you, if Allah will (your sickness will be) an expiation for your sins.” The man said, “No, it is but a fever that is boiling within an old man and will lead him to his grave.” On that, the Prophet said, “Then yes, it is so.”

(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey.

5663.Narrated Usāma bin Zaid: The Prophet rode a donkey having a saddle with a Fadakiya velvet covering. He mounted me behind him and went to visit Sa’d bin ‘Ubāda, and that was before the battle of Badr. The Prophet proceeded till he passed by a gathering in which ‘Abdullāh bin Ubayy bin Salūl was present, and that had been before ‘Abdullāh embraced Islām. The gathering comprised of Muslims, polytheists, i.e., idolaters and Jews. ‘Abdullāh bin Rawāha was also present in that gathering. When dust raised by the donkey covered the gathering, ‘Abdullāh bin Ubayy covered his nose with his upper garment and said, “Do not trouble us with dust.” The Prophet greeted them, stopped and dismounted. Then he invited them to Allāh (i.e., to embrace Islām) and recited to them some verses of the Qur’ān. On that, ‘Abdullāh bin Ubayy said, “O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your mount (or residence), and if somebody comes to you, relate (your tales) to him.” On that ‘Abdullāh bin Rawāha said, “Yes. O
Allah's Messenger! Bring your teachings to our gathering, for we love that.” So the Muslims, Al-Mushrikūn and the Jews started abusing each other till they were about to fight. The Prophet kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sa'd bin 'Ubāda. He said to him “O Sa'd! Have you not heard what Abū Ḥubāb (i.e., 'Abdullāh bin Ubayy) said?” Sa'd said, “O Allah's Messenger! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Al-Madīna) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you, he ('Abdullāh bin Ubayy) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen.” (See H. 4566)

5664. Narrated Jābir: The Prophet came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

(16) CHAPTER. It is permissible for a patient to say: “I am sick,” or “Oh, my head!” or “My ailment has been aggravated.”
And the saying of Ayyub (Job),

“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.” (V.21:83)

5665. Narrated Ka‘b bin ‘Ujra

The Prophet ﷺ passed by me while I was kindling a fire under a (cooking) pot. He said, “Do the lice of your head trouble you?” I said, “Yes.” So he called a barber to shave my head and ordered me to make expiation for that.”(1) (See H. 1814)

5666. Narrated Al-Qāsim bin Muḥammad:

‘Āishah, (complaining of headache) said, “Oh, my head!” Allah’s Messenger ﷺ said, “I wish that had happened while I was still living, for then I would ask Allah’s forgiveness for you and invoke Allah for you.”(2) ‘Āishah said, “Wa thuklayāḥ!”(3) By Allah, I think you want me to die; and if this should happen, you would spend the last part of the day sleeping with one of your wives!” The Prophet ﷺ said, “Nay, I should say, ‘Oh my head!’ I felt like sending for Abū Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise”.

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(1) (H. 5665) Ka‘b was in a state of Ḥirām.
(2) (H. 5666) The Prophet ﷺ wished that he would survive her so that he might invoke Allah for her.
(3) (H. 5666) An exclamation, meaning: “Alas I have lost my son!” The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.
5667. Narrated Ibn Mas'ud: I visited the Prophet while he was having a high fever. I touched him and said, “You have a very high fever.” He said, “Yes as much fever as two men of you may have.” I said, “You will have a double reward?” He said, “Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves.”

5668. Narrated Sa'd: Allah's Messenger came to visit me during my ailment which had been aggravated during Hajjat-al-Wadā'. I said to him, “You see how sick I am. I have much property but have no heir except my only daughter. May I give two-thirds of my property in charity?” He said, “No.” I said, “Half of it?” He said, “No.” I said, “One-third?” He said, “One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allah's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife.”
5669.Narrated Ibn ‘Abbās:When Allāh’s Messenger was on his deathbed and in the house there were some people among whom was ‘Umar bin Al-Khaṭṭāb, the Prophet said, “Come, let me write for you a statement after which you will not go astray.” ‘Umar said, “The Prophet is seriously ill and you have the Qur’ān; so the Book of Allāh is enough for us.” The people present in the house differed and quarrelled. Some said, “Go near so that the Prophet may write for you a statement after which you will not go astray,” while the others said as ‘Umar said. When they caused a hue and cry before the Prophet, Allāh’s Messenger said, “Get up (leave me alone).”

Narrated ‘Ubaidullāh: Ibn ‘Abbās used to say, “It was very unfortunate that Allāh’s Messenger was prevented from writing that statement for them because of their disagreement and noise.” (See H.114)
(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allāh for him.

5670. Narrated As-Sā‘ib: My aunt took me to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! My nephew is ill.” The Prophet ﷺ touched my head with his hand and invoked Allāh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw “Khatam An-Nubuwwa” (The Seal of Prophethood) between his shoulders like a button of Al-Hajala (a button of a small tent, which some said: egg of a partridge). (See H. 190)

(19) CHAPTER. The patient’s wish for death.

5671. Narrated Anas bin Mālik: The Prophet ﷺ said, “None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say:

O Allāh! Keep me alive as long as life is better for me, and let me die if death is better for me.”

5672. Narrated Qais bin Abu Häzim: We went to pay a visit to Khabbab (who was sick) and he had been branded (cauterized) at seven places in his body. He said, “Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no
way to spend it except on the construction of buildings. Had the Prophet not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building." (1)

5673. Narrated Abū Hurairah: I heard Allah's Messenger saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds). They (the Prophet's Companions) said, "Not even you, O Allah's Messenger?" He said, "Not even I, unless Allah bestows His Favour and Mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a gooddoer, he may increase his good deeds, and if he is an evildoer, he may repent to Allah."

5674. Narrated 'Aishah: I heard the Prophet, who was resting against me, saying, "O Allah! Forgive (excuse) me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'an (V.4:69)

(1) (H. 5672) If he spends too much needlessly.
(20) CHAPTER. The invocation for the patient by the one who pays a visit to him.

And Sa’d said: The Prophet (came to visit me) and said, “O Allah! (Please) cure Sa’d.”

5675. Narrated ‘Aishah: Whenever Allâh’s Messenger (came to visit a patient, or a patient was brought to him, he used to invoke Allâh, saying, “Take away the disease, O Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.”

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

5676. Narrated Jâbir bin ‘Abdullâh: The Prophet came to me while I was ill. He performed ablution and threw the remaining water on me (or said, “Pour it on him”). When I came to my senses I said, “O Allâh’s Messenger! I have no son or father to be my heir, so how will be my inheritance?” Then the Verse of Inheritance was revealed.
5677. Narrated ‘Āishah ︰ When Allāh’s Messenger emigrated to Al-Madīna, Ābū Bakr and Bilāl became ill (had a fever). I entered upon them and said, “O my father! How are you? O Bilāl! How are you?” Whenever the fever of Ābū Bakr got worse he used to say, “Everybody is staying alive with his people, yet death is nearer to him than his shoe laces.” And whenever fever deserted Bilāl, he would recite (two poetic verses): “Would that I could stay overnight in a valley wherein I would be surrounded by Ḩidkhir and Jālīf (two kinds of good smelling grass). Would that one day I could drink of the water of Majānna, and would that Shāmā and Ṭafīl (two mountains at Makkah) would appear to me!” I went to Allāh’s Messenger  and informed him about that. He said, “O Allāh! Make us love Al-Madīna as much or more than we love Makkah, and make it healthy, and bless its Sā‘ and its Mudd, and take away its fever and put it in Al-Jūḥfa.” (See Hadīth No. 5654).
(1) CHAPTER. There is no disease that Allāh has sent down except that He also has sent down its treatment.

5678. Narrated Abū Hurairah: The Prophet ﷺ said, “There is no disease that Allāh has sent down except that He also has sent down its treatment.”

(2) CHAPTER. May a man treat a woman or a woman treat a man?

5679. Narrated Rūbā‘ bint Mu‘āwīdhi bin ‘Afra: We used to go for military expeditions along with Allāh’s Messenger ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Al-Madīnā.

(3) CHAPTER. There is cure in three things.

5680. Narrated Ibn ‘Abbās: (The Prophet ﷺ said) “Healing is in three things: A gulp of honey, cupping, and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire.”
5681. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire).”

(4) CHAPTER. Treatment with honey, And the Statement of Allāh ﷺ:
“Wherein is healing for men.” (V.16:69)

5682. Narrated ‘Aishah: The Prophet ﷺ used to like Al-Halwa (sweet edible things) and honey.

5683. Narrated Jābir bin ‘Abdullāh: I heard the Prophet ﷺ saying, “If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization), (one of three) according to that suits the ailment, but I don’t like to be (cauterized) branded with fire.”
5684. Narrated Abu Sa'id Al-Khudri: A man came to the Prophet and said, "My brother has some abdominal trouble." The Prophet said to him, "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that." The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

(5) CHAPTER. To treat with the milk of camels.

5685. Narrated Anas: Some people were sick and they said, "O Allah's Messenger! Give us shelter and food." So when they became healthy they said, "The weather of Al-Madina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet and drove away his camels. The Prophet sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died. (See H. 233)
6. CHAPTER. To treat with the urine of camels.

5686. Narrated Anas: The climate of Al-Madina did not suit some people, so the Prophet ordered them to proceed along with his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they proceeded along with the shepherd (and the camels) and drank their milk and urine, until their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet, he sent some people in their pursuit. When they were brought, he cut their hands and feet and branded their eyes with heated pieces of iron.

7. CHAPTER. (To treat with) black cumin (Nigella seeds).

5687. Narrated Khalid bin Sa‘d: We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Al-Madina, he was still sick. Ibn Abu ‘Atīq came to visit him and said to us, “Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for ‘Aishah has narrated to me..."
that she heard the Prophet ﷺ saying, ‘This black cumin is healing for all diseases except As-Sâm.’ ‘Āishah asked, ‘What is As-Sâm?’ He ﷺ said, ‘Death.’”

5688. Narrated Abū Hurairah ﷺ: I heard Allāh’s Messenger ﷺ saying, “There is healing in black cumin for all diseases except death.”

(8) CHAPTER. At-Talbīna (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

5689. Narrated ‘Urwa: ‘Āishah used to recommend At-Talbīna for the sick and for such a person as grieved over a dead person. She used to say, “I heard Allāh’s Messenger ﷺ saying, ‘At-Talbīna gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.’”
5690. Narrated Hishãm’s father: ‘Äishah used to recommend At-Talbina and used to say, “It is disliked (by the patient) although it is beneficial.”

(9) CHAPTER. Sa‘ūt. (1)

5691. Narrated Ibn ‘Abbás: The Prophet was cupped and he paid the wages to the one who had cupped him and then took Sa‘ūt (medicine sniffed by nose).

(10) CHAPTER. To sniff the Indian and sea Qust (kind of incense).

5692. Narrated Umm Qais bint Mihsan: I heard the Prophet saying, “Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy.”

(1) (Chap. 9) Any medicine taken by the nose.
5693. Once I (Umm Qais) went to Allāh’s Messenger with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine. (See H.223)

(11) CHAPTER. What time one should be cupped.

Abū Mūsā was cupped at night.

5694. Narrated Ibn ‘Abbas: The Prophet was cupped while he was fasting.

(12) CHAPTER. To be cupped while on a journey or while in a state of Ihrām.

Ibn Buḥaina narrated that on the authority of the Prophet.

5695. Narrated Ibn ‘Abbas: The Prophet was cupped while he was in a state of Ihrām.

(13) CHAPTER. To be cupped (as a treatment) for a disease.

5696. Narrated Anas: that he was asked about the wages of the one who cupps others. He said, “Allāh’s Messenger was cupped by Abū Ṭaibah, to whom he gave two Ṣa‘ of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet said, “The best medicines you may treat yourselves with are cupping and sea
incense.” He added, “You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger), but use incense.”

5697. Narrated Jābir bin ‘Abdullāh that he paid Al-Muqanna’a a visit during his illness and said, “I will not leave till he gets cupped, for I heard Allah’s Messenger saying, “There is healing in cupping.”

(14) CHAPTER. Cupping on the head.

5698. Narrated ‘Abdullāh bin Buḥaina: Allah’s Messenger was cupped on the middle of his head at Lahye Jamal on his way to Makkah while he was in a state of Iḥrām.

5699. Narrated Ibn ‘Abbās: Allah’s Messenger was cupped on his head.

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.
5700. Narrated Ibn ‘Abbās: The Prophet was cupped on his head for an ailment he was suffering from while he was in a state of Ḥaḍāthā, at a water place called Layhāye Jamal.

5701. Ibn ‘Abbās further said: Allāh’s Messenger was cupped on his head for unilateral headache while he was in a state of Ḥaḍāthā.

5702. Narrated Jābir bin ‘Abbās: I heard the Prophet saying, “If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded”.

(16) CHAPTER. To get one’s head shaved because of some ailment.

5703. Narrated Ka‘b bin ‘Ujrah: The Prophet came to me during the period of Al-Ḥudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down from my head. He said, “Do your lice hurt you?” I said, “Yes.” He said, “Shave your head and observe Sa‘um (fast) for three days or feed six poor persons or slaughter a sheep as a sacrifice.”
(17) CHAPTER. Whoever gets himself branded (cauterized) or branded (cauterized) someone else, and the superiority of one who does not get branded (cauterized).

5704. Narrated Jābir: The Prophet said, “If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded.”

5705. Narrated Ibn ‘Abbās: Allāh’s Messenger said, “Nations were displayed before me; one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, ‘Who are they? Are they my followers?’ It was said, ‘No. It is Moses and his followers.’ It was said to me, ‘Look at the horizon.’ Behold! There was a multitude of people filling the horizon. Then it was said to me, ‘Look this way and that way in the vastness of the horizon!’ Behold! There was a multitude filling the horizon.” It was said to me, ‘This is your nation out of whom seventy thousand shall enter Paradise without reckoning.’” Then the Prophet entered his house without telling...
his Companions who they (the 70,000) were. So the people started talking about the issue and said, “It is we who have believed in Allâh and followed His Messenger; therefore those people are either ourselves or our children are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance.” When the Prophet ﷺ heard of that, he came out and said, “Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.” On that ‘Ukâsha bin Miḥṣan said, “Am I one of them, O Allâh’s Messenger?” The Prophet ﷺ said, “Yes.” Then another person got up and said, “Am I one of them?” The Prophet ﷺ said, ‘Ukâsha has preceded you.”

18) CHAPTER. To treat ophthalmia (inflammation or soreness of the eyes) with antimony or kohl.

Umm ‘Aṭîyya narrated this.

5706. Narrated Umm Salama ﷺ:
The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, “Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period ‘Iddah) for
four months and ten days.” (See H. 5336)

(19) CHAPTER. Leprosy.

5707. Narrated Abu Hurairah: Allah's Messenger said, "(There is) no 'Adwa (no contagious disease is conveyed without Allah's Permission), nor Tiyara [nor is there any bad omen (from birds)], nor (is there any) Hama, Safar, and one should run away from the leper as one runs away from a lion." (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

(20) CHAPTER. Al-Mann heals eye diseases.

5708. Narrated Sa'id bin Zaid: I heard the Prophet saying, Al-Kama (truffles) are like Mann (i.e they grow naturally without man's care) and their water heals eye diseases.” (See H. 4478)

(21) CHAPTER. Al-Ladūd (the medicine
which is poured or inserted into one side of a patient's mouth).

5709, 5710, 5711. Narrated Ibn ‘Abbās: Abū Bakr kissed (the forehead of) the Prophet when he was dead.

5712. ‘Aishah added: We poured medicine in one side of the Prophet’s mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, “He dislikes the medicine as a patient usually does.” But when he improved and felt a little better he said, “Did I not forbid you to put medicine (by force) in the side of my mouth?” We said, “We thought it was just because a patient usually dislikes medicine.” He said, “None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except Al-‘Abbās, for he had not witnessed your deed.” (See H.4458)

5713. Narrated Umm Qais: I went to Allah’s Messenger along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet said, “Why do you pain your children by pressing their throats! Use Al-‘Ūd Al-Hindi (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth.
of one suffering from pleurisy.”

(22) CHAPTER:

5714. Narrated ‘Aishah, the wife of the Prophet: When the health of Allah's Messenger deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between ‘Abbās and another man. (The subnarrator told Ibn ‘Abbās who said: Do you know who was the other man whom ‘Aishah did not mention? The subnarrator said: No. Ibn ‘Abbās said: It was ‘Alī). ‘Aishah added: When the Prophet entered my house and his disease became aggravated, he said, “Pour on me seven water-skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people.” So we made him sit in a tub belonging to Ḥafṣa, the wife of the Prophet and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them
in ْسَلَّة (prayer) and delivered a ْكُحُبَّة (religious speech) before them.

(23) CHAPTER. Al-ْعُدْرَة (throat or tonsil diseases).

5715.Narrated Umm Qais that she took to Allah’s Messenger ﷺ one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, “Why do you pain your children by getting the tonsils and palate pressed like that? Use Al-ْعُدَّة الْمُنْدَرَة (certain Indian incense) for it cures seven diseases one of which is pleurisy.”

(24) CHAPTER. The treatment for a person suffering from diarrhea.

5716. Narrated Abū Sa’īd: A man came to the Prophet ﷺ and said, “My brother has got
loose motions.” The Prophet ﷺ said, “Let him drink honey.” The man again (came) and said, “I made him drink (honey) but that made him worse.” The Prophet ﷺ said, “Allāh has said the Truth, and the abdomen of your brother has told a lie.” (See Hadith No.5684)

(25) CHAPTER. There is no ِSafar (i.e. it is not a contagious disease). ِSafar is a disease that afflicts the abdomen. [See Fath Al-Bārī]

5717. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There is no ‘Adwā (no disease is conveyed from the sick to the healthy without Allāh’s Permission), nor ِSafar, nor ِHāma.” A bedouin stood up and said, “Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange.” The Prophet ﷺ said, “Then who conveyed the (mange) disease to the first one?” (See H. 5707)

(26) CHAPTER. Pleurisy.

5718. Narrated Umm Qais that she took to Allāh’s Messenger ﷺ one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, “Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like...”
that? Use *Al-‘Ud Al-Hindi* (a certain Indian incense) for it cures seven diseases, one of which is pleurisy.”

5719, 5720, 5721. Narrated Anas bin Mālik: Allah’s Messenger allowed one of the Ansār families to treat persons who have taken poison and also who are suffering from ear ailment with *Ruqya*. Anas added: I got myself branded (cauterized) for pleurisy, when Allah’s Messenger was still alive. Abū Ṭalḥa, Anas bin An-Naḍr and Zaid bin Thābit witnessed that, and it was Abū Ṭalḥa who branded (cauterized) me.

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ashes into a wound) to stop bleeding.
5722. Narrated Sahl bin Sa'd As-Sa'idi:
When the helmet broke on the head of the Prophet صل الله عليه وسلم and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), 'Ali used to bring water in his shield while Fâtima was washing the blood off his face. When Fâtima saw that the bleeding increased because of the water, she took a mat of palm leaves, burnt it, and stuck it (the burnt ashes) on the wound of Allâh's Messenger ﷺ, whereupon the bleeding stopped.

5723. Narrated Nafi': ‘Abdullãh bin 'Umar said, "The Prophet ﷺ said, 'Fever is from the heat of Hell, so abate fever, with water'.

Nafi' added: 'Abdullãh used to say, "O Allâh! Relieve us from the punishment," (when he suffered from fever).

5724. Narrated Fâtima bint Al-Mundhir:
Whenever a lady suffering from fever was brought to Asmã' bint Abû Bakr, she used to invoke Allâh for her and then sprinkle some water on her body at the chest and say, "Allâh's Messenger ﷺ used to order us to abate fever with water."
5725. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ said, “Fever is from the heat of Hell, so abate fever with water.”

5726. Narrated 'Abdullah رضي الله عنه: I heard Allâh's Messenger ﷺ saying, “Fever is from the heat of Hell, so abate fever with water.”

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

5727. Narrated Anas bin Malik رضي الله عنه: Some people from the tribes of 'Ukl and 'Uraina came to Allâh's Messenger ﷺ and embraced Islâm and said, “O Allâh's Messenger! We are owners of livestock and have never been farmers,” and they found the climate of Al-Madîna unsuitable for them. So Allâh's Messenger ﷺ ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Harrâ, they reverted to disbelief after their conversion to Islâm, killed the shepherd and drove away the camels. When this news reached the Prophet ﷺ he sent in their pursuit (and they were caught and brought).
The Prophet ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. (See H. 233)

(30) CHAPTER. What has been mentioned about the plague.

5728. Narrated Sa‘d: The Prophet said, “If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”

5729. Narrated ‘Abdullāh b. ‘Abbās: ‘Umar b. Al-Khaṭṭāb departed for Shām and when he reached Sargh, the commanders of the (Muslim) army, Abū ‘Ubaida b. Al-Jarrāḥ and his companions met him and told him that an epidemic had broken out in Shām. ‘Umar said, “Call for me the early emigrants.” So ‘Umar called them, consulted them and informed them that an epidemic had broken out in Shām. Those people differed in their opinions. Some of them said, “We have come out for a purpose and we do not think that it is proper to give it up,” while
others said (to ‘Umar), “You have along with you, other people and the Companions of Allah’s Messenger, so we do not advise that we take them to this epidemic.” ‘Umar said to them, “Leave me now.” Then he said, “Call the Ansār for me.” I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, “Leave me now,” and added, “Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah.” I called them and they gave a unanimous opinion saying, “We advise that you should return with the people and do not take them to that (place) of epidemic.” So ‘Umar made an announcement, “I will ride back to Al-Madīna in the morning, so you should do the same.” Abū ‘Ubaida bin Al-Jarrāḥ said (to ‘Umar), “Are you running away from what Allāh had ordained?” ‘Umar said, “Would that someone else had said such a thing, O Abū ‘Ubaida! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don’t you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that?” At that time ‘Abdur-Rahmān bin ‘Auf, who had been absent because of some job, came and said, “I have some knowledge about this. I have heard Allāh’s Messenger ﷺ saying, ‘If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.’” ‘Umar thanked Allāh and returned to Al-Madīna.
830.Narrated ‘Abdullāh bīn Ḥārin: ‘Umar went to Shām and when he reached Sarth, he got the news that an epidemic (of plague) had broken out in Shām. ‘Abdur-Rahmān bīn ‘Auf told him that Allāh’s Messenger ﷺ said, “If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it.”

831. Narrated ‘Umar: “Neither Masts (Ad-Dajjāl) nor plague will enter Al-Madīna.”

832. Narrated Anas bīn Mālik: Allāh’s Messenger ﷺ said, “(Death from) plague is martyrdom for every Muslim.”
5733. Narrated Abū Hurairah
The Prophet said, “He (a Muslim) who
dies of an abdominal disease is a martyr, and
he who dies of plague is a martyr.”

(31) CHAPTER. The reward of a person who
suffers from plague (or lives in a plague-
stricken land) and remains patient.

5734. Narrated ‘Āishah, the wife of the
Prophet that she asked Allâh’s Messenger
about plague, and Allâh’s Messenger informed her saying, “Plague was a
punishment which Allâh used to send on
whom He wished, but Allâh made it a
blessing for the believers. None (among the
believers) remains patient in a land in which
plague has broken out and considers that
nothing will befall him except what Allâh has
ordained for him, but that Allâh will grant
him a reward similar to that of a martyr.”

(32) CHAPTER. Ar-Ruqa(1) with the Qur’ān
and the Mu‘awwidhāt (the last two Sūrah of
the Qur‘ān).

5735. Narrated ‘Āishah that Allâh’s
Prophet said:

(1) (Chap. 32) Ruqa (sing. Ruqya) is the recitation of some Divine verses as a treatment for
a disease.
During the Prophet’s 🚀 fatal illness, he used to recite the Mu‘awwidhat (Sūrat An-Nās and Sūrat Al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Sūrah and blow my breath over him and make him rub his body with his own hand for its blessings.”

Ma‘mar asked Az-Zuhri: How did the Prophet 🚀 use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.

(33) CHAPTER. To do Ruqya by reciting Sūrat Al-Fātiha (the Opening of the Book).

And this has been narrated by Ibn ‘Abbās on the authority of the Prophet 🚀.

5736. Narrated Abū Sa‘īd Al-Khudrī: Some of the companions of the Prophet 🚀 came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Companions of the Prophet 🚀), “Have you got any medicine with you or anybody who can treat with Ruqya?” The Prophet’s Companions said, “You refuse to entertain us, so we will not treat (your chief) unless you pay us for it.” So they agreed to pay them a flock of sheep.

One of them (the Prophet’s Companions) started reciting Sūrat Al-Fātiha and gathering his saliva and spitting it (at the snakebite). The patient got cured and his people presented the sheep to them, but they said, “We will not take it unless we ask the Prophet 🚀 (whether it is lawful).” When they asked him, he smiled and said, “How do you know that Sūrat Al-Fātiha is a Ruqya? Take it (flock of sheep) and assign a share for me.” (See H. 2276)
5737. Narrated Ibn ‘Abbās: Some of the Companions of the Prophet passed by some people staying at a place where there was water, and one of those people was stung by a scorpion. A man from those staying near the water, came and said to the Companions of the Prophet, “Is there anyone among you who can do Ruqya as near the water there is a person who has been stung by a scorpion.” So one of the Prophet’s Companions went to him and recited Sūrat Al-Fātīha for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, “You have taken wages for reciting Allāh’s Book.” When they arrived at Al-Madīna, they said, “O Allāh’s Messenger, (this person) has taken wages for reciting Allāh’s Book.” On that Allāh’s Messenger said, “You are most entitled to take wages for doing a Ruqya with Allāh’s Book.”

5738. Narrated ‘Aishah: The Prophet ordered me or somebody else to do Ruqya (if there was some effect) from an evil eye.

5739. Narrated Umm Salama that the Prophet saw in her house a girl whose face...
had a black spot. He said, “She is under the effect of an evil eye, so treat her with a Ruqya.”

(36) CHAPTER. The effect of an evil eye is a fact.


(37) CHAPTER. To treat a snakebite or a scorpion sting with a Ruqya.

5741. Narrated Al-Aswad: I asked Aishah about treating poisonous stings (a snakebite or a scorpion sting) with a Ruqya. She said, “The Prophet allowed the treatment of poisonous sting with Ruqya.”
(38) CHAPTER. The Ruqya of the Prophet (i.e. what he used to recite while doing a Ruqya).

5742. Narrated 'Abdul 'Aziz: Thabit and I went to Anas bin Malik. Thabit said, “O Abû Ḥamza! I am sick.” On that Anas said, “Shall I treat you with the Ruqya of Allah’s Messenger?” Thabit said, “Yes,” Anas recited, “O Allâh! The Lord of the people, the Remover of trouble! (Please) cure (heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment.”

5743. Narrated 'Aishah: The Prophet used to treat some of his wives by passing his right hand over the place of ailment and used to say, “O Allâh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.”

5744. Narrated 'Aishah: Allah’s Messenger used to treat with a Ruqya saying, “O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease).”
5745.Narrated 'Aishah: The Prophet used to say to the patient, "In the Name of Allah. The earth of our land and the saliva of some of us cure our patient."(1)

5746.Narrated 'Aishah: Allah's Messenger used to read in his Ruqya, "In the Name of Allah. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord."(2)

(39) CHAPTER. An-Nafth (blowing with a slight shower of saliva) while treating with a Ruqya.

5747.Narrated Abu Qatada: I heard the Prophet saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him."

(1) (H. 5745) The Prophet while reciting the Ruqya, put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.
(2) (H. 5746) See H. 5745.
Whenever Allah’s Messenger ﷺ went to bed, he used to recite Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

Narrated ‘Aishah: Whenever Allah’s Messenger ﷺ went to bed, he used to recite Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

5749. Narrated Abū Sa‘īd: A group of the Companions of Allah’s Messenger ﷺ proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, “Will you go to the group (those travellers) who have
dismounted near you and see if one of them has something useful?” They came to them and said, “O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?” One of them replied, “Yes, by Allah, I know how to treat with a Ruqya. But, by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages.” Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Sūrat Al-Fātīha till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet’s Companions) said, “Distribute (the sheep).” But the one who treated with the Ruqya said, “Do not do that till we go to Allah’s Messenger and mention to him what has happened, and see what he will order us.” So they came to Allah’s Messenger and mentioned the story to him and he said, “How do you know that Sūrat Al-Fātīha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you.”

(40) CHAPTER. The passing of the right hand of the one who is treating with a Ruqya on the place of ailment.

5750.Narrated ʿĀishah: The Prophet used to treat some of his wives by passing his right hand over the place of
ailment and used to say, “O Lord of the people! Remove the trouble and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.”

(41) CHAPTER. A woman may treat a man with a Ruqya.

5751. Narrated `Aishah: The Prophets, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu`awwidhâ (Surat An-Nâs and Surat Al-Falaq). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma`mar asked Ibn Shihâb: How did he used to do Nafth? He said: He used to blow on his hands and then pass them over his face).

(42) CHAPTER. Whoever does not treat or get treated with a Ruqya.

5752. Narrated Ibn `Abbâs: The Prophet once came out to us and said, “Some nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with
nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, ‘This is Moses and his followers.’ Then it was said to me, ‘Look!’ I looked and saw a big gathering with a large number of people covering the horizon. It was said, “Look this way and that way.” So I saw a big crowd covering the horizon. Then it was said to me, “These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.” Then the people dispersed and the Prophet did not tell who those 70,000 were. So the Companions of the Prophet started talking about that and some of them said, “As regards us, we were born in the era of Ash-Shirk (polytheism), but then we believed in Allâh and His Messenger. We think however, that these (70,000) are our offspring.” That talk reached the Prophet who said, “These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord.” Then ‘Ukãsha bin Mišan got up and said, “O Allâh’s Messenger! Am I one of those (70,000)?” The Prophet said, “Yes.” Then another person got up and said, “Am I one of them?” The Prophet said, “‘Ukãsha has preceded you.”

(43) CHAPTER. At-Tiyara (drawing an evil omen from birds, etc.)

5753. Narrated ‘Abdullãh bin ‘Umar رضي الله عنه: Allah’s Messenger said, “There is neither ‘Adwã (no contagious disease is conveyed to others without Allâh’s permission) nor Tiyara, but an evil omen
may be in three: a woman, a house or an animal.”

5754. Narrated Abu Hurairah: I heard Allah’s Messenger saying, “There is no Tiyara, and the best omen is the Fāl.” They asked, “What is the Fāl?” He said, “A good word that one of you hears (and takes as a good omen).”

5755. Narrated Abu Hurairah: The Prophet said, “There is no ‘Adwā (no contagious disease is conveyed to others without Allah’s Permission), nor Tiyara, but I like the good Fāl, i.e., the good word.”

5756. Narrated Anas: The Prophet said, “No ‘Adwā (no contagious disease is conveyed to others without Allah’s Permission), nor Tiyara, but I like the good Fāl, i.e., the good word.”

(1) (H. 5753) Superstition is disliked in Islam, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihad, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.
(45) CHAPTER. No Hāma.⁽¹⁾

5757. Narrated Abū Hurairah: The Prophet ﷺ said, “There is no ‘Adwā, nor Ṭiyara, nor Hāma, nor Ṣafar.”

(46) CHAPTER. (What is said about) Foretellers.

5758. Narrated Abū Hurairah: Allah’s Messenger ﷺ gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet ﷺ and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, “O Allah’s Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that...

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⁽¹⁾ (a) The word ‘Hāma’ may refer to a number of old traditions which Islam has abolished. In the pre-Islamic period, Arabs used to say: “If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, ‘Water me! Water me!’ And when the murdered man is avenged, it goes; otherwise it stays there.” Such a worm was called Hāma.
(b) Some say ‘Hāma’ means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: “This portends my death, or the death of one of my relatives.”
(c) Some say people used to claim that the bones of a dead person turned into a bird that could fly; and that was the Hāma.

But the Prophet ﷺ denies all this and invites people to abandon all such superstitions.
should be nullified.” On that the Prophet ﷺ said, “This is one of the brothers of foretellers(1).

5759. Narrated Abū Hurairah: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

5760. Narrated Ibn Shihāb: Sa’īd bin Al-Musaiyab said, “Allāh’s Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, ‘How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.’ On that Allāh’s Messenger ﷺ said, ‘He is one of the brothers of the foretellers.’”

5761. Narrated Abū Mas‘ūd: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.
5762. Narrated 'Aishah: Some people asked Allah's Messenger about the foretellers. He said, "They are nothing." They said, "O Allah's Messenger! Sometimes they tell us of a thing which turns out to be true." Allah's Messenger said, "A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies."

(47) CHAPTER. Magic.

And the statement of Allah: "But the Shayātīn (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, 'We are only for trial, so disbelieve not, (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it..."
(magic) would have no share in the Hereafter...’ (V.2:102)

The Statement of Allâh ﷺ: “And the magician will never be successful to whatever amount (of skill) he may attain.” (V.20:69)

And His Statement:
“Will you submit to magic while you see it?” (V.21:3)

And His Statement:
“...their ropes and their sticks, by their magic, appeared to him as though they moved fast...” (V.20:66)

And His Statement:
“And from the evil of those who practise witchcraft when they blow in the knots.” (V.113:4)

5763. Narrated ʿĀishah t.4: A man called Labid bin Al-Aʿsam from the tribe of Bani Zuraiq worked magic on Allâh’s Messenger ﷺ till Allâh’s Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allâh and invoked for a long period, and then said, “O ʿĀishah! Do you know that Allâh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, ‘What is the disease of this man?’ The other replied, “He is under the effect of magic.” The first one asked, ‘Who has worked the magic on him?’ The other replied, ‘Labid bin Al-Aʿsam.’ The first one asked, ‘What material did he use?’ The other replied, ‘A comb and the hairs stuck to it and the skin of pollen of a male date palm.’ The first one asked, ‘Where is that?’ The other replied, ‘(That is) in the well of Dharrâwân.’”

So Allâh’s Messenger ﷺ along with some of his companions went there and came back saying, “O ʿĀishah, the colour of its water is
like the infusion of *Hinna* leaves. The tops of the date-palm trees near it are like the heads of the devils.” I asked, “O Allah’s Messenger? Why did you not show it?” He said, “Since Allah cured me, I disliked to let evil spread among the people.” Then he ordered that the well be filled up with earth.

(48) CHAPTER. *Shirk* (i.e. joining others in worship with Allah) and witchcraft are from the *Mubiqat* (great destructive sins).

5764. Narrated Abū Hurairah: Allah’s Messenger said, “Avoid *Al-Mubiqat*, i.e., *Shirk* with Allah (i.e. joining others in worship with Allah) and witchcraft.”.

(49) CHAPTER. Should a bewitched person be treated?

Qatāda said: I asked Sa‘īd bin Al-Musayyab, “If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic...
effect or use Nashra\(^{(1)}\) (special kind of treatment)?” He said, “Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden.”

5765. Narrated ‘Aishah: Magic was worked on Allâh’s Messenger so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyân said: That is the hardest kind of magic as it has such an effect.) Then one day he said, “O ‘Aishah! Do you know that Allâh has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied, ‘Lâbid bin Al-A‘ṣam, a man from Bâni Zuraq who was an ally of the Jews and was a hypocrite.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘A comb and the hair stuck to it.’ The first one asked, ‘Where (is that)?’ The other replied, ‘In a skin of pollen of a male date-palm tree kept under a stone in the well of Dharwân.’ So the Prophet went to that well and took out those things and said, “That was the well which was shown to me (in a dream). Its water looked like the infusion of Hinna leaves and its date-palm trees looked like the heads of devils.” The Prophet added, “Then that thing was taken out.” I said (to the Prophet), “Why do you not treat yourself with Nashra?” He said, “Allâh has cured me; I dislike to let evil spread among anyone of the people.”

(1) (Ch. 49) For details see Fath-Al-Bâri, Vol.12, page no.345, (printed by the Egyptian press Muṣṭâfa Al-Bâbî Al-Ḥalabi in the year 1959-1378 Hijrah).
5766. Narrated 'Āishah ː Magic was worked on Allâh’s Messenger  so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allâh and invoked for a long period and then said, “O ‘Āishah! Do you know that Allâh has instructed me regarding the matter I asked him about?” I asked, “What is that, O Allâh’s Messenger?” He said, “Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, ‘What is the disease of this man?’ The other replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied, ‘Labid bin Al-A‘sam, a Jew from the tribe of Bani Zuraq.’ The first one asked, ‘With what has it been done?’ The other replied, ‘With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.’ The first one asked, ‘Where is it?’ The other replied, ‘In the well of Dharwân.’ Then the Prophet went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, “By Allâh, the water of that well was (red) like the infusion of Hinna leaves, and its date-palms were like the heads of devils.” I said, “O Allâh’s Messenger! Did you take those materials out?” He said, “No! As for me, Allâh has
healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth.”

(51) CHAPTER. Some eloquent speech is as effective as magic.

5767. Narrated ‘Abdullāh bin ‘Umar: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh’s Messenger ﷺ said, “Some eloquent speech is as effective as magic.”

(52) CHAPTER. The use of ‘Ajwa dates as medicine for magic.

5768. Narrated Sa’d: The Prophet ﷺ said, “If somebody takes some ‘Ajwa dates every morning, he will not be affected by poison or magic on that day till night.” (Another narrator said seven dates).

5769. Narrated Sa’d: I heard Allāh’s Messenger ﷺ saying, “If somebody takes seven ‘Ajwa dates in the morning,
neither magic nor poison will hurt him that day."

(53) CHAPTER. No Hāma. (1)

5770. Narrated Abū Hurairah: The Prophet said, “No ‘Adwā (i.e. no contagious disease is conveyed to others without Allāh’s Permission); nor Safar; nor Hāma.” A bedouin said, “O Allāh’s Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?” On that Allāh’s Messenger said, “Then who conveyed the (mange) disease to the first (mangy) camel?”

5771. Narrated Abū Hurairah: Allāh’s Messenger said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) “Do not put a patient with a healthy person,” (as a precaution).

(54) CHAPTER. No ‘Adwā (no contagious

(1) (Chap. 53) See Hadith No.5757. Chap. 45. (F.N.)
disease is conveyed without Allāh’s Permission).

5772. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger said, “There is neither ‘Adwā nor Ṭiyara(1), and an evil omen is only in three: a horse, a woman and a house.” (See the footnote of Hadith No.5753)


5774. Abū Hurairah also said: The Prophet said, “The cattle suffering from a disease should not be mixed up with healthy cattle (or said: “Do not put a patient with a healthy person as a precaution.”) Abū Hurairah also said: Allāh’s Messenger said, “No ‘Adwā.” (Cont’d. with H. 5775)

5775. A bedouin got up and said, “Don’t you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?” On that the Prophet said, “Then who conveyed the (mange) disease to the first camel?”

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(1) (H. 5772) Ṭiyara means an evil omen see H. 5717 and its Chap. 25.
5776. Narrated Anas bin Malik: The Prophet said, “No 'Adwā nor Ṭiyara; but I like Fa‘l.” They said, “What is the Fa‘l?” He said, “A good word.” (See H. 5754)

5777. Narrated Abū Hurairah: When Khaibar was conquered, Allāh’s Messenger was presented with a poisoned (roasted) sheep. Allāh’s Messenger said, “Collect for me all the Jews present in this area.” (When they were gathered) Allāh’s Messenger said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abāl-Qāsim!” Allāh’s Messenger said to them, “Who is your father?” They said, “Our father is so-and-so.” Allāh’s Messenger said, “You have told a lie, for your father is so-and-so.” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father.” Allāh’s Messenger then asked, “Who are the
people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it.” Allāh’s Messenger ﷺ said to them, “You will abide in it with ignominy. By Allāh, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, “Have you put the poison in this roasted sheep?” They replied, “Yes.” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you.” (See H. 3169)

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

5778. Narrated Abū Hurairah,: The Prophet ﷺ said, “Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever.”
5779. Narrated Sa'd: I heard Allah's Messenger saying, "Whoever takes seven 'Ajwa dates in the morning will not be affected by magic or poison on that day."

(57) CHAPTER. The milk of she-asses.

5780. Narrated Abû Tha'labá Al-Khusbanî: The Prophet forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.)

5781. Al-Laith said: narrated Yûnis: I asked Ibn Shiháb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,
Ibn Shihab said, “Abu Idris Al-Khawlani told me that Allah’s Messenger forbade the eating of the flesh of every wild beast having fangs.”

(58) CHAPTER. If a housefly falls in a utensil.

5782. Narrated Abu Hurairah: Allah’s Messenger said, “If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease.”

(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allah created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily, when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy chief of Hadith Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this Hadith, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.
(1) CHAPTER. The Statement of Allah:

"Say (O Muhammad ﷺ): Who has forbidden the adornment with clothes given by Allah which He has produced for His slaves?" (V.7: 32)

The Prophet ﷺ said, "Eat, drink, wear clothes and give alms without extravagance and without conceit."

Ibn ‘Abbas said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."

5783. Narrated ‘Abdullãh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “Allah will not look at the person who drags his garment (behind him) out of conceit.”

(2) CHAPTER. Whoever dragged his Izār (lower-half body garment) without conceit.

5784. Narrated ‘Abdullãh (bin ‘Umar) رضي الله عنه: The Prophet ﷺ said, “Allah will not look, on the Day of Resurrection, at the person who drags his garment (behind him) out of conceit.” On that Abû Bakr said, "O Allah’s Messenger! One side of my Izār hangs low if I do not take care of it." The Prophet ﷺ said, "You are not one of those who do that out of conceit.”
5785. Narrated Abū Bakra: The solar eclipse occurred while we were sitting with the Prophet ﷺ. He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people turned (to the mosque) and he offered a two-Rak‘at  Salāt (prayer) whereupon the eclipse had cleared, and he faced us and said, “The sun and the moon are two signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the  Salāt (prayer) and invoke Allah till He removes that state.” (See H. 1046)

(3) CHAPTER. To tuck up or roll up the clothes.

5786. Narrated Abū Juhaifa: I saw Bilāl bringing an ‘Anaza (a small spear) and fixing it in the ground, and then he proclaimed the  Iqāma of the  Salāt (prayer), and I saw Allah’s Messenger ﷺ coming out, wearing a cloak with its sleeves rolled up. He then offered a two-Rak‘at (prayer) while facing the ‘Anaza, and I saw the people and animals passing in front of him beyond the ‘Anaza.

(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.

5787. Narrated Abū Hurairah: The Prophet ﷺ said, “The part of an  Izār which hangs below the ankles is in the Fire. [i.e. the one who wears the  Izār (lower-half body-cover) that hangs below the ankles
(with conceit) will be in the Fire of Hell.
[See Fath Al-Bari]

(5) CHAPTER. Whoever drags his garment out of pride and arrogance (conceit).

5788.Narrated Abū Hurairah: Allah’s Messenger (ﷺ) said, “Allah will not look, on the Day of Resurrection, at a person who drags his Izār (behind him) out of pride and arrogance.”

5789. Narrated Abū Hurairah: The Prophet (ﷺ) or ‘Abul-Qasim (r) said, “While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection.”

5790. Narrated ‘Abdullâh (bin ‘Umar): Allah’s Messenger (ﷺ) said, “While a man was dragging his Izār on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection.”

(6) CHAPTER. The fringed Izār. (1)

It is reported that Az-Zuhri, Abū Bakr bin Muḥammad, Ḥamza bin Abī Uṣaid and Muʿāwiya bin ‘Abdullāh bin Jaʿfar wore fringed clothes.

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(1) (Chap. 6) Izār: Garment that covers the lower-half of the body.
5792. Narrated ‘Aishah the wife of the Prophet: The wife of Rifâ‘a Al-Qurazi came to Allâh’s Messenger while I was sitting, and Abû Bakr was also there. She said, “O Allâh’s Messenger I was the wife of Rifâ‘a and he divorced me irrevocably. Then I married ‘Abdur-Rahmân bin Az-Zubair who, by Allâh, O Allâh’s Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khâlid bin Sa‘îd, who was standing at the door, for he had not been admitted, heard her statement and said, “O Abû Bakr! Why do you not stop this lady from saying such things openly before Allâh’s Messenger?” No, by Allâh, Allâh’s Messenger did nothing but smiled. Then he said to the lady, “Perhaps you want to return to Rifâ‘a? That is impossible unless ‘Abdur-Rahmân consummates his marriage with you.” That became the legal way after him.

(7) CHAPTER. The Rida’

Anas said: A bedouin pulled the Rida’ of the Prophet.

5793. Narrated ‘Alî: The Prophet asked for his Rida’, put it on and set out walking. Zaid bin Häritha and I followed him till he reached the house, where Hamza (bin ‘Abdul-Muţṭalib) was
present and asked for permission to enter, and they gave us permission.

(8) CHAPTER. The wearing of shirts.

And Allāh Almighty said: [In the story of the Prophet Yūsuf (Joseph)]:

"Go with this shirt of mine and cast it over the face of my father; he will become clear-sighted". (V.12: 93)

5794. Narrated Ibn `Umar: A man asked, "O Allāh’s Messenger! What kind of clothes should a Muhrim wear?" The Prophet said, "A Muhrim should not wear a shirt, trousers, a hooded cloak, or Khuff (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the Khuff) that covers the ankles."

5795. Narrated Jābir bin `Abdullāh: The Prophet came to visit ‘Abdullāh bin Ubayy (bin Salūl) after he had been put in his grave. The Prophet ordered that ‘Abdullāh be taken out. He was taken out and was placed on the knees of the Prophet who blew his breath on him and dressed the body with his own shirt. And Allāh knows better.

5796. Narrated ‘Abdullāh bin `Umar: When ‘Abdullāh bin Ubayy (bin Salūl) died, his son came to Allāh’s Messenger
and said, “O Allâh’s Messenger! Give me your shirt so that I may shroud my father’s body in it. And please offer a funeral Salât (prayer) for him and invoke Allâh for his forgiveness.” The Prophet ﷺ gave him his shirt and said to him, “Inform us when you finish (and the funeral procession is ready) call us.” When he had finished, he told the Prophet ﷺ and the Prophet proceeded to offer his funeral Salât (prayer), but ‘Umar stopped him and said, “Didn’t Allâh forbid you to offer the funeral Salât (prayer) for the hypocrites, when He said:

‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allâh will not forgive them.’ (V.9:80)

Then there was revealed:

‘And never (O Muhammad ﷺ) offer Salât (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. (V.9:84)’

Thenceforth the Prophet ﷺ did not offer funeral Salât (prayers) for the hypocrites.

(9) CHAPTER. The Jaib (pocket) (the opening) of a shirt at the chest and other positions.

5797. Narrated Abû Hurairah: Allâh’s Messenger ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and collar bones. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and obliterate his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abû Hurairah added: I saw Allâh’s Messenger ﷺ putting his finger in the (chest) pocket of his shirt like that. If you but saw him trying to
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(10) CHAPTER. Whoever wore a cloak of narrow sleeves while on a journey.

5798.Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuff (leather socks).

(11) CHAPTER. To wear a woollen cloak during the Ghazawat (military expedition).

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5799. Narrated Al-Mughīra: One night I was with the Prophet on a journey. He asked (me), “Have you got water with you?” I replied, “Yes.” So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuff, but he said, “Leave them, for I have performed ablution before putting them on”. And so he passed his wet hands over them.

(12) CHAPTER. Al-Qabā’.(1) And the silken Farrūj, which is a kind of Al-Qabā’, and it is said that it has a slit at the back.

5800. Narrated Al-Miswar bin Makhrama: Allah’s Messenger distributed some Qabā’ but he did not give anything to Makhrama. Makhrama said (to me), “O my son! Let us go to Allah’s Messenger.” So I proceeded with him and he said, Go in and call him for me.” So I called the Prophet for him. The Prophet came out to him, wearing one of those Qabā’ and said, (to Makhrama), “I have kept this for you.” Makhrama looked at it and said, “Makhrama is satisfied now.”

(1) (Chap. 12) Al-Qabā’ and Al-Farrūj are names of a garment with narrow sleeves and waist and a slit at the back. It used to be worn on journeys and at war.
5801. Narrated ‘Uqba bin ‘Amir: A silken Farrūj was presented to Allâh’s Messenger and he put it on and offered the Salât (prayer) in it. When he finished the Salât (prayer), he took it off violently as if he disliked it and said, “This (garment) does not befit those who are Al-Muttaqûn.” (1)

(13) CHAPTER. Hooded cloaks.


5803. Narrated ‘Abdullâh bin ‘Umar: A man said, “O Allâh’s Messenger! what type of clothes should a Muhrim wear?” Allâh’s Messenger replied, “Do not wear shirts, turbans, trousers, hooded cloaks or Khuff; but if someone cannot get sandals, then he can wear Khuff after cutting them short below the ankles. Do not wear clothes touched by saffron or Wars (two kinds of perfumes).” (See H. 1542)

(14) CHAPTER. Trousers.
5804. Narrated Ibn ‘Abbās: The Prophet said, “Whoever cannot get an ʿIzār, can wear trousers, and whoever cannot wear sandals can wear Khuff.” (See H. 5803)

5805. Narrated ‘Abdullāh bin ‘Umar: A man got up and said, “O Allah’s Messenger! What do you order us to wear when we assume the state of Ḳhā-Fi?” The Prophet replied, “Do not wear shirts, trousers, turbans, hooded cloaks or Khuff, but if a man has no sandals, he can wear Khuff after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or Wars.”

(15) CHAPTER. Turbans.

5806. Narrated ‘Abdullāh bin ‘Umar: The Prophet said, “A Muḥrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or Wars, or Khuff except if one has no sandals in which case he should cut short the Khuff below the ankles.”
(16) CHAPTER. At-Taqannu’ (covering the head and most of the face with a covering sheet).

Ibn ‘Abbās said: The Prophet ﷺ came out with his head tied with a black turban.

Anas bin Mālik said: The Prophet ﷺ tied his head with a margin of a Burd (garment).

5807. Narrated ‘Aishah: Some Muslim men emigrated to Ethiopia whereupon Abū Bakr also prepared himself for the emigration, but the Prophet ﷺ said (to him), “Wait, for I hope that Allāh will allow me also to emigrate.” Abū Bakr said, “Let my father and mother be sacrificed for you. Do you hope that (emigration)?” The Prophet ﷺ said, “Yes.” So Abū Bakr waited to accompany the Prophet ﷺ and fed two she-camels he had on the leaves of Ar-Samur tree regularly for four months. One day while we were sitting in our house at midday, someone said to Abū Bakr, “Here is Allah’s Messenger ﷺ coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us.” Abū Bakr said, “Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour.” The Prophet ﷺ came and asked the permission to enter, and he was allowed. The Prophet ﷺ entered and said to Abū Bakr, “Let those who are with you, go out.” Abū Bakr replied, “(There is no stranger) they are your family. Let my father be sacrificed for you, O Allāh’s Messenger!” The Prophet ﷺ said, “I have been allowed to leave (Makkah).” Abū Bakr said, “Shall I accompany you, O Allāh’s Messenger? Let my father be sacrificed for you!” The Prophet ﷺ said, “Yes.” Abū Bakr said, “O Allāh’s Messenger! Let my father be sacrificed for
you! Take one of these two she-camels of mine." The Prophet ﷺ said, "I will take it only after paying its price." So we prepared their baggage and put their journey food in a leather bag and Asmā' bint Abī Bakr cut a piece of her girdle belt and tied the mouth of the leather bag with it. That is why she was called Dhat-an-Nāaqain. Then the Prophet ﷺ and Abū Bakr went to a cave in a Mountain called Thaur and remained there for three nights. 'Abdullāh bin Abī Bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Makkah as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet ﷺ and Abū Bakr, he would understand it and inform them of it when it became dark. 'Amir bin Fuhaira, the freed slave of Abū Bakr used to graze a flock of milch sheep to them when an hour had passed after the 'Isā' prayer. They would sleep soundly till 'Amir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

(See Hadith No.3615, Vol 4.)

(17) CHAPTER. The helmet.

5808. Narrated Anas bin Mālik
In the year of the conquest of Makkah the Prophet ﷺ entered Makkah, wearing
helmet on his head.

(18) CHAPTER. Al-Burūd (black decorated square garments that are worn by bedouins). And Al-Hibar (a green garment made in Yemen). And Ash-Shamla (a garment that is wrapped around the body).

Khabāb said: We complained to the Prophet (about our state) while he was leaning on his Burda.

5809. Narrated Anas bin Malik: Once I was walking with Allah's Messenger and he was wearing a Najrānī Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allāh's Messenger affected by the margin of the Burd because of that violent pull. The bedouin said, "O Muhammad! Give me some of Allāh's wealth which is with you." Allāh's Messenger turned and looked at him, and smiling, he ordered that he be given something.

5810. Narrated Abū Ḥāzim: Sahl bin Sa'd said, "A lady came with a Burda." Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allāh's Messenger! I have knitted this (Burda) with my own hands for you to wear it.' Allāh's Messenger took it and he was in need of it. Allāh's Messenger
came out to us and he was wearing it as an *İzâr*. A man from the people felt it and said, ‘O Allâh’s Messenger! Give it to me to wear.’ The Prophet ﷺ said, ‘Yes.’ Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, ‘You have not done a right thing. You asked him for it, though you know that he does not put down anybody’s request.’ The man said, ‘By Allâh! I have only asked him so that it may be my shroud when I die.’” Sahl added, “Later it was his shroud.”

5811. Narrated Abû Hurairah رضي الله عنه: I heard Allâh’s Messenger ﷺ saying, “From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, their faces will be shining like the moon.” ‘Ukâšha bin Mihsân Al-Asâdî got up, lifting his covering sheet and said, “O Allâh’s Messenger! Invoke Allâh for me that He may include me with them.” The Prophet ﷺ said, “O Allâh! Invoke Allâh for him.” Then another man from *Al-Ansâr* got up and said, “O Allâh’s Messenger! Invoke Allâh for me that He may include me with them.” On that Allâh’s Messenger ﷺ said, “Ukâsha has preceded you.”
5812. Narrated Qatāda: I asked Anas, “What kind of clothes were most beloved to the Prophet ﷺ?” He replied, “The Hibara (a kind of Yemenese cloth) clothes.”

5813. Narrated Anas bin Malik: The most beloved garment to the Prophet ﷺ to wear was the Hibara (a kind of Yemenese cloth).

5814. Narrated ‘Āishah the wife of the Prophet ﷺ: When Allah’s Messenger ﷺ died, he was covered with a Hibara Burd (green square decorated garment).

(19) CHAPTER. Al-Aksiya. And Al-Khamâ’īṣ.

5815, 5816. Narrated ‘Āishah and ‘Abdullāh bin ‘Abbās: When the disease of Allah’s Messenger ﷺ got aggravated, he covered his face with a Khamīṣa, but when he became short of breath, he would remove it from his face and say, “It is like that! May Allah curse the Jews and Christians because they took the graves of their Prophets as places of worship.” By that he warned his followers of imitating them, by doing that which they did.

(1) (Chap. 19) Kīsā’ (pl. Aksiya) means a square black piece of cloth of wool or fur. It is called Khamīṣa (pl. Khamā’īṣ) when it has a design.
5817. Narrated ‘Aishah: Allah’s Messenger offered Salāt (prayer) while he was wearing a Khāmiṣa of his that had printed marks. He looked at its marks, and when he finished Salāt (prayer), he said, “Take this Khāmiṣa of mine to Abū Jahm, for it has just now diverted my attention from my Salāt (prayer), and bring to me the Anbijāniya (a plain thick sheet) of Abū Jahm bin Ḥudhaifa bin Ghānim who belonged to Banī ‘Adi bin Ka’b.” (See H.752)

5818. Narrated Abū Burda: ‘Aishah brought out to us a Kīṣa and an Iẓār and said, “The Prophet died while wearing these two.” (Kīṣa: A square black piece of woolen cloth). (Iẓār: A sheet, cloth garment covering the lower-half of the body).

(20) CHAPTER. Ishtimal-āṣ-Ṣammā(1).

5819. Narrated Abū Hurairah: The Prophet had forbidden: (A) the Mulāmās and Munābadha (bargains), (B) the offering of two Salāt (prayers), one after the morning compulsory Salāt (prayer) till the sun rises, and the other, after the ‘Asr prayer till the sun sets. (C) He also forbade

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(1) (Chap. 20) See Hadith No.5820.
that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade *Iṣṭimāl-as-Samā‘*.” (See H. 5820)

5820. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger forbade two ways of wearing clothes and two kinds of dealings: (A) He forbade the dealings of the Mūlāmāsā and the Munābādhā. In the Mūlāmāsā transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munābādhā, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) The two ways of wearing clothes were *Iṣṭimāl-as-Samā‘,* i.e., to cover one shoulder with a garment and leave the other bare; and the other way was to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one’s private parts.

5821. Narrated Abū Hurairah: Allah’s Messenger forbade two types of dresses: (A) To sit in an *Iḥtiyā‘* posture in

(21) CHAPTER. *Al-Iḥtiyā‘* in one garment (to sit wrapped with one garment around his back and knees).

5821. Narrated Abū Hurairah: Allah’s Messenger forbade two types of dresses: (A) To sit in an *Iḥtiyā‘* posture in
one garment, nothing of which covers his private parts; (B) to cover one side of his body with one garment and leave the other side bare. The Prophet also forbade the *Mulāmāsa* and *Munābadhā* (transactions). (See H. 368)

5822. Narrated Abū Sa‘īd Al-Khudrī: The Prophet forbade *Iṣḥīmāl-as-Samī‘a* and that a man should sit in an *Iṭībā* posture in one garment, nothing of which covers his private parts.

5823. Narrated Umm Khālid bint Khālid: The Prophet was given some clothes including a black *Khāmiṣa*. The Prophet said, “To whom shall we give this to wear?” The people kept silent whereupon the Prophet said, “Fetch Umm Khālid for me” I (Umm Khālid) was brought carried (as I was a small girl at that time). The Prophet took the *Khamīṣa* in his hands and made me wear it and said, “May you live so long that your dress will wear out and you will mend it many times.” On the *Khamīṣa* there were some green or pale designs. (The Prophet saw these designs) and said, “O Umm Khālid! This is *Sanā‘*.” (*Sanā‘* is an Ethiopian w. “d meaning beautiful).
5824. Narrated Anas: When Umm Sulaim gave birth to a child, she said to me, “O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet tomorrow morning for the Tahnik.” So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a Huraithiya Khamisah and was branding the she-camel on which he had come during the conquest of Makkah.

(23) CHAPTER. Green clothes.

5825. Narrated 'Ikrimah: Rifâ'ah divorced his wife whereupon 'Abdur-Rahmân bin Az-Zubair Al-Qurazi married her. 'Aishah said that the lady (came), wearing a green veil (and complained to her ('Aishah) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger came, 'Aishah said, “I have not seen the women suffering as the believing women. Look! Her skin is greener than her clothes!” When 'Abdur-Rahmân heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, “By Allah! I have done no wrong to him, but he is impotent and is as useless to me as this,” holding and showing the fringe of her garment. 'Abdur-Rahmân said, “By Allah, O Allah's Messenger! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifâ‘a.” Allah's Messenger said, to her, “If that is your intention, then know that it is unlawful for you to re-marry Rifâ‘a unless 'Abdur-Rahmân has had sexual intercourse with you.” Then the Prophet saw two boys...
with ‘Abdur-Raḥmān and asked (him), “Are these your sons?” On that ‘Abdur-Raḥmān said, “Yes.” The Prophet ﷺ said, “You claim what you claim (i.e., that he is impotent)? But by Allāh, these boys resemble him as a crow resembles a crow.”

(24) CHAPTER. White clothes.

5826. Narrated Sa‘d: On the day of the battle of Uhud, on the right and on the left of the Prophet ﷺ were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

5827. Narrated Abū Dhar: I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, “Nobody says: ‘La ilāha illallāh’ (None has the right to be worshipped but Allāh), and then later on he dies while believing in that, except that he will enter Paradise.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.”
sexual intercourse and theft in spite of Abū Dhar's dislikeness."

Abū 'Abdullāh said: This is at the time of death or before it; if one repents and regrets and says Lā ilāha illallah (None has the right to be worshipped but Allāh); he will be forgiven his sins.

(25) CHAPTER. The wearing of silk clothes by men and what is allowed thereof.

5828. Narrated Abū 'Uthmān An-Nahḍī: While we were with 'Uthba bin Farqad at Adhārbiyān, there came 'Umar's letter indicating that Allāh's Messenger had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

5829. Narrated Abū 'Uthmān: While we were at Adhārbiyān, 'Umar wrote to us: "Allāh's Messenger forbade wearing silk except this much. Then the Prophet approximated his two fingers (index and middle fingers) (to illustrate that) to us." Zuhair (the subnarrator) raised up his middle and index fingers.

5830. Narrated Abū 'Uthmān: While we were with 'Uthba, 'Umar wrote to us: "The
Prophet محمد said, ‘There is none who wears silk in this world except that he will wear nothing of it in the Hereafter.’ ” Abū ʻUthmān pointed out with his middle and index fingers.

5831. Narrated Ibn Abī Lailā: While Hudhaifa was at Al-Madā’in, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, “I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allāh’s Messenger محمد said, ‘Gold, silver, silk and Dibāj (a kind of silk) are for them (disbelievers) in this world and for you (Muslims) in the Hereafter’.”

5832. Narrated Anas bin Malik: The Prophet محمد said, “Whoever wears silk in this world, shall not wear it in the Hereafter.”
5833. Narrated Thabit: I heard Ibn Az-Zubair delivering a Khutba saying, “Muhammad ﷺ said, ‘Whoever wears silk in this world, shall not wear it in the Hereafter.’”


5835. Narrated ‘Umar bin Al-Khattab رضي الله عنه: Allah’s Messenger ﷺ said, “None wears silk in this world, but he who will have no share in the Hereafter.”
(26) CHAPTER. Whoever just touches silk but does not wear it.

5836. Narrated Al-Barā’ī: The Prophet was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet said, “Do you wonder at this?” We said, “Yes.” He said, “The handkerchiefs of Sa’d bin Mu‘ādh in Paradise are better than this.”

(27) CHAPTER. The use of silk in bedding.

‘Ubaida said: It is like wearing it.

5837. Narrated Ḥudhaifa: The Prophet forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and Dibāj or sitting on it.
(28) CHAPTER. The wearing of Qassiy.

Narrated Abū Burda: I said to ‘Alī, “What is Qassiy?” He said, “Clothes brought to us from Sham or Egypt. It has lines like ribs and contains silk, and the ribs look like citrons. And Al-Mithara was a cushion the women used to make for their husbands.”

Yazīd said: Al-Qassiy were clothes having lines like ribs and containing silk and were brought from Egypt. Al-Mithara was made of lion skin.

5838. Narrated Ibn ‘Azib: The Prophet ﷺ forbade us to use the red Mayāthir and to use Al-Qassiy.

(29) CHAPTER. Silk is allowed for men suffering from an itch.

5839. Narrated Anas ﷺ: The Prophet ﷺ allowed Az-Zubair and ‘Abdur-Rahmān to wear silk because they were suffering from an itch.
(30) CHAPTER. Silk for women.

5840. Narrated ‘Alī bin Abī Ṭālib: The Prophet  ﷺ gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

5841. Narrated ‘Abdullāh bin ‘Umar: ‘Umar  ﷺ saw a silk suit being sold, so he said, “O Allāh’s Messenger! Why don’t you buy it so that you may wear it when delegates come to you, and also on Fridays?” The Prophet  ﷺ said, “This is worn only by him who has no share in the Hereafter.” Afterwards the Prophet  ﷺ sent to ‘Umar a silk suit suitable for wearing. ‘Umar said to the Prophet  ﷺ, “You have given it to me to wear, yet I have heard you saying about it what you said?” The Prophet  ﷺ said, “I sent it to you so that you might either sell it or give it to somebody else to wear.”

5842. Narrated Anas bin Mālik that he had seen Umm Kuṭhūm  ﷺ, the daughter of Allāh’s Messenger  ﷺ, wearing a red silk garment.
(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were available.

5843. Narrated Ibn ‘Abbās ﷺ: For one year I wanted to ask ‘Umar about the women who helped each other against the Prophet ﷺ, but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, “(They were) ‘Aishah and Ḥafṣa.” Then he added, “We never used to give significance to ladies in the days of the Pre-Islamic Period of Ignorance, but when Islam came and Allāh mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, ‘Strange! You can retort in this way?’ She said, ‘Yes. Do you say this to me while your daughter annoys Allāh’s Messenger?’ So I went to Ḥafṣa and said to her, ‘I warn you not to disobey Allāh and His Messenger.’ I first went to Ḥafṣa and then to Umm Salama and told her the same. She said to me, ‘O ‘Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allāh’s Messenger ﷺ and his wives.’ So she rejected my advice. There was an Ansārī man; whenever he was absent from Allāh’s Messenger ﷺ and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allāh’s Messenger ﷺ. During that time all the rulers of the nearby lands had surrendered to Allāh’s Messenger ﷺ except the king of Ghassān in Shām, and we were afraid that he might attack us. All of a sudden the Ansārī
I came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassāni (king) come?' He said, 'Greater than that! Allāh’s Messenger ﷺ has divorced his wives!' I went to them and found all of them weeping in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, “Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Ḥafṣa and Umm Salama and what reply Umm Salama had given me. Allāh’s Messenger ﷺ smiled and stayed there for twenty nine days and then came down.”

(See Hadith No.2468, Vol.3 for details)

5844. Narrated Umm Salama: One night the Prophet ﷺ woke up saying: "Lā ilāha illāllah (None has the right to be worshipped but Allāh)! How many Fītan (trials and afflictions) have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up [for Salāt (prayers)] the lady dwellers of these rooms? Many well-dressed (people) in this world, will be naked on the Day of Resurrection."
845. Narrated Umm Khālid bint Khālid: Some clothes were presented to Allāh’s Messenger as a gift along with a black Khāmiṣa. The Prophet asked (his Companions), “To whom do you suggest we give this Khāmiṣa?” The people kept quiet. Then he said, “Bring me Umm Khālid.” So I was brought to him and he dressed me with it with his own hands and said twice, “May you live so long that you will wear out many garments.” He then started looking at the embroidery of that Khāmiṣa and said, “O Umm Khālid! This is Sand!” (Sanā in Ethiopian language means beautiful).

İshāq, a subnarrator, said: A woman of my family had told me that she had seen that Khāmiṣa over Umm Khālid. (See H. 3071)

(34) CHAPTER. The garment dyed with saffron.

5847. Narrated Ibn ‘Umar: The Prophet forbade a Muhrim to wear clothes dyed with Wars or saffron.

(35) CHAPTER. The red garment.

5848. Narrated Al-Bara‘: The Prophet was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

(36) CHAPTER. The red Mithara. (a kind of silk-cushions)

5849. Narrated Al-Bara‘: The Prophet ordered us to observe seven things: To visit the sick; follow funeral processions; say ‘May Allah bestow His Mercy on you,’ to the sneezer if he says ‘Praise be to Allah!’ He forbade us to wear silk, Dibaj, Qassiy and Istabraq (various kinds of silken clothes); or to use red Mayathir (silk-cushions). (See Hadith No.6253)
(37) CHAPTER. The Sibiya (shoes made of tanned leather) and other shoes

5850. Narrated Sa'id Abú Maslama: I asked Anas (bin Malik), "Did the Prophet use to offer the Salát (prayers) while wearing his shoes?" He said, "Yes."

5851. Narrated Sa'id Al-Maqburi: 'Ubaid bin Juraij said to 'Abdullāh bin 'Umar, "I see you doing four things which are not done by your friends." Ibn 'Umar said, "What are they, O Ibn Juraij?" He said: "I see that you do not touch except the two Yemenite corners of the Ka'bah (while performing the Tawāf); and I see you wearing the Sibiya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Makkah, the people assume the state of Ihram on seeing the crescent (on the first day of Dhul-Hijja) while you do not assume the state of Ihram till the Day of Tarwiya (8th Dhul-Hijja)." 'Abdullāh bin 'Umar said to him, "As for the corners of the Ka'bah, I have not seen Allah's Messenger touching except the two Yemenite corners. As for the Sibiya shoes, I saw Allah's Messenger wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Sufra, I saw Allah's Messenger dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of Dhul-Hijja), I have not seen Allah's Messenger assuming the state of Ihram till his she-camel set out."

(1) (Chap. 37) Shoes made of tanned leather from which hair is removed.
5852. Narrated Ibn ‘Umar: Allah’s Messenger forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, “Whoever has no shoes can put on Khuff after cutting it below the ankles.”

5853. Narrated Ibn ‘Abbas: The Prophet said, “Whoever has no Iṣār (waistsheet), can wear trousers; and whoever has no sandals, can wear Khuff.” (but cut them short below the ankles).

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

5854. Narrated ‘Aishah: The Prophet used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

(39) CHAPTER. Do not walk wearing one shoe only.
5855. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever.”

(40) CHAPTER. One should take off the left shoe first.

5856. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off.”

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

5857. Narrated Anas: The sandal of the Prophet ﷺ had two straps.

5858. Narrated ‘Īsā bin Ṭahmān: Anas bin Malik brought out for us, two sandals having two straps. Thābit Al-Banānī said, “These were the sandals of the Prophet ﷺ.”

(42) CHAPTER. The red tent of leather.
5859. Narrated Abū Juhaifa: I came to the Prophet while he was inside a red leather tent and I saw Bilāl taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

5860. Narrated Anas bin Mālik: The Prophet called for the Ansār and gathered them in a leather tent.

(43) CHAPTER. To sit on a Ḥaṣīr (a mat made of leaves of date-palms) or similar thing.

5861. Narrated ‘Āishah: The Prophet used to construct a room with a Ḥaṣīr at night in order to offer the Ṣalāt (prayer) therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet at night to offer the Ṣalāt (prayer) behind him. When their number increased, the Prophet faced them and said, “O people! Take upon yourselves only those good deeds which are within your ability, for Allah does not get tired (of giving reward till you get tired, and the most beloved deeds to Allah are the most regular and the constant ones even
(44) CHAPTER. Garments having gold buttons.

5862. Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet and he is distributing them. So O my son! take me to him." We went to the Prophet and found him in the house. My father said to me, "O my son! Call the Prophet for me." I found it hard to do so, so I said surprisingly, "Shall I call Allah's Messenger for you?" My father said, "O my son! He is not a tyrant." So I called him and he came out wearing a Dibaj cloak(1) having gold buttons, and said, "O Makhrama! I kept this for you." The Prophet then gave it to him.

(45) CHAPTER. Gold rings.

5863. Narrated Al-Bara’ bin 'Azib: The Prophet forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy, and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say "May Allah be Merciful to you" to a sneezer if he

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(1) (H. 5862) That was either before the prohibition of the wearing of Dibaj or the Prophet was just putting that cloak on his shoulders to show it to Makhrama.

(2) (H. 5863) Istabraq and Dibaj are two kinds of silk. Mayathir are luxurious cushions. Al-Qassiy are garments decorated with silk and made in Qass, an Egyptian town.
says “Praise be to Allāh”; to return greetings; to accept invitations; to help others to fulfil their oaths; and to help the oppressed ones.

5864. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ forbade the wearing of a gold ring.

5865. Narrated ‘Abdullah رضي الله عنه: Allāh’s Messenger ﷺ wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (that gold ring) and then took a ring made of silver (and wore it).”

(46) CHAPTER. Silver rings.

5866. Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ wore a gold ring or a
silver ring and placed its stone towards the palm of his hand and had the name ‘Muḥammad, the Messenger of Allāh’ engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (his ring) and said, “I will never wear it,” and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn ‘Umar added: After the Prophet ﷺ, Abū Bakr wore that ring, and then ‘Umar and then ‘Uthmān wore it till it fell in the Aris well from ‘Uthmān.

(47) CHAPTER.

5867. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger ﷺ wore a gold ring, then he threw it and said, “I will never wear it.” The people also threw their (gold) rings.

5868. Narrated Anas bin Malik that he saw a silver ring on the hand of Allah’s Messenger ﷺ for one day only. Then the people had silver rings made for themselves and wore it. On that day Allah’s Messenger ﷺ threw his ring away and the people threw their rings as well. (For the details of this Hadīth, see Fath-Al-Bārī).
5869. Narrated Ḥumaid: Anas was asked, “Did the Prophet wear a ring?” Anas said, “Once he delayed the ‘Isha’ prayer till midnight. Then he came, facing us… as if I am now looking at the glitter of his ring…” and said, “The people have offered their Salāt (prayers) and slept but you have been in Salāt (prayer) as you have been waiting for it.”

5870. Narrated Anas: The ring of the Prophet was of silver, and its stone was of silver too.

5871. Narrated Sahl: A woman came to the Prophet and said, “I have come to present myself to you (for marriage).” She kept standing for a long period during which period the Prophet looked at her carefully. When she stayed for a long
period, a man said to the Prophet ﷺ, “If you are not in need of her, then marry her to me.” The Prophet ﷺ said, “Have you got anything to give her (as Mahr)?” The man said, “No.” The Prophet ﷺ said, “Go (to your house) and search for something.” The man went and came back to say, “By Allah, I could not find anything.” The Prophet ﷺ said, “Go again and search for something, even if it be an iron ring.” He went again and came back saying, “No, by Allah, I could not get even an iron ring.” The man had only an Izär and had no Rīḍā’ (upper garment). He said, “I will give her my Izär as Mahr.” On that the Prophet ﷺ said, “Your Izār? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her.” The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called back and asked, “How much Qur’ān do you know (by heart)?” He said, “I know such and such Sūrah,” naming some Sūrah. The Prophet ﷺ said, “I marry her to you for the amount of Qur’ān you know (by heart).”

(50) CHAPTER. To engrave a ring.

5872. Narrated Anas bin Malik رضي الله عنه: Allah’s Messenger ﷺ wanted to write a letter to a group of people or some non-Arabs. It was said to him, “They do not accept any letter unless it is stamped.” So the Prophet ﷺ had a silver ring made for himself, and on it was engraved: ‘Muḥammad, the Messenger of Allah’... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ.
5873. Narrated Ibn ‘Umar: Allah’s Messenger took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abü Bakr, and then by ‘Umar, and then by ‘Uthmãn till it fell in the Aris well. (On that ring) was engraved: ‘Muhammad, the Messenger of Allah.’

(51) CHAPTER. To wear the ring on the little finger.

5874. Narrated Anas: The Prophet got a ring made for himself and said, “I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring.” I saw the glitter of the ring on his little finger.

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people.

5875. Narrated Anas bin Mãlik: When the Prophet intended to write to the Byzantines, it was said to him, “Those people do not read your letter unless it is stamped.” So the Prophet took a silver...
ring and got ‘Muḥammad, the Messenger of Allāh’ engraved on it... as if I am now looking at its glitter in his hand.

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

5876.Narrated ‘Abdullāh the companion of the Prophet ﷺ: The Prophet ﷺ got a ring made of gold for himself, and when he wore it, he used to turn its stone toward the palm of his hand. So the people too got gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, “I had it made for me, but now I will never wear it again.” He then threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand).

(54) CHAPTER. The statement of the Prophet ﷺ: “None should have the same engraving made on his ring as the engraving on my ring.”

5877. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ took a silver ring and had ‘Muḥammad, the Messenger of Allāh’, engraved on it. The Prophet ﷺ then said (to us), “I have a silver ring with ‘Muḥammad, the Messenger of Allāh’ engraved on it, so none of you should have the same engraving on his ring.”
5878. Narrated Anas that when Abū Bakr became the caliph, he wrote a letter to him (and stamped it with the Prophet’s ring) and the engraving of the ring was in three lines: Muhammad in one line, ‘Messenger’ in another line, and ‘Allāh’ in the third line.

5879. Narrated Anas: The ring of the Prophet was in his hand, and after him, in Abū Bakr’s hand, and then in ‘Umar’s hand after Abū Bakr. When ‘Uthmān was the caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, it dropped into the well. We kept on going to the well with ‘Uthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

(56) CHAPTER. Rings for women.

‘Āishah had gold rings.

5880. Narrated Ibn ‘Abbās: I offered the ‘Eid prayer with the Prophet and he offered Salāt (prayer) before the Khuṭba (religious talk). Ibn ‘Abbās added: Then the Prophet came towards (the rows of) the women and ordered them to give
alms, and the women started putting their big and small rings in the garment of Bilal.

(57) CHAPTER. The wearing of necklaces and Sikhāb by the women. (Sikhāb means a necklace made of the wood of certain plants).

5881. Narrated Ibn ‘Abbas: The Prophet ﷺ came out on the day of ‘Eid and offered two-Rak‘āt Salāt (prayer), and he did not pray any Rak‘a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their ear-rings and necklaces.

5882. Narrated ‘Aishah: A necklace belonging to Asmā’ was lost, and the Prophet ﷺ sent men in its search. The time for the Salāt (prayer) became due and they were without ablution and they could not find water; therefore they offered Salāt (prayer) without ablution. They mentioned that to the Prophet ﷺ. Then Allah revealed the Verse of Tayammum. (‘Aishah added that she had borrowed (the necklace) from Asmā’).
(59) CHAPTER. Ear-rings for women.

Narrated Ibn ‘Abbās: The Prophet ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their necklaces and ear-rings).

(60) CHAPTER. As-Sikhidb (necklace formed of a string carrying beads) for boys.

5884. Narrated Abu Hurairah: I was with Allâh’s Messenger in one of the markets of Al-Madina. He left (the market) and so did I. Then he asked thrice, “Where is the small (child)?” Then he said, “Call Al-Hasan bin ‘Ali.” So Al-Hasan bin ‘Ali got up and started walking with a necklace (of beads) around his neck. The Prophet stretched his hand out like this, and Al-Hasan did the same. The Prophet embraced him and said, “O Allâh! I love him, so please love him and love those who love him.” Since Allâh’s Messenger said that, nothing has been dearer to me than Al-Hasan.
(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude (assume the manners) of men.

5885.Narrated Ibn ‘Abbas:Allâh’s Messenger cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who are in the similitude (assume the manners) of men.

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women, from the houses.

5886. Narrated Ibn ‘Abbas: the Prophet cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who assume the manners of men, and he said, “Turn them out of your houses.” The Prophet turned out such and such man, and ‘Umar turned out such and such woman.
5887. Narrated Umm Salama that once the Prophet ﷺ was in her house, and an effeminate man was there too. The effeminate man said to ‘Abdullãh, (Umm Salama’s brother) “O ‘Abdullãh! If Tã’if should be conquered tomorrow, I recommend you the daughter of Ghailãn, for she is so fat that she has four curves in the front (of her belly) and eight at the back.” So the Prophet ﷺ said (to his wives), “These effeminate (men) should not enter upon you (your houses).”

(63) CHAPTER. To cut short the moustaches.

Ibn ‘Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

5888. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “To get the moustaches cut short is characteristic of Al-Fitrah.”

(1) (H. 5888) ‘Al-Fitrah’ to the majority of Muslim scholars, means Allãh’s Islamic=
5889. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "Five practices are characteristics of Al-Fītrah: circumcision, shaving the pubic hair, depilating the hair of armpits, clipping the nails and cutting the moustaches short."

5890. Narrated Ibn 'Umar: Allah's Messenger ﷺ said, "To shave the pubic hair, to clip the nails and to cut the moustaches short, are characteristic of Al-Fītrah (i.e. Allāh's Islamic Monotheism, see the F.N. of H. No.5588)."

5891. Narrated Abū Hurairah: I heard the Prophet ﷺ saying, “Five practices are characteristic of Al-Fītrah (i.e. Allāh's Islamic Monotheism): circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.”

[See the F.N. of H. No.5889].

= Monotheism and As-Sunna of the Prophet ﷺ. (Literally, it means 'human nature'.) Religion of pure Islām Monotheism (i.e. worshipping none but Allāh). Fitra as a verb also means 'to create' – (See the Qur'ān 30:30).
5892. Narrated Nāfi‘: Ibn ‘Umar said, “The Prophet ﷺ said, ‘Do the opposite of what Al-Mushrikin(1) do. Grow abundantly the beards and cut the moustaches short’.” Whenever Ibn ‘Umar performed the Hajj or ‘Umra, he used to hold his beard with his hand and cut whatever remained outside his hold.

(65) CHAPTER. To leave the beard (i.e. not to cut it).

5893. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “Cut the moustaches short and leave the beard (as it is).”

(66) CHAPTER. What is said about grey hair.

5894. Narrated Muhammad bin Sirin: I asked Anas, “Did the Prophet ﷺ dye his hair?” Anas replied, “The Prophet ﷺ did not have except a few grey hair.”

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(1) (H. 5892) Al-Mushrikin: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).
5895. Narrated Thābit: Anas was asked whether the Prophet used a hair dye or not. Anas replied, “The Prophet had not enough grey hair to dye. I could even count the white grey hair of his beard if I would.”

5896. Narrated Isrā’il: ‘Uthmān bin ‘Abdullāh bin Mauhab said, “My people sent me with a bowl of water to Umm Salama.” Isrā’il approximated three fingers (indicating the small size of the container in which there was some hair of the Prophet). ‘Uthmān added, “If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama.\(^1\) I looked into the container (in which there was the hair of the Prophet) and saw a few red hair in it.”

5897. Narrated ‘Uthmān bin ‘Abdullāh bin Mauhab: I went to Umm Salama and she brought out for us some of the dyed hair of the Prophet.

5898. Ibn Mauhab also said that Umm Salama had shown him the red hair of the Prophet.

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\(^1\) (H. 5896) Umm Salama would dip those hair into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed. (See Fath Al-Bari)
(67) CHAPTER. The hair dye.

5899. Narrated Abu Hurairah: The Prophet said, “Jews and Christians do not dye their hair so you should do the opposite what they do.”

(68) CHAPTER. The curly hair.

5900. Narrated Anas bin Malik: The Prophet was neither conspicuously tall nor short; neither very white nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Al-Madina. Allah took him unto Him at the age of sixty, and he scarcely had twenty white hairs on his head and in his beard.

5901. Narrated Al-Bara’: I did not see anybody in a red cloak looking more handsome than the Prophet. Narrated Malik: The hair of the Prophet used to hang near his shoulders. Narrated Shu’ba: The hair of the Prophet used to hang down to the earlobes.
5902. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “Tonight I saw myself in a dream near the Ka’bah. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawâf around the Ka’bah leaning on two men or on the shoulders of two men. I asked, ‘Who is this?’ It was said, ‘Al-Messiah, the son of Maryam (Mary).’ Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, ‘Who is this?’ It was said, ‘He is Al-Masih Ad-Dajjâl.’”

5903. Narrated Anas ﷺ: The hair of the Prophet ﷺ used to hang down up to his shoulders.

5904. Narrated Anas ﷺ: The head-hair of the Prophet ﷺ used to hang down to his shoulders.

5905. Narrated Qatada: I asked Anas bin Malik about the hair of Allâh’s Messenger ﷺ.
He said, “The hair of Allâh’s Messenger ﷺ was neither much straight nor much curly, and it used to hang down till between his shoulders and his earlobes.

5906. Narrated Anas ﷺ: The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet ﷺ was wavy, neither curly nor straight.

5907. Narrated Anas ﷺ: The Prophet ﷺ had big hands and feet, and I have not seen anybody like him before nor after him, and his palms were soft.

5908, 5909. Narrated Abû Hurairah ﷺ: The Prophet ﷺ had big feet and a good-looking face, and I have not seen anybody like him after him.

5910. Narrated Anas ﷺ: The Prophet ﷺ had big feet and hands.
5911, 5912. Narrated Anas or Jabir bin 'Abdulläh: The Prophet ﷺ had big hands and feet and I have not seen anybody like him after him.

5913. Narrated Mujähid: We were with Ibn 'Abbâs رضي الله عنه and the people mentioned Ad-Dajjâl. Someone said, “The word ‘Kâfir’ (disbeliever) is written in between his (Ad-Dajjâl’s) eyes.” Ibn 'Abbâs said, “I have not heard the Prophet ﷺ saying this, but he said, ‘As regards Ibrahim (Abraham), he looks like your companion (i.e. the Prophet, Muhammad ﷺ), and as regards Mûsâ (Moses), he is a brown curly-haired man riding a camel reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying Labbaik’.”

(69) CHAPTER. At-Talbid (to get the hair stuck together with a sticky substance).

5914. Narrated ‘Abdulläh bin Umar رضي الله عنه: I heard ‘Umar ﷺ saying, “Whoever braids his hair should shave it (on finishing Ihram). You’d better not do something like Talbid”. Ibn ‘Umar used to say: I saw Allah’s Messenger ﷺ with his hair stuck together with gum.

5915. Narrated Ibn ‘Umar رضي الله عنه: I heard Allah’s Messenger ﷺ, while he was in
the state of *Ihram* and his hair was stuck together with gum, saying, “*Labbaik, Allāhumma Labbaik, Labbaik Lā Sharīka Laka Labbaik. Innal-Ḥamda Wan-Niʿmata Laka Wal-Mulk, Lā Sharīka Lak.*” He did not add anything to those words. (See Hadith No.1549, Vol.2)

5916. Narrated Ḥafṣa, the wife of the Prophet ﷺ: I said, “O Allāh’s Messenger! Why have the people finished their *Ihram* after performing the *Umra* while you have not finished your *Ihram* after your *Umra*?” He said, “I have done *Talbid* (of my hair) and have decorated my Ḥady with garlands, so I shall not finish my *Ihram* till I have slaughtered my Ḥady (animal for sacrifice).”

(70) CHAPTER. (Hair) parting.

5917. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ used to copy the people of the Scripture in matters in which there was no order from Allāh. The people of the Scripture used to let their hair hang down while *Al-Mushrikūn* used to part their hair. So the Prophet ﷺ let his hair hang down first, but later on he parted it.
5918. Narrated ‘Aishah: As if I am now looking at the shine of the hair of the Prophet while he was in the state of *Ihrām.*

(71) CHAPTER. Locks of hair.

5919. Narrated Ibn ‘Abbās: Once I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith and Allāh’s Messenger was with her as it was her turn. Allāh’s Messenger got up to offer the night Salāt (prayer). I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Narrated Abū Bishr (the above *Hadith*) but he quoted: Ibn ‘Abbās said, “...took hold of) my two braids on my head.”

(72) CHAPTER. *Al-Qaza* (leaving a tuft of hair here and there after shaving one’s head).

said, “What is Al-Qaza’?” ‘Ubaidullah pointed (towards his head) to show us and added, “Nâfi’ said, ‘It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there’.” ‘Ubaidullah pointed towards his forehead and the sides of his head. ‘Ubaidullah was asked, “Does this apply to both girls and boys?” He said, “I don’t know, but Nâfi’ said, ‘The boy’.” ‘Ubaidullah added, “I asked Nâfi’ again, and he said, ‘As for leaving hair on the temples and the back part of the boy’s head, there is no harm, but Al-Qaza’ is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.’”

5921. Narrated (‘Abdullah) bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ forbade Al-Qaza’ (leaving a tuft of hair here and there after shaving one’s head).

(73) CHAPTER. The application of perfume by the wife on her husband with her own hands.

5922. Narrated ‘Aishah رضي الله عنها: I applied perfume to the Prophet ﷺ with my own hands when he wanted to assume the state of Iḥrām, and I also perfumed him at Minâ before he departed from there (to perform Tawâf-al-Ifâda).
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(74) CHAPTER. To apply scent to the head and beard.

5923. Narrated 'Aishah: I used to perfume Allâh’s Messenger ﷺ with the best scent available till I saw the shine of the scent on his head and beard.

(75) CHAPTER. Combing one’s hair.

5924. Narrated Sa’d: A man peeped into the house of the Prophet ﷺ through a hole while the Prophet ﷺ was scratching his head with a Midra (a certain kind of comb). On that the Prophet ﷺ said (to him), “If I had known that you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully.”

(76) CHAPTER. The combing of the hair of the husband by his menstruating wife.

5925. Narrated 'Aishah: I used to comb the hair of Allâh’s Messenger ﷺ during my periods.

   Narrated 'Aishah: (As above, 5925).
(77) CHAPTER. To start combing the hair from the right side.

5926.Narrated 'Āishah ﷺ: The Prophet ﷺ used to like to start from the right side as far as possible in combing and in performing ablution.

(78) CHAPTER. What has been mentioned about musk (a kind of perfume).

5927. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, "(Allāh said), 'Every good deed of Adam's son is for him except fasting; it is for Me, and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better with Allāh than the smell of musk." [See H. No.1894. Vol 2.]

(79) CHAPTER. What kind of scent is recommended.

5928. Narrated 'Āishah ﷺ: I used to perfume the Prophet ﷺ before his assuming the state of Ḳhāṣṣ, with the best scent available.
(80) CHAPTER. Whoever did not refuse the scent.

5929. Narrated Thumāma bin ‘Abdullāh: Anas ṭLisa allah never used to refuse (a gift of) scent and used to say that the Prophet ﷺ never used to refuse (a gift of) scent.

(81) CHAPTER. Adh-Dhārīra (a kind of scent).

5930. Narrated ‘Aīshah: During Ḥajjat-ul-Wadā’, I perfumed Allāh’s Messenger ﷺ with Dhārīra with my own hands, both on his assuming Ḥimām and on finishing it.

(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.

5931. Narrated ‘Abdullāh ṭLisa allah: Allāh has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create space between their teeth artificially to look beautiful, as such women alter the features created by Allāh. Why then should I not curse those whom the Prophet ﷺ has cursed? And that is in Allāh’s Book, i.e. His saying:
“And whatsoever the Messenger (Muḥammad ﷺ) gives you take it... (up to)... you abstain (from it).” (V.59:7)

(83) CHAPTER. The use of false hair.

5932. Narrated Ḫumaid bin ‘Abdur-Rāḥmān bin ‘Auf that in the year he performed Ḥajj, he heard Mu‘āwiya bin Abī Sufyān, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, “Where are your religious learned men? I heard Allāh’s Messenger ﷺ forbidding this (false hair) and saying, ‘The Children of Isrā‘il were destroyed when their women started using this’.”

5933. Narrated Abū Hurairah: The Prophet ﷺ said, “Allāh has cursed the lady who artificially lengthens (her or someone else’s) hair, and the one who gets her hair lengthened and the one who tattoos (herself or someone else), and the one who gets herself tattooed.”

5934. Narrated ‘Aishah: An Anṣārī girl was married and she became sick and all her hair fell out. Intending to provide her with false hair, they asked the Prophet ﷺ who said, “Allāh has cursed the lady who artificially lengthens (her or someone else’s) hair and also the one who gets her hair lengthened.”
5935. Narrated Asma', the daughter of Abu Bakr: A woman came to Allah's Messenger and said, "I married my daughter (to someone) but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet cursed Al-Wasilah (a lady who artificially lengthens her or someone else's hair) and Al-Mustousilah (a lady who gets her hair lengthened artificially).

5936. Narrated Asma', the daughter of Abu Bakr: Allah's Messenger has cursed Al-Wasilah [a lady who artificially lengthens (her or someone else's) hair] and also Al-Mustousilah (the one who gets her hair lengthened artificially).

5937. Narrated Ibn 'Umar: Allah's Messenger said, "Allah has cursed the lady who lengthens (her or someone else's) hair artificially, and also the one who gets it lengthened, and also a lady who tattoos (herself or someone else) and also the one who gets herself tattooed."
5938. Narrated Sa‘īd bin Al-Musaiyab: Mu‘āwiyah came to Al-Madīnah for the last time and delivered a Khutbah. He took out a tuft of hair and said, “I thought that none used to do this (i.e. use false hair) except Jews.” The Prophet ﷺ labelled such practice, (i.e. the use of false hair), as cheating.

5939. Narrated ‘Alqama: ʿAbdullāh cursed those women who practised tattooing and those who removed hair from their faces, eye-brows etc. and those who created spaces between their teeth artificially to look beautiful, as such ladies alter the features created by Allāh.

Umm Ya’qūb said, “What is that?” ‘Abdullāh said, “Why should I not curse those who were cursed by Allāh’s Messenger ﷺ and are referred to in Allāh’s Book?” She said to him, “By Allāh, I have read the whole Qur’ān but I have not found such a thing.” ‘Abdullāh said, “By Allāh, if you had read it (carefully) you would have found it. (Allāh says:)

‘And whatsoever the Messenger (Muḥammad ﷺ) gives you take it and whatsoever he forbids you abstain (from it)’.” (V.59:7)

(84) CHAPTER. Ladies who remove hair from the face, eye-brows etc.

(85) CHAPTER. The lady who lengthens hair artificially (by wearing false hair etc.).
5940. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

5941. Narrated Asma’ السَّفِيَّة: A woman asked the Prophet ﷺ saying, “O Allah’s Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?” He said (to her), “Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially.”

5942. Narrated Ibn ‘Umar رضي الله عنهما: I heard the Prophet ﷺ saying (or the Prophet ﷺ said), “Allah has cursed the lady who practises tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially.” The Prophet ﷺ has cursed such ladies.

5943. Narrated Ibn Mas‘ūd رضي الله عنه: Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who create spaces between their teeth artificially to look beautiful, and those ladies who alter the features created by
Allāh. Why then shall I not curse those whom Allāh’s Messenger ﷺ has cursed and who are cursed in Allāh’s Book too?

(86) CHAPTER. The woman who practises tattooing.

5944.Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The evil eye is a fact,” and he forbade tattooing.

5945. Narrated Abū Juhaifa: The Prophet ﷺ forbade taking the price of blood and the price of a dog, and he also forbade the one who takes (eats) Rībā (usury) the one who gives Rībā (usury) the woman who practises tattooing and the woman who gets herself tattooed.

(87) CHAPTER. The woman who gets herself tattooed.

5946. Narrated Abū Hurairah: A woman who used to practise tattooing was
brought to 'Umar. 'Umar got up and said, “I beseech you by Allâh, which of you herd the Prophet نزل saying something about tattooing?” I got up and said, “O chief of the believers! I heard something.” He said, “What did you hear?” I said, “I heard the Prophet نزل (addressing the ladies) saying, ‘Do not practise tattooing and do not get yourselves tattooed.’”

5947. Narrated Ibn 'Umar نزل: The Prophet نزل has cursed the lady who lengthens her or others hair artificially and that who gets her own hair lengthened in such a way, and the lady who practises tattooing and that who gets it done for herself.

5948. Narrated 'Abdullãh نزل: Allâh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who artificially create spaces between their teeth to look beautiful, and those women who alter the features created by Allâh. Why should I not then curse those whom Allâh’s Messenger نزل has cursed and that is in Allâh’s Book?

(88) CHAPTER. Pictures.

5949. Narrated Abû ʻṬalha نزل: The Prophet نزل said, “Angels do not enter a house in which there is a dog or there are pictures.” [See Fath Al-Bâri for details about pictures]
(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.

5950. Narrated Muslim: We were with Masrūq at the house of Yāsar bin Numair. Masrūq saw some images (or pictures etc.) on his terrace and said, “I heard ‘Abdullah saying that he heard the Prophet ﷺ saying, ‘The people who will receive the severest punishment from Allāh will be the picture-makers’.”

5951. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger ﷺ said, “Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Make alive what you have created.’”

(90) CHAPTER. The obliteration of pictures.

5952. Narrated ‘Āishah: The Prophet ﷺ never used to leave in the house
anything carrying images or crosses but he obliterates it.

5953. Narrated Abū Zur'a: I entered a house in Al-Madina with Abū Hurairah, and he saw a man making pictures at the top of the house. Abū Hurairah said, “I heard Allāh’s Messenger ﷺ saying that Allāh said, ‘Who would be more unjust than the one who tries to create the like of My creations? Let them create a grain: let them create a gnat.’” Abū Hurairah then asked for a water container and washed his arms up to his armpits. I said, “0 Abū Hurairah! Is this something you have heard from Allāh’s Messenger ﷺ?” He said, “The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection.”

5954. Narrated ‘Aishah: Allāh’s Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allāh’s Messenger ﷺ saw it, he tore it and said, “The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allāh’s creations.” So we turned it (i.e., the curtain) into one or two cushions.

(91) CHAPTER. (What about) pictures made on things that are to be trodden on (i.e., carpets, mats, etc.).
5955. Narrated ‘Aishah: The Prophet returned from a journey when I had hung a thick curtain having some images (or pictures etc.) (in front of a door). He ordered me to remove it and I removed it.

5956. ‘Aishah added: The Prophet and I used to take a bath from one container (of water).

(92) CHAPTER. Whoever disliked to sit on pictures.

5957. Narrated ‘Aishah: I purchased a cushion with pictures on it. The Prophet (came and) stood at the door but did not enter. I said (to him), “I repent to Allāh for what I have done.” He said, “What is this cushion?” I said, “It is for you to sit on and recline on.” He said, “The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, ‘Make alive what you have created.’ Moreover, the angels do not enter a house where there are pictures.”

5958. Narrated Abū Ṭalḥa: Allāh’s Messenger said, “Angels (of mercy) do not enter a house where there are pictures.” The subnarrator Busr added: “Then Zaid fell ill and we paid him a visit. Behold! There was...
hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullāh Al-Khulānī, the stepson of Maimūna, the wife of the Prophet ﷺ, "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullāh said, "Didn't you hear him saying: 'Except a design in a garment'?"

(93) CHAPTER. It is disliked to offer Ṣalāt (prayer) wearing clothes with pictures.

5959. Narrated Anas: 'Āishah had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet ﷺ said to her, "Remove it from my sight, for its pictures are still coming to my mind in my Ṣalāt (prayers)."

(94) CHAPTER. Angels do not enter a house in which there are pictures.

5960. Narrated Sālim's father: Once Jibrīl (Gabriel) promised to visit the Prophet ﷺ but he delayed and the Prophet ﷺ got worried about that. At last he came out and found Jibrīl (Gabriel) and complained to him
of his grief (for his delay). Jibril (Gabriel) said to him, “We do not enter a place in which there is a picture or a dog.”

(95) CHAPTER. Whoever does not enter a house which has a picture in it.

5961. Narrated ‘Aishah, the wife of the Prophet ﷺ: I bought a cushion having pictures on it. When Allah’s Messenger ﷺ saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face. I said, “O Allah’s Messenger! I turn to Allah and His Messenger in repentance. What sin have I committed?” He said, “What about this cushion?” I said, “I bought it for you to sit on and recline on.” Allah’s Messenger ﷺ said, “The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, ‘Make alive what you have created’.” He added, “Angels do not enter a house in which there are pictures.”

(96) CHAPTER. Whoever cursed a picture-maker.

5962. Narrated Abu Juhaifa that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade
taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave Ribā\(^{(1)}\) (usury), and the lady who tattoos (herself or others) and also the one who gets herself tattooed, and the picture-maker.

(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.

5963. Narrated Ibn ‘Abbās: I heard Muhammad ﷺ saying, “Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.”

(98) CHAPTER. To ride behind a rider as a companion-rider on an animal.

5964. Narrated Usāma bin Zaid: Allah’s Messenger ﷺ rode a donkey saddled with a saddle covered with a Fadakiya velvet sheet, and he made me ride behind him (as a companion-rider).

\(^{(1)}\) (H. 5962) Ribā: see the glossary.
(99) CHAPTER. Three (riders) on one animal.

5965. Narrated Ibn ‘Abbâs: When the Prophet arrived at Makkah, the children of Bani ‘Abdul-Muttaqib received him. He then mounted one of them in front of him and the other behind him.

(100) CHAPTER. The mounting of the owner of animal and somebody else in front of him.

Some people said, “The owner of animal has the right to sit in front except when he permits somebody else to sit in front.”

5966. Narrated Ayyûb: The evil of three (persons riding one animal) was mentioned in ‘Ikrima’s presence. ‘Ikrima said, “Ibn ‘Abbâs said, ‘(In the year of the conquest of Makkah) the Prophet came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.’ Now which of them was the evil and which was the best?”

(101) CHAPTER. To mount a man behind another man on an animal (as a companion-rider).

5967. Narrated Mu‘adh bin Jabal: While I was riding behind the Prophet while riding behind the Prophet.

(1) (H. 5966) ‘Ikrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.
(as a companion-rider) and between me and him there was only the back of the saddle, he said, “O Mu‘ādh!” I replied, “Labbaik, O Allah’s Messenger, and Sa‘daik!” he said, “Do you know what is Allah’s right upon His slave?” I said, “Allah and His Messenger know better.” He said, “Allah’s right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him.” Then he proceeded for a while and then said, “O Mu‘ādh bin Jabal!” I replied, “Labbaik, O Allah’s Messenger, and Sa‘daik!” He said, “Do you know what is the right of the slaves upon Allah if they do that?” I replied, “Allah and His Messenger know better.” He said, “The right of the slaves upon Allah is that He will not punish them (if they do that).”

(102) CHAPTER. To mount a woman behind a man who is Dha-Mahram.

5968. Narrated Anas bin Malik: We were coming from Khaibar along with Allah’s Messenger ̇̇́, while I was riding behind Abu Talha and he was proceeding. One of the wives of Allah’s Messenger ̇̇́ was riding behind Allah’s Messenger ̇̇́, suddenly the foot of the camel slipped and I (or Abū Talha) said, “The woman!” and alighted (hurriedly). Allah’s Messenger ̇̇́ said, “She is your mother.” So I (or Abū Talha) re-saddled the she-camel and Allah’s
Messenger mounted it. When he approached or saw Al-Madina, he said, “Ayibun, ta‘ibun, ‘abidun, li-Rabbina hāmidan.”(1)

(103) CHAPTER. To put one leg on the other while lying down.

5969.Narrated ‘Abbad bin Tamīm’s uncle: I saw the Prophet lying down in the mosque and placing one leg on the other.

(1) (H. 5968) “Coming back with repentance, worshipping Allāh and glorifying His Praises.”