



AL-ADAB AL-MUFRAD

A CODE FOR EVERYDAY LIVING:
THE EXAMPLE OF THE EARLY MUSLIMS



IMĀM BUKHĀRĪ



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A Code for Everyday Living: The Example
of the Early Muslims

Imām Bukhārī

Abū ‘Abdullāh Muḥammad b. Ismā‘īl
(194–256 AH/810–70 CE)

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Contents

Foreword *xxi*

Introduction *xxiii*

Transliteration Table *xxx*

Chapter

1. On The Words Of Allah The Exalted: ‘‘We Have Enjoined Man To Be Kind To His Parents.’’ (Sūra Al-‘Ankabūt (29: 8) 1
2. On Dutifulness To One’s Mother 1
3. On Dutifulness To One’s Father 2
4. On Dutifulness To Parents, Even If Their Treatment Is Unjust 2
5. On Kind Words To Parents 2
6. On Repaying Parents 3
7. Disobedience To Parents 4
8. ‘‘Allah Curses Whoever Curses His Parents’’ 4
9. On Being Dutiful To Parents As Long As That Does Not Entail Disobedience To Allah 5
10. One Who Finds His Parents And (Despite That) Does Not Enter The Garden 5
11. Allah Will Prolong The Life Of Someone Dutiful Towards His Parents 6
12. One Should Not Ask Forgiveness For His Father If He Is Not A Muslim 6
13. Kindness To The Non-Muslim Parent 6
14. A Person Should Not Revile His Parents 7
15. The Punishment For Disobeying Parents 7
16. Making Parents Weep 8
17. The Supplication Of Parents 8
18. Offering Islam To A Christian Mother 9
19. Dutifulness Towards Parents After Their Death 9
20. Charitable Acts Towards Whom One’s Father was Charitable 10
21. Do Not Cut Off Relations With One Who Had Ties With Your Father Otherwise Your Light Would Be Put Out 10
22. Love Is Inherited 11
23. A Man Should Not Call His Father By His Name Nor Sit Down Before He Does Nor Walk Ahead Of Him 11
24. Can A Man Call His Father By His *Kunya*? 11

25. The Duty Of Maintaining Ties Of Kinship 11
26. Maintaining Ties Of Kinship 12
27. The Excellence Of Maintaining Family Ties 13
28. Maintaining Ties Of Kinship Will Prolong Life 13
29. Allah Loves The One Who Maintains His Ties Of Kinship 14
30. Being Dutiful To The Nearest Relative And Then The Next Nearest 14
31. Mercy Will Not Descend On People When There Is Someone Among Them Who Severs Ties Of Kinship 15
32. The Sin Of Someone Who Severs Ties Of Kinship 15
33. The Punishment Of The One Who Cuts Off Ties Of Kinship In This World 15
34. The One Who Maintains Ties Of Kinship Is Not Merely The One Who Reciprocates 15
35. The Excellence Of The One Who Maintains Relations With Relatives Who Are Unjust 16
36. Those Who Maintained Ties Of Kinship In The *Jāhiliyya* And Then Became Muslim 16
37. Maintaining Ties Of Kinship With The Non-Muslim And Giving Him Gifts 16
38. Learn Your Lineages So That You Can Maintain Ties Of Kinship 17
39. Can A *Mawlā* Say, ‘‘I Am From So And So’’? 17
40. The *Mawlā* Of A People Is One Of Them 17
41. Whoever Cares For One Or Two Daughters 18
42. Whoever Provides For Three Sisters 18
43. The Excellence Of Someone Who Looks After His Daughter After She Has Been Sent Back Home 18
44. One Who Dislikes A Man To Wish For The Death Of Daughters 19
45. A Child Is A Cause Of Niggardliness And A Cause Of Cowardice 19
46. Carrying A Child On One’s Shoulders 19
47. The Child Is One’s Delight 20
48. One Who Makes Supplication That His Companion May Have Much Money And Many Children 20
49. Mothers Are Merciful 21
50. Kissing Children 21
51. Good Conduct From The Parent And His Duty Towards His Child 21
52. The Dutifulness Of A Father Towards His Child 22
53. One Who Does Not Show Mercy Will Not Be Shown Mercy 22
54. Mercy Consists Of A Hundred Parts 22
55. The Recommendation To Be Kind To Neighbours 23
56. The Neighbour’s Right 23
57. One Should Begin With One’s Neighbour 23

58. Give To The Neighbour Whose Door Is The Nearest To You 24
59. The Nearest And Then The Next Nearest Of Neighbours 24
60. On The One Who Closes His Door To His Neighbour 24
61. A Muslim Should Not Sate Himself Without First Seeing To The Needs Of His Neighbour 24
62. Water Should Be Added To Broth So That It Can Be Shared With Neighbours 25
63. The Best Of Neighbours 25
64. The Good Neighbour 25
65. A Bad Neighbour 25
66. That A Person Should Not Harm His Neighbour 26
67. Of Women Neighbours – That One Should Not Disdain What The Other Gives Her, Though It Be Only The Hooves Of A Sheep 27
68. The Neighbour's Complaint 27
69. One Who Annoys His Neighbour Until He Makes Him Leave 28
70. The Jewish Neighbour 28
71. Nobility 28
72. Of Fair Recompense For Both The Observant And The Erring 28
73. The Virtue Of Providing For Orphans 29
74. The Virtue Of Providing For One's Orphans 29
75. The Virtue Of Providing For An Orphan 29
76. The Best House Is A House Where Orphans Are Well-Treated 30
77. Be Like A Merciful Father Towards Orphans 30
78. The Virtue Of A Woman Who Perseveres With Her Child And Does Not Marry 31
79. On Upbringing The Orphan 31
80. The Virtue Of One Whose Child Has Died 31
81. One Whose Miscarried Child Dies 32
82. On Being A Good Master 33
83. On Being A Bad Owner 34
84. Selling A Slave Among The Bedouins 34
85. On Forgiving The Slave 34
86. When A Slave Steals 35
87. On The Slave Who Commits A Sin 35
88. The One Who Seals Things Before Entrusting Them To His Servant For Fear Of Suspecting Him Unjustly 36
89. The One Who Counts Out Things To His Servant Lest It Arouse Suspicion 36
90. On Disciplining Servants 36
91. Do Not Say, "May Allah Make Your Face Ugly" 37
92. Avoid Striking The Face 37
93. The One Who Slaps His Slave Should Free Him Although He Is Under No Obligation To Do So 37

94. The *Qisās* (Retaliation) Of The Slave 38
95. On Clothing Slaves From The Clothes Oneself Wears 39
96. Abusing Slaves 39
97. Should A Person Help His Slave? 40
98. Do Not Burden A Slave With Work Beyond His Capacity 40
99. A Man's Maintenance Of His Slave And His Servant Is *Ṣadaqa* (Charity) 40
100. When Someone Dislikes Eating With His Slave 41
101. The Master Should Feed His Slave What He Feeds Himself 41
102. Should A Man's Servant Sit With Him When He Eats? 41
103. When The Slave Is Sincere To His Master 42
104. The Slave Is A Guardian 42
105. The One Who Wished He Were A Slave 43
106. One Should Not Say, "'*Abdī* (My Slave)'" 43
107. Should One Say "'*Sayyidī* (My Master)'"? 43
108. A Man Is The Shepherd Of His Family 44
109. The Woman Is A Shepherd 44
110. Someone For Whom A Favour Is Done And He Repays It 44
111. Someone Who Cannot Repay Someone, Should Make Supplication For Him 45
112. The One Who Does Not Thank People 45
113. A Man's Assistance To His Brother 45
114. The Good People In This World Are The Good People In The Next World 45
115. Every Right Action Is *Ṣadaqa* 46
116. Removing Harmful Things 47
117. Good Words 47
118. Going Out To The Vegetable-Garden And Carrying Things In A Sack On One's Shoulders To The House 47
119. Going Out To An Estate 48
120. A Muslim Is The Mirror Of His Brother 49
121. Playing And Joking Which Is Not Permitted 49
122. The Person Who Guides To Good 49
123. Excusing And Pardoning People 50
124. Cheerfulness Towards People 50
125. Smiling 51
126. Laughter 51
127. When He Faced Someone, He Faced Him Completely And When He Turned Away, He Turned Away Completely 52
128. The Person Who Is Consulted Is In A Position Of Trust 52
129. Consultation 52
130. The Sin Of Someone Who Gives His Brother Wrong Advice 53
131. Love Between People 53
132. Friendship 53

133. Joking 53
134. Joking With A Child 54
135. Good Character 54
136. The Contentment Of The Self 55
137. Avarice 56
138. Good Character When They Have Understanding
Of The *Dīn* 56
139. Miserliness 58
140. Good Property For A Good Man 58
141. The One Who Is Secure In His Property 59
142. Cheerfulness 59
143. What Is Necessary About Helping Someone In Distress 60
144. The Person Who Makes Supplication To Allah To Make
His Character Good 60
145. The Believer Is Not A Defamer 61
146. The Person Who Curses 61
147. The Person Who Curses His Slave And Then
Frees Him 62
148. Cursing Each Other With The Curse Of Allah, With The
Anger Of Allah And With The Fire 62
149. Cursing The Unbeliever 62
150. Slander 62
151. The Person Who Hears About An Indecency And Then
Spreads It About 63
152. The Fault-Finder 63
153. On Praising People Excessively 64
154. The Person Who Praises His Companion When
He Feels Sure Of Him 64
155. Throwing Dust In The Faces Of Those Who
Praise People 65
156. The Person Who Praises In Poetry 66
157. Giving To A Poet When You Fear His Evil 66
158. Do Not Honour Your Friend In A Way That Will Be
Burdensome For Him 66
159. Visiting 66
160. The Person Who Visits People And Eats With Them 67
161. The Excellence Of Visiting 67
162. When A Man Loves People, But Cannot Equal Them
In Deeds 68
163. The Excellence Of The Older Person 68
164. Respect For The Old 68
165. The Old Person Should Be The First To Speak
And Ask 69
166. When An Older Person Does Not Speak, Can The
Youngest Speak Then? 69
167. Making The Old The Leaders 69
168. Fruits Are Given To The Youngest Of Children 70
169. Mercy Towards The Child 70

170. Embracing The Child 70
171. A Man Kissing A Baby Girl 70
172. Stroking The Head Of A Child 71
173. A Man Saying, "My Son" To A Child 71
174. Be Merciful To Those On Earth 72
175. Mercy Towards The Family 72
176. Mercy To Animals 72
177. Taking The Egg From A Small Bird 73
178. The Bird In The Cage 73
179. To Promote Good Among People 74
180. Lying Is Not Proper 74
181. The Person Who Is Patient When People Injure Him 74
182. Enduring Injury 74
183. Promoting Unity Among People 75
184. When You Lie To A Man And He Believes You 75
185. Do Not Make A Promise To Your Brother And Then Break It 75
186. Attacking Lineage 75
187. A Man's Love For His People 76
188. Cutting Oneself Off From People 76
189. Separating From A Muslim 77
190. The Person Who Cuts Himself Off From His Brother For A Year 78
191. Those Who Refuse To Speak To Each Other 78
192. Hatred 78
193. The *Salām* (Greeting) Makes Up For Shunning Someone 79
194. Separating Young People 79
195. Someone Giving Advice To His Brother When He Has Not Been Asked For Advice 79
196. The One Who Dislikes Bad Examples 80
197. What Was Mentioned About Tricks And Deception 80
198. Defamation 80
199. Providing Water 80
200. When Two People Revile Each Other, The Responsibility For What They Say Rests On The First To Speak 81
201. Those Who Revile Each Other Are Two Satans Accusing And Denying Each Other 81
202. To Revile A Muslim Is To Err 82
203. The Person Who Does Not Say Things Directly To People 82
204. When Someone Says To Another, "O Hypocrite!" Without Meaning It Literally 83
205. The One Who Addresses His Brother As "O Unbeliever! (*Kāfir*)" 83
206. The Gloating Of Enemies 84
207. Extravagance In Property 84
208. Those Who Squander 84
209. Keeping Houses Tidy 84

210. Building Expenses 85
211. A Man Working With His Workers 85
212. Taking Pride In Tall Buildings 85
213. The Person Who Builds 86
214. The Spacious Dwelling 86
215. The Person Who Has An Upper Storey 86
216. Adorning Buildings 87
217. Leniency 87
218. Moderation In Livelihood 88
219. What The Slave Is Given For Gentleness 89
220. Calming People 89
221. Roughness 89
222. Maintaining Property 90
223. The Supplication Of One Wronged 90
224. Prayer For Provision 90
225. Injustice Is Darkness 91
226. The Expiation Of Someone Who Is Ill 93
227. Visiting Someone Ill During The Night 94
228. The Sick Person Will Be Credited For The Things That He Would Have Done If He Had Been Healthy 94
229. Are The Words Of The Person Who Is Ill, "I Am In Pain" A Complaint? 96
230. Visiting The Person Who Has Fainted 96
231. On Visiting Children Who Are Ill 97
232. Giving Food To Someone Whose Family Is Ill 97
233. Visiting The Bedouins 97
234. Visiting The Sick 98
235. The Person Who Visits A Sick Person Making Supplication That He Gets Well 99
236. The Excellence Of Visiting Someone Who Is Ill 99
237. Regarding The Person Who Is Ill And The One Who Visits Him 99
238. The One Who Prays In The Presence Of The Sick Person 100
239. Visiting A Non-Muslim 100
240. What To Say To Someone Who Is Ill 100
241. What The Sick Person Answers 101
242. Visiting Someone Who Is Erring (*Fāsiq*) 101
243. Women Visiting A Man Who Is Ill 101
244. The Person Who Dislikes Visitors Looking At Other Things In The House 101
245. Visiting Someone With Eye Trouble 102
246. Where Does The Person Visiting A Sick Person Sit? 102
247. What A Man Does In His House 103
248. When A Man Loves His Brother He Should Tell Him 103
249. When Someone Loves A Man, He Should Not Quarrel With Him Nor Ask About Him 104
250. The Intelligence Is In The Heart 104

251. Arrogance 104
252. The Person Who Takes Revenge For Injustice 106
253. Mutual Help In Scarcity And Famine 107
254. Experience 108
255. The Person Who Feeds One Of His Brothers In Allah
(A Muslim) 108
256. The Alliance In The Time Of Ignorance 108
257. Brotherhood 109
258. There Is No Alliance In Islam 109
259. The One Who Soaks Himself In The Rain When The
First Rain Falls 109
260. Sheep Are A Blessing 109
261. Camels Are A Cause Of Pride To Their Owners 110
262. A Man Going Back To Live As A Bedouin 111
263. The One Who Lives In (Remote) Villages 111
264. Going Out To The Water-Courses 111
265. The Person Who Wants To Conceal The Secret And To Sit
With Each Group Of People So That He Can Understand
Their Behaviour 111
266. Diligence In Affairs 112
267. Forbearance In Affairs 112
268. Tyranny 113
269. Accepting Gifts 114
270. One May Not Accept Gifts If It Leads To Hatred 114
271. Modesty 114
272. What One Should Say In The Morning 116
273. The Person Who Prays For Someone Else 116
274. The Best Of Supplications 116
275. One Should Be Forthright In Supplication For Allah
Cannot Be Forced 117
276. Raising The Hands In Supplication 117
277. The Best Way Of Asking For Forgiveness 118
278. The Supplication For A Brother While He Is Absent 120
279. Praying To Allah Even For Minor Things 120
280. Salutation To The Prophet ﷺ 123
281. The Person Who Hears The Prophet ﷺ Mentioned In His
Presence And Does Not Send Salutation To Him 124
282. The Supplication Of A Man Against One Who Has
Wronged Him 125
283. The One Who Makes Supplication For A Long Life 125
284. Your Supplication Is Answered So Long As You Do Not
Become Impatient 126
285. The One Who Seeks Refuge In Allah From Laziness 126
286. Allah Is Angered By One Who Does Not Ask
From Him 127
287. Supplication In The Ranks Of Battle In Allah's Way 127
288. The Supplications Of The Prophet ﷺ 127
289. Supplication In Heavy Rain And Ordinary Rain 131

290. Supplication For Death 131
291. The Supplications Of The Prophet ﷺ 132
292. Supplication In Affliction 135
293. The *Istikhara* Prayer 136
294. When A Ruler Is Feared 137
295. What Is Stored Up As Reward And Wage For The Person Who Makes Supplication 138
296. The Virtues Of Supplication 139
297. Supplication When The Wind Gusts 139
298. Do Not Curse The Wind 140
299. Supplication During Lightning 140
300. When One Hears Thunder 140
301. One Who Asks Allah For Good Health 141
302. Supplication For Affliction Is Disliked 141
303. One Who Seeks Refuge From The Trouble Of Affliction 142
304. One Who Quotes A Man's Words When He Is Censured 142
305. [Slander] 142
306. Slander: The Words Of Allah, "Do Not Slander One Another" 143
307. Slandering The Dead 143
308. One Who Strokes The Head Of A Child Accompanied By His Father And Blesses Him 144
309. Mutual Love And Trust Between Muslims 144
310. Honouring A Guest And Serving Him Yourself 144
311. The Entertainment Of A Guest 145
312. Hospitality Is For Three Days 145
313. (A Guest Should) Not Stay With Someone To The Point That He Causes Him Inconvenience By The Length Of His Stay 145
314. Whoever Is In The Compound Of Someone's House 146
315. When A Guest Is Deprived 146
316. Serving Your Guest Yourself 146
317. One Who Brings His Guest Food And Then Stands Up To Pray 146
318. A Man Spending For His Family 147
319. There Is A Reward For Everything, Even A Morsel Offered To One's Wife To Eat 148
320. Supplication In The Last Third Of The Night 148
321. A Man's Words, "So-And-So, The Black With Curly Hair" Or "Tall, Short" When He Intends To Describe Him And Does Not Mean To Slander Him 148
322. One Who Does Not See Any Harm In A Historical Story 149
323. One Who Shields A Muslim 149
324. A Man Saying, "People Are Destroyed" 150
325. Do Not Call A Hypocrite "Sayyid (Master)" 150

326. What A Man Should Say When He Is Praised 150
327. One Should Not Say About Something He Does
Not Know, "Allah Knows It" 151
328. The Rainbow 151
329. The Milky Way 151
330. One Who Dislikes For It To Be Said, "O Allah, Place Me
In The Abiding Abode Of Your Mercy" 151
331. Do Not Curse Time 151
332. A Man Should Not Look Sharply At His Brother
When He Turns Away 152
333. Saying To Another Man, "Waylaka, Pity On You" 152
334. Building 153
335. A Man Saying, "Lā: Wa Abīka, No: By Your Father" 153
336. When A Person Seeks Something, He Should Ask
For It Simply And Not Flatter 153
337. A Man's Words, "May Him Who Hates You Not
Prosper" 154
338. A Man Should Not Say, "Allah And So-And-So" 154
339. A Man Saying, "What Allah Wills And You Will" 154
340. Singing And Play 154
341. True Faith And Good Behaviour 155
342. *Wa Ya'tika Bil Akhbāri Man Lam Tuzawwidī*, News
Will Come To You From Someone You
Did Not Expect 156
343. Wishing For What Is Disliked 156
344. Do Not Call The Grape "Karm" 156
345. A Man Saying, "Wayhaka, Pity On You" 156
346. A Man Saying, "Ya Hantāh, O Person" 156
347. A Man Saying, "I Do Not Feel Active" 157
348. The Person Who Seeks Refuge From Laziness 157
349. A Man's Words, "Nafsī Laka Al-Fidā'u, May My
Self Be Your Ransom!" 157
350. A Man Saying, "May My Father And Mother Be
Your Ransom" 158
351. A Man Saying, "My Son" To Someone Whose Father
Did Not Become Muslim 158
352. A Man Should Not Say, "Khabuthat Nafsī (I Am
Overcome By Nausea)" 159
353. The *Kunya* Of Abu'l-Ḥakam 159
354. The Prophet ﷺ Liked A Good Name 160
355. Swiftmess In Walking 160
356. The Names That Allah, The Mighty And Exalted,
Loves The Most 160
357. Changing A Name To Another Name 160
358. The Name That Allah, The Mighty And Exalted,
Hates The Most 161
359. One Who Calls Another Person Using The *Tasghīr*
(Diminutive Form) Of His Name 161

360. Calling A Man By The Name He Loves The Most 161
361. Changing The Name “‘Aṣiya (Rebellious)” 161
362. *Ṣarm* (Separation) 162
363. *Ghurāb* (Crow) 162
364. *Shihāb* (Flame) 162
365. *Al-‘Aṣ* (Rebel) 163
366. One Who Calls His Companion And Shortens Or Leaves Out Part Of His Name 163
367. *Zaḥm* (Crowd) 163
368. *Barra* (Pious) 164
369. *Aflaḥ* (Most Fortunate) 164
370. *Rabāḥ* (Profit) 164
371. The Names Of Prophets 165
372. *Hazn* (Rough) 165
373. The Prophet’s Name (ﷺ) And His *Kunya* 166
374. May An Idol-Worshipper Be Called By A *Kunya*? 166
375. A *Kunya* For A Child 166
376. Having A *Kunya* Before Having A Child 167
377. The *Kunya* For Women 167
378. One Who Gives A Man A *Kunya* By Something Or Someone Related To Him 167
379. How One Should Walk With Great Men 167
380. Abundance Of Friends Entails Abundance Of Enemies 168
381. There Is Wisdom In Some Poetry 168
382. The Good In Poetry Is Like The Good In Speech And Some Of It Is Bad 169
383. One Who Is Asked To Recite Poetry 170
384. One Who Disliked Someone Being Obsessed By Poetry 170
385. One Who Says, “There Is Some Magic In Eloquence” 170
386. Poetry Which Is Disliked 170
387. Talkativeness 171
388. Wishing 171
389. When One Says Of A Man, A Thing, Or A Horse, “It Is A Sea” 172
390. Beating For Mistakes In Pronunciation 172
391. A Man Describing Something By Saying, “It Is Nothing” Meaning That It Is Not True 172
392. Indirect Allusion 172
393. Divulging A Secret 173
394. Mockery 173
395. Deliberation In Things 173
396. One Who Guides In An Alley Or On A Path 174
397. One Who Misleads A Blind Person 174
398. Outrage 174
399. The Punishment For Outrage 174
400. Noble Descent 175

401. The *Arwāh* (Spirits) Are A Unified Army 175
402. A Man Saying, “*Subhāna Allah*, Glory Be To Allah!”
When He Is Amazed 176
403. Wiping The Ground With The Hand 176
404. Slings 176
405. Do Not Curse The Wind 177
406. A Man’s Words, “We Have Been Given Rain By The Rising
Of Such-And-Such And Such-And-Such (A Star)” 177
407. What A Man Says When He Sees Clouds 177
408. Omens 178
409. The Excellence Of Someone Who Takes No Notice
Of Omens 178
410. Concerning Superstition, Against The *Jinn* 178
411. Good Omens 178
412. Seeing Blessing In A Good Name 179
413. Bad Luck In A Horse 179
414. The Sneeze 179
415. What To Say When You Sneeze 180
416. Wishing Mercy On The One Who Sneezes 180
417. When Someone Hears A Sneeze, And Says, “*Al-Ḥamdu
Lillāhi*, Praise Be To Allah” 181
418. How To Wish Mercy On A Person When You Hear
A Sneeze 181
419. When Someone Does Not Praise Allah, You Should Not
Pray For Mercy For Him 182
420. What Should Someone Who Sneezes Say First? 182
421. Of One Who Says, “May Allah Have Mercy On You
If You Praised Allah” 183
422. Do Not Say, “*Āb*” 183
423. When Someone Sneezes Several Times 183
424. When A Jew Sneezes 183
425. How A Man Prays For Mercy For A Woman When
She Sneezes 184
426. Yawning 184
427. One Who Says, “*Labbayk* (At Your Service)” When
He Answers 184
428. A Man Standing Up For His Brother 185
429. A Man Standing Up For A Man Sitting Down 186
430. When Someone Yawns, He Should Put His Hand Over
His Mouth 186
431. Should Anyone Delouse Someone Else’s Head? 186
432. Shaking The Head And Biting The Lips
In Amazement 187
433. A Man Striking His Hand On His Thigh When He Is
Amazed Or For Some Other Reason 188
434. When A Man Strikes His Brother’s Thigh And Does
Not Intend Anything Bad By It 188
435. One Who Dislikes Being Seated In Prayer While
Others Are Standing Up 190

436. [This World Is More Worthless In The Sight Of Allah Than A Dead Goat] 190
437. What A Man Says When His Foot Goes Numb 191
438. [Tidings To Certain Companions] 191
439. Shaking Hands With Children 192
440. Shaking Hands 192
441. A Woman Stroking A Child's Head 192
442. Embracing 192
443. A Man Kissing His Daughter 193
444. Kissing The Hand 193
445. Kissing The Foot 194
446. A Man Rising Out Of Respect For Another Man 194
447. Giving The Greeting First 194
448. To Disseminate The Greeting 194
449. One Who Gives The Greeting First 195
450. The Virtue Of The Greeting 195
451. *As-Salām (Salām)* Is One Of The Names Of Allah, The Mighty And Majestic 196
452. It Is A Duty For One Muslim To Greet Another Muslim When He Meets Him 196
453. The Person Walking Greets The Person Sitting Down 197
454. The Person Riding Greets The Person Sitting 197
455. May The Person Walking Greet The Person Riding? 197
456. The Small Group Greets The Large Group 198
457. The Young Person Greets The Old 198
458. The End Of The Greeting 198
459. The Person Who Greets By A Gesture 198
460. Make It Heard When You Greet 199
461. One Who Goes Out To Greet And Is Himself Greeted 199
462. The Greeting When Someone Comes To An Assembly 199
463. The Greeting When Someone Gets Up From An Assembly 199
464. The Duty Of Someone Who Gives The Greeting When He Stands Up 200
465. The Person Who Perfumes His Hand For The Handshake 200
466. Greeting Those You Know And Those You Do Not Know 200
467. To Sit In Front Of The House Or On The Road And The Necessary Conduct 200
468. One Should Not Greet A Person Who Leads A Sinful Life 201
469. Not Greeting The Person Wearing *Khalūq* Perfume And Those Who (Openly) Commit Offences 201

470. Greeting The Amīr 202
471. Greeting The Sleeper 204
472. *Hayyaka Allah Min Marifah* (May Allah Give You Long Life) 204
473. *Marḥaban* (Welcome) 204
474. How To Return The Greeting 204
475. One Who Does Not Return The Greeting 205
476. One Who Is Miserly With The Greeting 206
477. The Greeting To Children 206
478. Women Greeting Men 206
479. Greeting Women 206
480. One Who Dislikes To Greet A Particular Person In A Group 207
481. How Was The Verse Of Veiling Revealed? 208
482. Three Times Of Undress 208
483. A Man Eating With His Wife 208
484. When Someone Enters A House Which Is Uninhabited 209
485. “Let Those Your Right Hands Own Ask You For Permission To Enter” (al-Nūr 24: 58) 209
486. The Words Of Allah: “When Your Children Reach Puberty” (al-Nūr 24: 59) 209
487. Asking Permission To Come In To Visit One’s Mother 210
488. Asking Permission To Enter Where One’s Father Is 210
489. Asking Permission To Enter To One’s Father And One’s Child 210
490. Asking Permission From A Sister 210
491. Asking Your Brother For Permission To Enter 211
492. Asking Permission Three Times 211
493. Asking Permission To Enter Without Greeting 211
494. When Someone Looks Without Permission, His Eye Is Gouged Out 212
495. Seeking Permission Is To Avoid Unlawful Looking 212
496. When A Man Greets Another Man In His Room 212
497. A Man’s Invitation Is His Permission 213
498. How Does A Person Stand At The Door? 213
499. When Someone Asks Permission To Enter And Is Told, “Wait Until I Come Out”, Where Should He Sit? 214
500. Knocking On A Door 214
501. When One Enters Without Asking Permission 214
502. When Someone Says, “Can I Come In?” And Does Not Give A Greeting 215
503. How To Ask Permission To Enter 215
504. One Who Is Inquired: “Who Is It?” And Answered, “Me” 215
505. When One Asks Permission And Is Told, “Enter With Peace” 216
506. Looking Into Houses 216

507. The Virtue Of Someone Who Enters His House
With “*Salām*” 217
508. When Someone Does Not Mention Allah When He Enters
The House, Satan Spends The Night In It 217
509. Where One Is Not Obligated To Ask Permission 218
510. Asking Permission In Shops In The Market 218
511. How To Ask Permission From Persians (Meaning In
Other Than Arabic Language) 218
512. When The *Dhimmi* Writes And Gives The Greeting,
He Is To Be Answered 218
513. Do Not Give The People Of The *Dhimma* The
Greeting First 219
514. A Person Greeting The *Dhimmi* With A Gesture 219
515. How To Answer The People Of The *Dhimma* 219
516. The Greeting To The Assembly Which Includes Both
Muslims And Idol-Worshippers 219
517. How Does One Write To The People Of The Book? 220
518. When The People Of The Book Say, “*As-Sām ‘Alaykum*
(Death Be Upon You)” 220
519. The People Of The Book Are Forced To The Narrowest
Part Of The Road 220
520. How To Make Supplication For A *Dhimmi* 221
521. When Someone Greets A Christian Unknowingly 221
522. When One Says, “So-And-So Sends You
His Greetings” 221
523. Answering A Letter 221
524. Letters To Women And Replying To Them 222
525. How To Write The Beginning Of A Letter 222
526. “*Ammā Ba’d*, To Proceed” 222
527. Beginning Letters With “In The Name Of Allah, The
Merciful, The Compassionate” 222
528. The One Who Is Mentioned First In A Letter 223
529. *Kayfa Aṣḥaṭa* (How Are You This Morning?) 224
530. The One Who Writes At The End Of A Letter, “Peace Be
Upon You And The Mercy Of Allah, So-And-So Son Of
So-And-So, On The 18th Of The Month” 224
531. How Are You? 225
532. How To Answer When Someone Asks You, “How
Are You This Morning?” 225
533. The Best Assembly Is The Most Spacious One 226
534. Facing The *Qibla* 226
535. When Someone Stands Up And Then Returns
To His Place 226
536. Sitting On The Road 226
537. Making Room In A Gathering 227
538. A Man Sitting At The Edge Of A Gathering 227
539. Do Not Separate Two People 227
540. Stepping Over People To Approach The Leader Of A
Gathering 227

541. The Dearest Of People To A Man Are Those Who Sit With Him 228
542. Does A Man Put His Foot In Front Of Someone He Is Sitting With? 228
543. When A Man In A Group Of People Spits 228
544. Gatherings On Roads 229
545. One Who Sits Dangling His Feet In A Well And Uncovers His Legs 229
546. When A Man Rises In An Assembly To Give His Place To Someone, That Person Should Not Accept 230
547. The Trust 230
548. When He Turned Round, He Did So Fully 231
549. When A Man Is Sent To Another Man For Some Reason And He Does Not Tell Him What It Is 231
550. Should One Ask, "Where Have You Come From?" 231
551. One Who Listens To People's Conversation When They Do Not Wish It 231
552. Sitting On A Raised Seat 232
553. When One Sees People Conversing Confidentially He Should Not Enter Where They Are 233
554. Two Should Not Converse To The Exclusion Of A Third 233
555. When There Are Four People 234
556. When A Man Sits With Another Man, He Should Ask His Permission To Leave 234
557. Do Not Sit In The Edge Of The Sunlight 234
558. Squatting Wrapped Up In A Garment 234
559. One Who Has A Pillow Offered To Him 235
560. Squatting 235
561. Sitting Cross-Legged 235
562. Wrapping Oneself Up 235
563. One Who Kneels 236
564. Lying Down 237
565. Lying On One's Face 237
566. Only Give Or Take Things With The Right Hand 237
567. Where One Should Put His Sandals When He Sits Down 237
568. Satan Comes With The Stick Or Something That He Throws On The Bed 238
569. One Who Spends The Night On A Flat Roof Without Any Protection Around It 238
570. Should One Let His Feet Dangle When He Sits? 238
571. What One Should Say When He Goes Out For Something 238
572. Can A Man Put His Feet Out In Front Of His Companions And Can He Lie Down In Their Presence? 239
573. What To Say In The Morning 240
574. What To Say In The Evening 241

575. What To Say When You Go To Bed 242
576. The Virtue Of Praying When Going To Sleep 244
577. Placing One's Hand Under One's Cheek 244
578. [The Excellence Of *Subhāna'llāh*, *Al-Ḥamdu Lillāh*
And *Allāhu Akbar*] 245
579. When Someone Gets Up From His Bed And Then Goes
Back, He Should Dust It 245
580. What To Say When You Wake Up In The Night 245
581. The Person Who Goes To Sleep With Grease
On His Hand 246
582. Putting Out Lamps 246
583. A Fire Is Not Left Burning In A House When People
Sleep 246
584. Happiness On Seeing The Rain 247
585. Hanging Up A Whip In The Room 247
586. Locking The Door At Night 247
587. Bringing Children In When Evening Falls 247
588. Making Animals Fight Each Other 247
589. The Barking Of Dogs And The Braying Of
Donkeys 248
590. When You Hear The Cock 248
591. Do Not Curse Fleas 248
592. Sleeping At Midday 248
593. Sleeping At The End Of The Day 249
594. Banquet 249
595. Circumcision 250
596. Female Circumcision 250
597. Invitation To A Circumcision 250
598. Amusement After A Circumcision 250
599. The Invitation Of The *Dhimmi* 250
600. Circumcising Slave-Girls 251
601. Circumcision Of An Older Person 251
602. An Invitation When A Child Is Born 251
603. Putting Something In A Child's Mouth (*Tahnik*) 252
604. Supplication At Birth 252
605. The Person Who Praises Allah When A Child Is Born If He
Is Well-Formed And Is Not Concerned Whether It Is
A Boy Or A Girl 252
606. Shaving The Pubic Hair 253
607. The Time For Cutting The Nails And Hair 253
608. Gambling 253
609. Betting A Cock 253
610. One Who Says To His Companion, "Come On, I'll Make
A Bet With You" 253
611. Betting A Pigeon 254
612. Doing The Camel-Chant For Women 254
613. Singing 254
614. One Who Does Not Greet Backgammon Players 255

615. The Sin Of The One Who Plays Backgammon 255
616. Teaching Manners And Removing Those Who Play
Backgammon And The People Of Trivial
Pursuits (*Ahl Al-Batil*) 255
617. A Believer Is Not Bitten From The Same Hole Twice 256
618. One Who Shoots At Night 256
619. When Allah Wants To Take The Soul Of One Of His
Slaves In Some Land, He Gives Him A Reason
For Going There 257
620. One Who Blows His Nose In His Garment 257
621. Whispering 257
622. Suspicion 258
623. The Slave-Girl And Wife Shaving The Husband 258
624. Plucking The Armpits 258
625. Good Observance Of Relations 259
626. Recognition 259
627. Children Playing With Nuts 259
628. Slaughtering Pigeons 259
629. The Person Who Has A Need Is The Person With The
Greatest Right To Go Out For It 260
630. When Someone Spits While He Is With People 260
631. When A Man Speaks To People, He Should Not
Turn To One Particular Person 260
632. Excessive Curiosity 260
633. Excessive Words 260
634. The Two-Faced Person 261
635. The Sin Of The Two-Faced Person 261
636. The Worst Person Is The One From Whom Evil
Is Feared 261
637. Modesty 261
638. Coarseness 262
639. If You Are Not Modest, Then You Can Do Whatever
You Like 262
640. Anger 262
641. What Someone Should Say When He Is Angry 262
642. A Person Should Be Silent When He Is Angry 263
643. Love The One You Love In Measure 263
Do Not Let Your Anger Be Destruction 263

Subject Index 265

Foreword

We are grateful to Allah, Most High, who has enabled us to present the first-ever English translation of *Al-Adab al-Mufrad* by *Imām* Bukhārī.

Its author, *Imām* Abū ‘Abdullāh Muḥammad ibn Ismā‘īl al-Bukhārī is the most well respected compiler of *ḥadīth* and is renowned for his scrupulous honesty and exactitude. It is said that he interviewed over 1,000 masters of *ḥadīth* who lived in places as far apart as Egypt, the Hijāz and Iraq. *Imām* Bukhārī devoted more than a quarter of his life to the *al-Jāmi‘ aṣ-Ṣaḥīḥ*, which is generally considered as an authority second only to the Qur’ān. *Al-Jāmi‘ aṣ-Ṣaḥīḥ* is an encyclopaedic work which deals with all aspects of life.

Al-Adab al-Mufrad is probably the second most important of *Imām* Bukhārī’s works, and it deals exclusively with the subject of moral etiquette in Islam, focusing on the customs and traditions of the early Muslims. Written in the ninth century CE, it was one of the first books to be compiled on this subject.

Islam has always placed great importance on the attainment of sound moral conduct as supported by the saying of the Prophet Muḥammad (ﷺ): “I was sent to accomplish excellent behaviour.” He also said that: “The nearest of you to me on the Day of Judgement will be the one who is the best in character.” The Prophet’s words are as relevant now as they were fourteen hundred years ago, and in today’s modern, secular society, where the line between right and wrong is becoming increasingly blurred, there has never been a greater need for such guidance.

Al-Adab al-Mufrad reveals the Prophet (ﷺ) as a man blessed with perfect character. It also contains the sayings of his Companions who represent excellent examples of men of vigorous moral stature whose conduct inspired and attracted the masses to the fold of Islam wherever they went, contrary to the stereotypic portrayal in the West that Islam was spread by the sword. As well as presenting a guide for the attainment of good character, *Al-Adab al-Mufrad* also gives a complete picture of the blessed society formed by the Prophet (ﷺ) and his Companions, may Allah be pleased with them all.

As you read through the sayings of the Prophet (ﷺ), you will be struck by their universality. Islamic morality is no different from any other heavenly religion and good manners are enjoined by all faiths. These *aḥādīth*, therefore, are in no way “foreign”, but are appropriate for every society and at any period in history. Muslim or not, the reader will learn much from these illustrious and noble teachings, which range in subject matter from respect towards one’s parents to visiting the sick and kindness to animals, as they remain constant through time.

One *ḥadīth* regarding kindness and gentility says: “‘Ā’ishah, may Allah be pleased with her, said: ‘I was on a camel that was somewhat troublesome and I began to beat it. The Prophet (ﷺ), said: ‘You must be gentle. Whenever there is gentleness in some matter, it adorns it and whenever it is taken away, that disfigures it.’” And regarding wealth he said: “Wealth does not mean having a lot of possessions. Wealth means self-contentment.”

Concerning one’s neighbour, Ibn ‘Umar, may Allah be pleased with him, said: “There was a time when no one had a better right to a Muslim’s money

than his brother Muslim. Nowadays people love their *dirhams* and *dinars* more than their brother Muslim...” (H. 111). And in another instance, Mujāhid said: “I was with ‘Abdullāh ibn ‘Amr, may Allah be pleased with him, when his servant was skinning a sheep. He said, ‘Boy! When you finish, start with our Jewish neighbour.’ A man there said, ‘Jewish! (in surprise) May Allah correct you!’ ‘Abdullāh replied, ‘I heard the Messenger of Allah ﷺ recommending that we treat our neighbours well – to the point that we feared, or “we thought” – that he would make them heirs.’” (H. 128).

Concerning ties of kinship, Jubayr ibn Mu‘im said: “‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, said on the *minbar*, ‘Learn your lineage so you can maintain ties of kinship. By Allah, if there are some bad feelings between a man and his brother Muslim and if he knows there is kinship between him and that man, that will prevent him from breaking up with him.’” (H. 72).

In order to assist the reader, certain modifications have been made to the format of the original Arabic, namely:

- Long chains of narrators have been omitted in parts. Like most books of *ḥadīth*, the original Arabic listed such chains of narrators from Bukhārī, tracing them right back to the Prophet ﷺ. Since the authority and authenticity of the author is well-established, and quoting long lists of narrators would be a burden for the English reader, these have, therefore, been shortened.
- The sayings and doings of the Companions have been indicated by (*ath*) – the abbreviation of *āthār* – the word technically used to distinguish the *ḥadīth* of the Companions from those of the Prophet ﷺ.
- The original sequence of the book has remained unchanged; however, repeated numbers are indicated by (*sic*.)
- Notes have been inserted to explain some phrases or events.
- In the science of *ḥadīth*, a tradition may be narrated through several chains of narrators. Each chain counts as one separate *ḥadīth*, even if there is no variation or only a slight variation. In order not to repeat *aḥadīth* of similar wording, we have cited them only once.

First and foremost, I would like to thank Dr. Muhammad Mustafa Azami for his invaluable contribution in revising substantial parts of the text and for sparing the time to write a stimulating and penetrating Introduction. May Allah bless him with long life and good health. I would also like to thank Ayesha Bewley and Abdul Haq Bewley, Dr. Jamil Quraishi, my daughter Su‘ād and my son Muhammad Madani for their contributions, and also the rest of my family who have remained a constant source of support from the beginning of this book to its publication. Last but not least, I would like to thank Sarah Moore for preparing the subject index.

This book is suitable for both the general reader and the academic. We have tried to keep the translation of *Al-Adab al-Mufrad* as close as possible to the original Arabic. It is hoped that this translation will fulfil the yearning of English-speaking Muslims and those who are sincerely interested in an authoritative guide on the moral and spiritual framework of an Islamic society.

May Allah accept our humble efforts and forgive us in this world and the Hereafter.

Leicester, England

Iqbal Ahmad Azami

Introduction

Al-Adab al-Mufrad: Moral Law for both the Individual and the Community.

Bukhārī gave his book *Ṣaḥīḥ* the title ‘How the Revelation to the Messenger of Allah Began’. Then he quoted the *ḥadīth*: ‘Umar, may Allah be pleased with him, said on the pulpit, I heard the Messenger of Allah, may Allah bless him and grant him peace, saying: “Behold, the [right] actions are but [judged] according to the intention and, behold, unto every man is due but what he intended [for a lawful action]. Therefore whoever migrated for the sake of this world or to marry a woman, his migration is accounted for that unto which he migrated.”’

Bukhārī shows through this *ḥadīth* that the intention which precedes the action is decisive; that it is the basis of human accountability. Consequently, we must always be fully aware of our intentions.

Bukhārī later quotes the *ḥadīth* relating to the beginning of revelation, showing that human beings and the universe rely upon Heaven for their guidance and existence. Human understanding is limited: though it may seem that we are using our rational faculty objectively, it is merely an illusion. There are so many hidden factors that what we may think is rational and objective is no more than our hidden desires and lust.

Bukhārī ended his book *Ṣaḥīḥ* with the famous *ḥadīth* of supplication to Allah:

Abū Hurayra narrated that the Prophet, may Allah bless him and grant him peace, said, “(There are) two words (expressions or sayings) which are dear to the Most Beneficent (Allah) and very easy for the tongue to say, but very heavy in the balance. They are:

‘*Subḥān Allāhi wa biḥamdihi*’ and ‘*Subḥān Allāhi*’/ ‘*Aẓīm*.’
‘Glorified be Allah and praised be He,’ ‘Glorified be Allah, the Most Great.’”

In the *Ṣaḥīḥ* he attempts to guide man to the sublimity of Heaven. He takes him from the beginning to the end of his life, along the ultimate journey to Allah. Thus he named his book, which covers all facets of human life, “*Al-jāmi*’”, meaning comprehensive.

Al-Adab al-Mufrad: Its Subject and Message

In *al-Adab al-Mufrad*, Bukhārī focuses on the individual and the community, on the moral basis of Islam. By following these rules, the *Umma* will progress on a straight path and prosper, living in peace and harmony.

In societies where laws are man-made, the laws reflect the current values in that society. Society decides what it wants to make legal and illegal and formalises its views into a legal code. Opinions about what constitutes a legal or illegal act change, sometimes diametrically, as values change. When this happens the law is changed accordingly. The values of societies, although in many cases deriving their original authority from religious sources, are fixed by societies themselves. There is often a dichotomy between what a society considers legal in a secular sense and what its religious teachings indicate. However, no such dichotomy exists in Islam, because Islam does not divide human life into different compartments. Human life and its activities, in all its facets, are governed by a single system.

In this world, some things are *thawābit*, fixed, and some things change continuously. The first human being ate and drank through the mouth; this is still the case today and will be tomorrow. The digestive system will work in the same way tomorrow and after, as it did in the first human being. And so there are certain rules governing human life which have not changed since the very first day of man's existence. As this is true for the physical world, it is also true for the spiritual and moral world. Likewise, there are many social rules and conventions in life which have fixed rules and Islam has observed these throughout the centuries.

In any society there are certain moral rules, and members of society adhere to those rules. In the case of violation, either the member concerned is punished or, by a different mechanism, the rules are changed. In Western societies, codes of dress and changes in sexual behaviour during the last 200 years are clear examples. The problem has become so bad that many moral issues have become relative. The Church seems to have lost a lot of its influence as the moral fabric of society is in decline.

To illustrate this, take, for example, the tobacco industry. The West appears to want to abolish smoking, mainly, perhaps, because of the enormous cost to the community of medical treatment for smokers. However, at the same time the West encourages through advertising people of the Third World to smoke. Let us compare this paradox with an example taken from Islamic law and its implementation.

A man brought to the Prophet, may Allah bless him and grant him peace, some wine as a gift. The Prophet, may Allah bless him and grant him peace, said: "You don't know that Allah has forbidden it?" The man then spoke to someone in a whisper. The Prophet, may Allah bless him and grant him peace, asked him: "What did you say to him?" The man replied: "I have asked him to sell it." The Messenger of Allah, may

Allah bless him and grant him peace, told him that Allah who has forbidden its drinking, has forbidden its buying and selling as well.

‘Abd al-Raḥmān b. Wa ‘la as-Sabā’ī (an Egyptian) asked ‘Abdullāh b. ‘Abbās, may Allah be pleased with him, about that which is extracted from the grape, whereupon he said: “A person presented to Allah’s Messenger, may Allah bless him and grant him peace, a small waterskin of wine. Allah’s Messenger, may Allah bless him and grant him peace, said to him: ‘Do you know that Allah has forbidden it?’ He said: ‘No.’ He then whispered to another man. Allah’s Messenger, may Allah bless him and grant him peace, asked him what he had whispered. He said: ‘I advised him to sell that’, whereupon he (the Holy Prophet) said: ‘Verily He Who has forbidden its drinking has forbidden its sale also.’ He (the narrator) said: ‘He opened the waterskin until what was in it was spilt.’” (Muslim)

Anas reported that the Prophet, may Allah bless him and grant him peace, cursed ten things about wine: wine itself; one who squeezes it; one who carries it; one who drinks it; one to whom it is carried; one who gives it to drink; one who sells it; one who devours its price; one who purchases it; and one for whom it is purchased.

Unlike equivalent compromises made in Western society, the Messenger of Allah, peace and blessings be upon him, did not say that it is forbidden, but in the Ṭā’if region a huge quantity of the best type of grape is produced. So don’t drink it, but just produce wine and export it to other places and sell it to non-Muslims. Instead, we read:

The Prophet, may Allah bless him and grant him peace, cursed ten things concerning wine.

Moral values in Islam are absolute, and a God-conscious man will not seek any gain from living according to such values. But in a society in which laws are man-made, a public speaker will think about the gain or loss that will ensue from his words. Islamic social values and norms are fixed, and by following these divine ordinances, individual, community, indeed all humanity and the universe at large will live in harmony and peace, because these values have been given by Allah, the Creator of All, Who knows the nature and the needs of all. So, this is the nature of *al-Adab al-Mufrad*, teaching basic Islamic values for both the individual and the community, for the benefit of all human beings.

Importance of the Subject

Because correct moral norms are the most important elements in the progress of nations, almost all the early authors of *ḥadīth* books either compiled a separate work on the subject or devoted a chapter to the subject in their works. See, for example:

1. *Muwattā' Imām Mālik*, the Book of Good Behaviour.
2. *Ṣaḥīḥ al-Bukhārī*, the Book of Manners.
3. *Ṣaḥīḥ Muslim*, the Book of Dutifulness, Ties of Kinship and Manners.
4. *Sunan Abī Dāwūd*, the Book of Manners.
5. *Sunan at-Tirmidhī*, the Book of Manners and the Book of Dutifulness and Ties of Kinship.
6. *Sunan Ibn Mājah*, Chapters on Manners.
7. *Sunan ad-Dārimī*.
8. *Ibn Abī Shaybah*, Book of Manners.

A famous *ḥadīth* quoted by Imām Mālik is the saying of the Prophet, may Allah bless him and grant him peace, "I was sent to perfect good character."

Therefore the importance of moral values in Islam becomes very clear, and these values are fixed by Allah, who is the Creator of the universe and who is The Most Knowing, The Most Wise, Aware, The All-Knowing of what is in our hearts.

Relevance of the Book in the Modern World

The world in general – and the Western world in particular – is passing through a moral crisis. As the West follows relativism it has created a society whose basic unit, the family, has in many cases broken down. This breakdown has resulted in the under-supervision, or non-supervision of many children as well as a huge number of illegitimate children.

These children have been deprived of parental guidance, from where a child learns the first lessons of real value, that of love of parents, family and society. Instead, life becomes aimless for these youngsters and their behaviour in dealing with other children and in the classroom is often disruptive. Later, they are often drawn towards becoming gangs, and also to the destructive elements in society. Studies show that most gang members come from single-parent homes or from someone other than their natural parents.

Some may claim that the real cause of the problem is poverty, and that most of these children belong to poor homes. This is not true. The poverty rate, for example, in 1950 was 32% and in 1992 13.5%. Yet the crime rate was much lower in the fifties than it is now. The USA has spent five trillion dollars on its anti-poverty programme. Therefore it is clear that poverty is only a minor factor in soaring crime rates. Many times one reads of youngsters robbing, beating, murdering just for excitement and 'kicks'. These youngsters have been deprived of caring mothers and well-behaved, disciplined fathers, the two members of the family primarily responsible for developing a child's character.

Even those children who have both parents, a good number suffer because of the lack of time their parents spend with them. We live in a world where the main source of entertainment is TV. When parents

come home after a day's hard work, they are usually too exhausted to talk much to their children; they are in need of relaxation. So, they watch TV. They are then bombarded by advertising of commercial products, new fashions, holidays in far-away places, all made possible by credit. The market is very competitive. It is legal to make money through pornography, i.e. films, publications and entertainment, all made permissible under the protection of "freedom of expression", "art", and so forth. Though the situation is often held up as an example for the whole world, the Qur'ān is very clear on this issue, when it gives the eternal law of Almighty Allah:

When we decide to destroy a town, we command those among them who are given the good things of this life (to be obedient) but they continue to transgress; so that the word is proved true against them: then we destroy them utterly (al-Isra' 17: 16).

Some may wonder how this is possible. It is possible because we are very short-sighted and have a limited memory. If anyone opens a late 19th-century or early 20th-century world atlas, he will see that there have been many great empires which have collapsed – Austrian, German, British, French, Dutch, Ottoman Caliphate, Russian, etc. So, to avoid catastrophe, the world is in need of major change in the philosophy of life. This, however, seems extremely difficult given the present conditions in the West.

The main cause of man's problems is the intoxication and illusion of "unlimited" power – power on the land, in the sky and under the sea. Ungodliness is everywhere. Pharaoh was unable to understand the Prophet Moses' simple call to the universal truth, that the universe, including himself, were subject to Almighty Allah. So, society has – in practice – discarded guidance from God and lives in continuous revolt against the law of God.

For example, we find people from all strata of society arguing for gay and lesbian rights, one of whose by-products is AIDS. In 1995, following a country-by-country review of HIV/AIDS data, the WHO revised its estimate of the 1994 adult HIV prevalence to 16.9 million. The cost in human suffering and medical expenses are beyond our imagination. The cause of HIV is well-known, but never given prominence is the call for society to live a decent life, to shun unnatural sexual relations.

In October 1995, in the fourth UN Conference on Women, held in China, the UN appeared to champion gay and lesbian rights. "US delegation packed with feminists . . . were bent on cramming their strident rhetoric and anti-family agenda into the official UN platform document issued at the end of the conference" (*Colorado Christian News*, October). If this is the stand of the UN a body which is supposed to work for the benefit of mankind, it becomes evident that it is intoxication of power which does not allow the truth to be revealed. If we do not heed the warning, then society has to face the consequences.

To put this in context, I would like to quote from a sermon given over 1300 years ago. *Doctrina Jacobi Nuper Baptizati* said in 634 CE, immediately after the conquest of Syria and Palestine by Muslims: “The Pseudo-Methodius apocalypse” attributed the success of the Muslims to the sins of the Romans or Byzantines, in particular to their sexual license. He says: ‘Thus not because He loved them did the Lord God give the power to seize the land of the Christians, but because of the lawlessness of the Christians. The likes of it never had occurred nor may it occur in the entire generations of earth. For why did men put on the clothes of adulterous women and prostitutes, adorn themselves as women and openly stand in the squares and markets of towns and change their natural practice for an unnatural one . . .? Likewise, women did the same things as the men had done. Father, son and brother had intercourse with one woman who touched every kinsman, for they were not recognised by the prostitutes . . . For this reason, God delivered them into the hands of the barbarians, that is, because of their sin and stench. The women will pollute themselves through the men who already are polluted and the sons of Ishmael will cast lots [for them]’ (*Church History*, Vol. XXXVIII, No.2, June 1969, page 143). The world is presently facing the same situation and in the long run only the nation which has a higher moral value will last.

Western societies are beset with many problems, such as alcoholism, drug addiction, rape, sexual assault, abandoning and abusing children, and the shunning of authority. One may say that these same diseases are found in Muslim societies as well. This may be correct, but with two reservations:

1. There is much less of these diseases. Moreover, many of the problems are a direct result of Western and secular influences on the Muslim society.

2. Western society has lost its way. It does not have a code to help it overcome such problems. Everything has been sacrificed for relativism. For example, outside wedlock sexual activities which have been forbidden by Islam, Christianity and Judaism are now the norm and accepted. Churches are accepting gays and lesbians into holy orders.

Anywhere, in any society, some Muslims may imitate Western behaviour but, even if a billion Muslims were to go against the clear-cut ruling of the Qur’ān, they still could not change Islamic law. Islam has an unalterable ethical code, a code which is not bound by territory or time. Muslims have to act upon it, to the best of their ability. Therefore, if we apply Islamic moral values, the whole Western approach of sex before marriage, gay and lesbian rights, AIDS and broken homes can be avoided.

The future Western society may be formed on internet and web, and people may be more isolated from the community where they live, which will create even more complex problems. Can the Muslim community avoid this? By all means. If we adhere to the five daily prayers and Friday prayers, Muslims will remain aware of their

obligations to their fellow men. Islamic moral values are simple, practical and well-balanced.

Al-Adab al-Mufrad is one of the most important books for the individual and the community. It is a barometer by which we can gauge ourselves and the community to find out where we stand, how we can eliminate so many of the vices of society. It also presents a good example for humanity and acts as a cure for the morally corrupt. But if we do not act upon them, by tomorrow we will most probably have a much larger burden, and we will not escape the bitter consequences in this world. If we apply these rules, as Muslims we might at least be able to minimise the consequences of moral decay.

The Muslim community has proved its love for the Prophet, may Allah bless him and grant him peace. Now we must prove that we steadfastly love the Prophet, may Allah bless him and grant him peace, by putting his examples and his orders above our personal desires.

May Allah bless Imām Bukhārī, reward him generously, and help us in fulfilling His Ordinance and following in the footsteps of the last and final messenger, Muḥammad, may Allah bless him and grant him peace, and in His great mercy, forgive us all.

12 Rabī' al-Awwal 1418
18 July 1997

/Muhammad Mustafa Azami

TRANSLITERATION

Consonants. Arabic

initial: unexpressed

medial and final: د d

ض ḍ

ك k

ب b

ذ dh

ط ṭ

ل l

ت t

ر r

ظ ṣ

م m

ث th

ز z

ع ʿ

ن n

ج j

س s

غ gh

ه h

ح ḥ

ش sh

ف f

و w

خ kh

ص ṣ

ق q

ي y

Vowels, diphthongs, etc.

short: ا a; ي i; و u.

long: آ ā و ū ي ī ي iy

diphthongs: أو aw

أى ay

*IN THE NAME OF ALLAH THE MERCIFUL,
THE COMPASSIONATE*

**Chapter 1: On The Words Of Allah The Exalted:
“We Have Enjoined Man To Be Kind To His Parents.”**
(al-‘Ankabūt 29: 8)

1. Abū ‘Abdullāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. al-Mughīra b. al-Aḥnaf al-Ju‘fī al-Bukhārī said: Abu’l-Walīd narrated to us and said: Shu‘ba narrated to us and said: al-Walīd b. al-‘Ayzār related to me: I heard Abū ‘Amr ash-Shaybānī say: “The owner of this house (and he pointed to the house of ‘Abdullāh b. Mas‘ūd) said, ‘I asked the Prophet ﷺ which action Allah, the Mighty and Exalted, loves best.’ He said, ‘Prayer at its proper time.’ I asked, ‘And after that?’ He said, ‘Then dutifulness to parents.’ I asked, ‘And after that?’ He said, ‘Then *jihād* in the way of Allah.’”

Ibn Mas‘ūd said: “He told me about these things. If I had asked him to tell me more, he would have told me more.”

2. (ATH 1) ‘Abdullāh b. ‘Umar said: “The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent.”*

*Read it with *Ḥadīth* No. 18.

**Chapter 2: On Dutifulness To
One’s Mother**

3. Mu‘āwiya b. Ḥaida said: “I asked, ‘Messenger of Allah, towards whom should I be dutiful?’ He said, ‘Your mother.’ I asked, ‘Then towards whom?’ He replied, ‘Your mother.’ Again I asked, ‘Then towards whom?’ He answered, ‘Your mother.’ I said, ‘Then towards whom should I be dutiful?’ He said, ‘Your father, and then the next nearest relative and then the next nearest.’”

4. (ATH 2) ‘Aṭā’ b. Yasār said: “A man came to Ibn ‘Abbās and said, ‘I asked a woman to marry me and she refused to marry me. Another man asked her and she agreed to marry him. I

became jealous and killed her. Is there a way for me to repent?' He asked, 'Is your mother alive?' The man replied, 'No.' Ibn 'Abbās said, 'Repent to Allah, the Mighty and Exalted, and try to draw near to Him as much as you can.'

'Aṭā' said: "I went and asked Ibn 'Abbās, 'Why did you ask him whether his mother was alive?' He replied, 'I do not know of any action better for bringing a person near to Allah than dutifulness to his mother.'"

Chapter 3: On Dutifulness To One's Father

5. Abū Hurayra said: "Someone asked, 'Messenger of Allah, towards whom should I be dutiful?' He said, 'Your mother.' He was asked, 'Then towards whom?' He said, 'Your mother.' He was asked, 'Then towards whom?' He said, 'Your mother.' He was asked, 'Then towards whom?' He replied, 'Your father.'"

6. A man came to the Prophet of Allah (ﷺ) and asked: "What do you command me (to do)?" He replied, "Be dutiful towards your mother." Then he asked him the same question again and he replied, "Be dutiful towards your mother." He repeated it yet again and the Prophet replied, "Be dutiful towards your mother." He repeated the question a fourth time and the reply was, "Be dutiful towards your mother." Then he put the question a fifth time and the Prophet said, "Be dutiful towards your father."

Chapter 4: On Dutifulness To Parents, Even If Their Treatment Is Unjust

7. (ATH 3) Ibn 'Abbās said: "Any Muslim who has Muslim parents and is dutiful to both of them seeking Allah's pleasure, Allah will open two gates of *Jannah* for him. If there is only one parent, then one gate will be opened. If he makes one of them angry, then Allah will not be pleased with him until that parent is pleased with him."

He (Ibn 'Abbās) was asked: "Even if they treat him unjustly?" He said, "Even if they treat him unjustly."

Chapter 5: On Kind Words To Parents

8. (ATH 4) Ṭaysala b. Mayyās said: "I was with the Najadites (Khawārij, the followers of Najdah ibn 'Āmir) when I committed wrong actions which I supposed to be major sins. I

mentioned that to Ibn ‘Umar. He inquired, ‘What are they?’ I said, ‘Such and such.’ He stated, ‘These are not great sins. There are nine great sins and they are: associating things with Allah; killing someone; desertion from the army when it is advancing; slandering a chaste woman; usury; consuming an orphan’s property; heresy in the (sacred) Mosque (of Makka); scoffing (at Muslims); and causing one’s parents to weep through disobedience.’

Ibn ‘Umar then said to me, ‘Do you fear the Fire? Do you want to enter the Garden?’ I said, ‘By Allah, yes.’ He asked, ‘Are your parents still alive?’ I replied, ‘My mother is.’ He said, ‘By Allah, if you speak kindly to her and feed her, then you will definitely enter the Garden as long as you avoid the major sins.’”

9. (ATH 5) ‘Urwa commented on the verse, ‘*Lower the wing of humility to them out of mercy.*’ (al-Isrā’ 17: 24) (It means): “Do not refuse them anything they love.”

Chapter 6: On Repaying Parents

10. Abū Hurayra said: “The Prophet (ﷺ) said, ‘A child cannot repay his father unless he finds him as a slave and then buys him and sets him free.’”

11. (ATH 6) Abū Burda b. Abū Mūsā related that: Ibn ‘Umar saw a Yamāni man going around the House making *ṭawāf* while carrying his mother on his back and chanting: “I am her humble camel. . . . I carried her more than she carried me.”

Then the man asked, “Ibn ‘Umar, do you think that I have repaid her?” He replied, “No, not even for a single groan (of the birth pangs she suffered).”

Then Ibn ‘Umar performed *ṭawāf* and came to *Maqām* (Ibrāhīm) and prayed two *rak’ats*. He said, “Ibn Abū Mūsā, every two *rak’ats* make up for everything (expiates) that has happened before them.”

12. (ATH 7) Abū Murra, the *mawlā* of ‘Aqīl (ibn Abū Ṭālib) [also known as *mawlā* of Umm Hāni’ bint Abū Ṭālib], said: “Marwān [the governor of al-Madīna] used to appoint Abū Hurayra as his deputy – (when Marwān left Madīna for *Hajj*) and he used to live in Dhu’l Ḥulayfa. His mother was in one house and he in another. When he wanted to go out, he would stop at her door and say, ‘Peace be upon you, mother, and the mercy of Allah and His blessing.’ She would reply, ‘And peace be upon you, my son, and the mercy of Allah and His blessing.’ Then he said, ‘May Allah have mercy on you as you raised me when I was a child.’ She answered, ‘May Allah have mercy on you as you were dutiful

towards me when old.’ Whenever Abū Hurayra wished to enter, he would do something similar.’”

13. ‘Abdullāh b. ‘Amr said: “A man came to the Prophet ﷺ and made a pledge to him that he would do *hijra* (emigrate). He had left his parents weeping.” The Prophet said, “Go back to them and make them laugh as you made them weep.”

14. (ATH 8) Abū Murra, the *mawlā* of Umm Hāni’ bint Abū Ṭālib said that he rode with Abū Hurayra to his land in al-‘Aqīq (valley). When he entered his land, he shouted in his loudest voice, “Peace be upon you, mother, and the mercy of Allah and His blessing.” She replied, “And peace be upon you and the mercy of Allah and His blessing.” He said, “May Allah have mercy on you as you raised me when I was a child.” She replied, “My son, may Allah reward you well and be pleased with you as you were dutiful towards me when old.”

Mūsā (one of the narrators of this *Ḥadīth*) said, “The name of Abū Hurayra was ‘Abdullāh b. ‘Amr.’”

Chapter 7: Disobedience To Parents

15. Abū Bakra said that the Messenger of Allah ﷺ said: “Shall I tell you which is the worst of the major sins?” He repeated that three times. They replied, “Yes, Messenger of Allah.” He said, “Associating something else with Allah and disobeying parents.” He had been reclining, but then he sat up and said, “Beware of lying.”

Abū Bakra added, “He continued to repeat it until I wished he would stop.”

16. Warrād, the scribe of al-Mughīra b. Shu‘ba, said: “Mu‘āwiya wrote to al-Mughīra and asked, ‘Write down for me something that you heard the Messenger of Allah ﷺ say.’”

Warrād said, “He dictated to me and I wrote out, ‘I heard him forbid asking too many questions, wasting money and idle talk.’”

Chapter 8: “Allah Curses Whoever Curses His Parents”

17. Abu’ṭ-Ṭufayl said: “‘Alī was asked, ‘Did the Prophet ﷺ grant you something special which he did not grant to anyone else?’ He replied, ‘The Messenger of Allah ﷺ did not give us anything special which he did not give to the people except for what I have in my scabbard.’ He brought out a booklet

on which was written, ‘Allah curses whoever sacrifices an animal to other than Allah. Allah curses whoever steals a landmark. Allah curses whoever curses his parents. Allah curses whoever gives shelter to an innovator (in the *dīn*, or one who brings corruption in the earth).’”

Chapter 9: On Being Dutiful To Parents As Long As That Does Not Entail Disobedience To Allah

18. Abu’d Dardā’ said “The Messenger of Allah ﷺ admonished me with regard to nine things:

Do not associate anything with Allah, even if you are cut to pieces or burnt.

Do not abandon an obligatory prayer deliberately. Anyone who deliberately abandons it will lose Allah’s protection.

Do not drink wine for it is the key to every evil.

Obey your parents, even if they command you to abandon your worldly possessions, then leave it for their sake.

Do not contend with those in power, even if you think you are more capable.

Do not run away from the army when it advances, even if you are killed and your companions run away.

Spend on your wife out of your means.

Do not raise a stick against your wife.

Command your family to fear Allah, the Mighty and Exalted.”

19. ‘Abdullāh b. ‘Amr said: “A man came to the Prophet ﷺ and said, ‘I have come to make a pledge with you, that I will do *hijra* although I have left my parents in tears.’ The Prophet said, ‘Go back to them and make them laugh as you made them weep.’”

20. ‘Abdullāh b. ‘Amr said: “A man came to the Prophet ﷺ wanting to do *jihād*. The Prophet asked, ‘Are your parents still alive?’ He said, ‘Yes.’ The Prophet said, ‘Then exert yourself on their behalf (do *jihād* in their service).’”

Chapter 10: One Who Finds His Parents And (Despite That) Does Not Enter The Garden

21. Abū Hurayra said: “The Prophet ﷺ said, ‘Disgrace! Disgrace! Disgrace!’ They said, ‘Messenger of Allah, who?’ He said, ‘The one who finds his elderly parents or one of them and despite that enters the Fire (by not serving them).’”

Chapter 11: Allah Will Prolong The Life Of Someone Dutiful Towards His Parents

22. Mu‘ādh said: “The Prophet ﷺ said, ‘Bliss is for him who is dutiful towards his parents. Allah, the Mighty and Exalted, will prolong his life.’”

Chapter 12: One Should Not Ask Forgiveness For His Father If He Is Not A Muslim

23. (ATH 9) ‘Ikrima related that: Ibn ‘Abbās, may Allah be pleased with him, commented on these words of Allah the Mighty: ‘*When one or both parents reach old age with you, do not say ‘Fie’ to them nor repulse them, but speak to them a gracious word. And lower to them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.*’ (al-Isrā’ 17: 23–4) Ibn ‘Abbās said that this was abrogated in sūra at-Tawba (9), ‘*It is not for the Prophet or those who believe to ask forgiveness for the idol-worshippers, even if they are near relatives after it has become clear to them that they will be the people of hell-fire.*’ (9: 113)

Chapter 13: Kindness To The Non-Muslim Parent

24. Sa’d b. Abū Waqqāṣ said: “Four verses of the Book of Allah, the Mighty, were revealed about me:

The first was when my mother swore she would neither eat nor drink until I left Muḥammad ﷺ. Allah the Mighty revealed, ‘*If they strive with you to make you ascribe to Me something of which you have no knowledge, then do not obey them. Keep company with them in this world in a correct manner.*’ (Luqmān 31: 15)

The second was when I took a sword that I admired and said, ‘Messenger of Allah, give me this.’ Then the verse was revealed: ‘*They will ask you about the booty.*’ (al-Anfāl 8: 1)

The third was when I was ill and the Messenger of Allah ﷺ came to me and I said, ‘Messenger of Allah, I want to divide my property. Can I will away a half?’ He said, ‘No.’ I asked, ‘A third?’ He was silent and so after that it was allowed to will away a third.

The fourth was when I had been drinking wine with some of the Anṣār. A man from among them hit my nose with the jaw bone of a camel. I went to the Prophet ﷺ and Allah the Mighty and Exalted revealed the prohibition of wine.’”

25. Asmā' bint Abū Bakr said: "During the period of the (Hudaibiyya) treaty which the Prophet ﷺ had (with the Quraysh), my mother (still an unbeliever) came to me hoping (I would be dutiful to her). I asked the Prophet ﷺ, 'Do I have to keep ties of kinship with her?' He replied, 'Yes.'"

Ibn 'Uyayna said, "Then Allah the Mighty and Exalted revealed about her, '*Allah does not forbid you as regards those who have not fought you in the dīn and drove you not out from your homes, that you should show them kindness and deal justly with them. Lo! Allah loves the just dealers.*'" (60: 8)

26. Ibn 'Umar said: "Umar saw a silk robe for sale. He said, 'Messenger of Allah, would you buy this robe and wear it on Friday and when delegations come to you?' He replied, 'Only a person who has no portion in the Hereafter could wear this.' Then the Messenger of Allah ﷺ was given some robes of the same material. He sent one of these robes to 'Umar. 'Umar said, 'How can I wear it when you said what you said about it?' The Prophet replied, 'I did not give it to you so you could wear it. You can sell it or give it to be worn by someone else.' 'Umar sent it to a brother of his in Makka who had not yet become a Muslim."

Chapter 14: A Person Should Not Revile His Parents

27. 'Abdullāh b. 'Amr said: "The Prophet ﷺ said, 'Reviling one's parents is one of the major sins.' They asked, 'But how could one revile them?' He said, 'By reviling a man who in turn reviles the other's mother and father.'"

28. (ATH 10) 'Abdullāh b. 'Amr b. al-'Āṣ said: "That a man should provoke someone to revile his parents is one of the major sins in the sight of Allah the Mighty."

Chapter 15: The Punishment For Disobeying Parents

29. Abū Bakra said: "The Prophet ﷺ said, 'There is no sin more likely to bring punishment in this world in addition to what is stored up in the Hereafter than oppression and severing ties of kinship.'"

30. 'Imrān b. Ḥuṣayn said: "The Messenger of Allah ﷺ said, 'What do you say of fornication, drinking wine and theft?' We said, 'Allah and His Messenger know best.' He stated, 'They are acts of outrage and there is punishment for them, but shall I tell

you which is the greatest of the major sins? Associating with Allah the Mighty and Exalted, and disobeying parents.’ He had been reclining, but then he sat up and said, ‘and lying (in testimony)’.”

Chapter 16: Making Parents Weep

31. (ATH 11) Ibn ‘Umar said: “Making parents weep is part of (their) disobedience and one of the major sins.”

Chapter 17: The Supplication Of Parents

32. Abū Hurayra said: “The Prophet ﷺ said, ‘Three supplications are answered without a doubt: the supplication of someone who is oppressed, the supplication of someone on a journey and the supplication of parents against their children.’”

33. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘No human child has ever spoken in the cradle except for ‘Īsa b. Maryam, peace be upon him, and the associate of Jurayj.’ The Prophet of Allah was asked, ‘Who was the associate of Jurayj?’ The Prophet said, ‘Jurayj was a monk who lived alone in his hermitage. There was a cow-herd who used to take shelter at the foot of his hermitage, and a woman from the village used to come to the cow-herd.

‘One day his mother came and called, “Jurayj” while he was praying. He asked himself, “My mother or my prayer?” He thought that he should prefer the prayer. She shouted to him a second time and he asked himself, “My mother or my prayer?” He thought that he should prefer the prayer. She shouted a third time and again he asked himself, “My mother or my prayer?” He thought that he should prefer the prayer. When he did not answer her, she said, “Jurayj, may Allah not let you die until you have looked in the face of the harlots.” Then she left.

‘Then the village woman was brought to the King after she had given birth to a child. He asked, “Whose is it?” She replied, “Jurayj’s.” He asked, “The man in the hermitage?” She answered, “Yes.” He ordered, “Destroy his hermitage and fetch him to me.” His hermitage was hacked down with axes until it collapsed. Jurayj’s hand was bound to his neck with a rope and he was dragged along and paraded through the district of the harlots. He saw them and smiled. They were staring at him along with the other people.

‘The King said, “(Do you know) what this woman claims?” He asked, “What does she claim?” He said, “She claims that you

are the father of her child.” He asked her, “Is this what you claim?” “Yes,” she replied. Then he asked, “Where is the child?” They replied, “It is the one who is in her lap.” He turned to the child and asked, “Who is your father?” He said, “The cow-herd.” The King said, “Shall we build your hermitage out of gold?” He replied, “No.” He asked, “Of silver?” He answered, “No.” The King asked, “Then of what shall we make it?” He said, “Put it back the way it was.” The King then asked, “What made you smile?” He said, “Something that I knew. My mother’s supplication overtook me.” Then he told him about it.’”

Chapter 18: Offering Islam To A Christian Mother

34. Abū Hurayra said: “There is no one, be he a Jew or Christian who would not love me on hearing of me. I wanted my mother to become a Muslim, but she refused. I told her about it and she still refused. I went to the Prophet ﷺ and said, ‘Make supplication to Allah for her.’ He did so and I went to her. She was behind the closed door; she said, ‘Abū Hurayra, I have become Muslim.’ I informed the Prophet ﷺ and said, ‘Make supplication to Allah for me and my mother.’ He said, ‘O Allah, make people love Your servant, Abū Hurayra and his mother.’”

Chapter 19: Dutifulness Towards Parents After Their Death

35. Abū Usayd said: “We were with the Messenger of Allah ﷺ when a man asked, ‘Messenger of Allah, is there any act of dutifulness which I can do for my parents after their death?’ He replied, ‘Yes. There are four ways: making supplication for them, asking forgiveness for them, fulfilling their pledges, being respectful to their friends, and maintaining all such ties of kinship which you have inherited through them.’”

36. (ATH 12) Abū Hurayra said: “The dead person would be upgraded after his death. He would ask, ‘My Lord, how can this be?’ He would be told, ‘Your child asked for forgiveness for you.’”

37. (ATH 13) Muḥammad b. Sīrīn said, “We were with Abū Hurayra one night and he said, ‘O Allah, forgive Abū Hurayra and his mother and whoever asks for forgiveness for both of them.’”

Muḥammad b. Sīrīn said, “We ask forgiveness for them so that we may be included in the supplication of Abū Hurayra.”

38. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When a person dies, all his actions come to an end with the exception of three things: a *Ṣadaqa Jāriya* (a charity which continues to benefit), knowledge that benefits, or a righteous child who makes supplication for him.’”

39. Ibn ‘Abbās said: “A man said, ‘Messenger of Allah, my mother died without a will. Will it help her if I give *ṣadaqa* (charity) on her behalf?’ He replied, ‘Yes.’”

Chapter 20: Charitable Acts Towards Whom One’s Father Was Charitable

40. ‘Abdullāh b. Dinār said: “Ibn ‘Umar passed by a bedouin during a journey. The bedouin’s father had been a friend of ‘Umar’s, may Allah be pleased with him. The bedouin asked, ‘Are you not the son of so-and-so?’ He said, ‘Yes, indeed.’ Ibn ‘Umar ordered that he be given a donkey which he occasionally used. He also took off his turban and gave it to the man. One of those with Ibn ‘Umar said, ‘Wouldn’t two *dirhams* be enough for him?’ Ibn ‘Umar replied, ‘The Prophet ﷺ said, ‘Maintain what your father loved. Do not sever it otherwise Allah would put out your light.’”

41. (ATH 14) Ibn ‘Umar said: “The Messenger of Allah ﷺ said, ‘The best form of dutifulness is that one maintain relations with the people one’s father loved.’”

Chapter 21: Do Not Cut Off Relations With One Who Had Ties With Your Father Otherwise Your Light Would Be Put Out

42. (ATH 14) ‘Ubāda az-Zuraqī said: “I was sitting in the mosque of Madīna with ‘Amr b. ‘Uthmān when ‘Abdullāh b. Salām walked by us. He was leaning on his nephew. ‘Abdullāh b. Salām (the Companion of the Prophet who was a respected Jewish rabbi before he became Muslim) passed through the assembly. Then he turned and said, ‘Do whatever you like, ‘Amr b. ‘Uthmān,’ and he repeated this two or three times. By the One who sent Muḥammad ﷺ with the Truth, it is in the Book of Allah the Mighty (the Torah) (and he said this twice) ‘Do not cut relations with those who had ties with your father otherwise your light would be put out.’”

Chapter 22: Love Is Inherited

43. It is related from Abū Bakr b. Ḥazm, that a man who was one of the Companions of the Prophet ﷺ said: “It is enough that I tell you that the Messenger of Allah ﷺ said, ‘Love is inherited.’”

Chapter 23: A Man Should Not Call His Father By His Name Nor Sit Down Before He Does Nor Walk Ahead Of Him

44. (ATH 15) Abū Hurayra, seeing two men said to one of them: “Who is this man in relation to you?” He said, “He is my father.” Abū Hurayra said, “Do not call him by his name nor walk ahead of him nor sit down before he does.”

Chapter 24: Can A Man Call His Father By His *Kunya*?

45. (ATH 16) Shahr b. Ḥawshab said: “We went out with Ibn ‘Umar and Sālim (son of Ibn ‘Umar), said to him, ‘*Aṣṣalāh* (time for prayer) Abū ‘Abdu’r Raḥmān (using his *kunya*).’”

46. (ATH 17) Ibn ‘Umar said, “But Abū Ḥafṣ ‘Umar decided . . .” (using his father’s *kunya* to talk about him).

Chapter 25: The Duty Of Maintaining Ties Of Kinship

47. Kulayb b. Manfa‘a said: “My grandfather said, ‘Messenger of Allah, towards whom should I be dutiful?’ He said, ‘Towards your mother, your father, your sister and your brother. Then towards your relative, the nearest to them. This is an obligatory duty and those ties of kinship must be maintained.’”

48. Abū Hurayra said: “When the following verse was revealed ‘*Warn your nearest relatives*’ (26: 214), the Prophet ﷺ rose and called out, ‘Banū Ka‘b b. Lu‘ayy! Save yourselves from the Fire! Banū ‘Abd Manāf! Save yourselves from the Fire! Banū Hāshim! Save yourselves from the Fire! Banū ‘Abdu’l-Muṭṭalib! Save yourselves from the Fire! Fāṭima daughter of Muḥammad! Save yourself from the Fire! I cannot alter Allah’s decision about you (if you deserve it). Except for the fact that you have ties of kinship which I shall maintain.’”

Chapter 26: Maintaining Ties Of Kinship

49. Abū Ayyūb al-Anṣārī said: “A bedouin came to the Prophet ﷺ while he was travelling. He asked, ‘Tell me what will bring me near to the Garden and keep me away from the Fire.’ He replied, ‘Worship Allah and do not associate anything with Him and perform the prayer and pay the *zakāh* and maintain ties of kinship.’”

50. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Allah the Exalted created the creatures. When He had finished with that, kinship arose. Allah said, “Stop”.’ It said, ‘This is the opportunity for one seeking refuge with You from being cut off.’ Allah said, ‘Are you not content that I should maintain connections with the one who maintains connections with you and that I should cut off the one who severs from you?’ It said, ‘Yes indeed, my Lord.’ He said, ‘You have that.’”

Then Abū Hurayra said, “If you wish, you can recite, ‘*Would you then, if you were given the command, work corruption in the land and sever your ties of kinship?*’” (47: 22)

51. (ATH 18) Ibn ‘Abbās said (about the verses): “*Give the relative his due, and the needy and the traveller and squander not (thy wealth) in wantonness. Lo! The squanderers were ever brothers of devils, and the devil was ever ingrate to his Lord. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.*” (17: 26–9) “He begins by commanding the most pressing of the obligatory dues and He directs man to the best action if he has something – by His saying – ‘*Give the relative his due, and the needy and the traveller.*’ Likewise He teaches man how he should excuse himself if he has nothing – by His saying – ‘*If you turn away from them, seeking the mercy from your Lord that you are hoping for, then speak gentle words to them*’ (17: 28) in the form of a good promise.” ‘*Do not keep your hand chained to your neck*’ (like a miser that you do not give anything at all) ‘*nor outspread it altogether so that you sit reproached . . .*’ (that means if you give everything, those who come to you later will find you empty and reproach you) ‘*denuded*.’” (17: 29) (Ibn ‘Abbās) said, (that means: The person to whom you gave everything has denuded you).

Chapter 27: The Excellence of Maintaining Family Ties

52. Abū Hurayra said: “A man came to the Prophet ﷺ and said, ‘Messenger of Allah, I have relatives with whom I maintain connections while they cut me off. I am good to them while they are bad to me. They behave towards me like fools while I am forbearing towards them.’ The Prophet said, ‘If things are as you have said, it is as if you were putting hot ashes on them* and you will not lack a supporter against them from Allah as long as you continue to do that.’”

*I.e., it will cause them harm if they continue with their behaviour but will not harm you as it will result in their humiliation and you gain respect in this world and the Hereafter.

53. ‘Abdu’r-Raḥmān b. ‘Awf said: “The Messenger of Allah ﷺ said: ‘Allah, the Mighty and Exalted, said, ‘I am the Merciful (*Raḥmān*). I have created ties of kinship (*raḥim*) and derived a name for it from My name. Whoever maintains ties of kinship, I maintain ties with him and I shall cut off from Me whoever cuts them off.’”

54. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ pointed his finger towards us and said, ‘The (root and word of) *raḥim*, (the kin), is derived from the word *Raḥmān* (the Merciful). Whoever maintains the connection of ties of kinship, Allah will maintain ties with him. Whoever cuts them off, Allah will cut him off. The kin will have a free and eloquent tongue on the Day of Rising.’”

55. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet ﷺ said, ‘The word *raḥim* (kin), is derived from Allah (*Raḥmān*, Merciful). Whoever maintains the ties of kinship, Allah will maintain ties with him. Whoever cuts them off, Allah cuts him off.’”

Chapter 28: Maintaining Ties Of Kinship Will Prolong Life

56. Anas b. Mālik said: “The Messenger of Allah ﷺ said, ‘Whoever wishes to have his provision expanded and his term of life prolonged should maintain ties of kinship.’”

57. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Whoever is pleased to have his provision expanded and his term of life lengthened should maintain ties of kinship.’”

Chapter 29: Allah Loves the One Who Maintains His Ties Of Kinship

58. (ATH 19) Ibn ‘Umar said: “If someone fears his Lord and maintains his ties of kinship, his term of life will be prolonged, he will have abundant wealth and his people will love him.”

59. (ATH 20) As No. 58, with a different *isnād*.

Chapter 30: Being Dutiful To The Nearest Relative And Then The Next Nearest

60. Al-Miqdām b. Ma‘dīkarib said: “The Messenger of Allah ﷺ said, ‘Allah enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your fathers. Then He enjoins you to be dutiful to your next nearest relative and then to your next nearest relative.’”

61. Abū Ayyūb Sulaymān, the *mawlā* of ‘Uthmān b. ‘Affān, said: “Abū Hurayra came to us on a Thursday evening, the night before Friday. He said, ‘I oblige every individual who has severed ties of kinship to leave our company.’ No one left until he had said this three times. Then a young man went to one of his paternal aunts from whom he had severed ties for the last two years. He went to her and she asked him, ‘Nephew, what has brought you?’ He said, ‘I heard Abū Hurayra say such-and-such.’ She said, ‘Go back to him and ask him why he said that.’ Abū Hurayra said, ‘I heard the Prophet ﷺ say, “The actions of the children of Adam are presented before Allah the Exalted every Thursday evening, the night before Jumu‘a. He does not accept the actions of someone who has severed ties of kinship.”’”

62. (ATH 21) Ibn ‘Umar said: “Whatever a man spends on himself and his family, anticipating a reward from Allah, will not fail to be rewarded by Allah, Exalted is He. You should begin with your (immediate) dependents. If there is something left over, you should spend it on your next nearest relative and then the next nearest. If there is still something left over, you can give it away (to whom you think is more deserving).”

Chapter 31: Mercy Will Not Descend On People When There Is Someone Among Them Who Severs Ties Of Kinship

63. ‘Abdullāh b. Abū Awfā said: “The Prophet ﷺ said, ‘Mercy is not conferred on people when there is someone among them who severs ties of kinship.’”

Chapter 32: The Sin Of Someone Who Severs Ties Of Kinship

64. Jubayr b. Muṭ‘im said: “The Messenger of Allah ﷺ said, ‘The one who severs ties of kinship will not enter the Garden.’”

65. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘*Ar-Raḥīm* is derived from *Raḥmān* (the Merciful) and would say, ‘My Lord! I have been wronged! My Lord! I have been cut off! My Lord! I have . . . I have . . .!’” Allah answers, ‘Aren’t you content that I cut off the one who cuts you off and I maintain ties with the one who maintains ties with you?’”

66. (ATH 22) Sa‘īd b. Sam‘ān said: “I heard Abū Hurayra (praying) seeking refuge from the rule of the young and the foolish.”

Sa‘īd b. Sam‘ān said, “Ibn Ḥasana al-Juhanī told me that he asked Abū Hurayra, ‘What would be the token (of such rule)?’ He said, ‘Then the ties of kinship will be severed, those who misguide people will be obeyed and those who guide rightly will be disobeyed.’”

Chapter 33: The Punishment Of The One Who Cuts Off Ties Of Kinship In This World

67. Abū Bakra said: “The Messenger of Allah ﷺ said, ‘There is no sin that Allah is swifter to punish in this world in addition to the punishment that He has in store for the wrong-doer in the Hereafter – than cutting off ties of kinship and transgression.’”

Chapter 34: The One Who Maintains Ties Of Kinship Is Not Merely The One Who Reciprocates

68. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ said, ‘The one who maintains ties of kinship is not the one who simply reciprocates. The one who truly maintains ties of kinship is the one who, even when his relatives cut him off, still maintains ties of kinship.’”

Chapter 35: The Excellence Of The One Who Maintains Relations With Relatives Who Are Unjust

69. Al-Barā' said: "A bedouin came and said, 'Prophet of Allah! Teach me an action that will enable me to enter the Garden.' He said, 'The question is a wide one, though you have asked it in only a few words. Free someone. Set a slave free.' He asked, 'Aren't they the same thing?' He said, 'No. Freeing someone is setting someone free yourself. Setting a slave free is to contribute to the cost of setting him free. Lend an animal for milking that has a lot of milk, and give generously to your relatives. If you cannot do that, then enjoin the right and forbid the wrong. If you cannot do that, then restrain your tongue from everything except that which is good.'"

Chapter 36: Those Who Maintained Ties Of Kinship In The *Jāhiliyya* And Then Became Muslim

70. Ḥakīm b. Ḥizām said: I asked the Prophet ﷺ "Do you think that the good deeds which I used to perform in the time of the *Jāhiliyya* such as maintaining ties of kinship, setting slaves free and *ṣadaqa*, will bring me a reward?" Ḥakīm said that the Messenger of Allah ﷺ said, "You became Muslim along with the good actions you had already done."

Chapter 37: Maintaining Ties Of Kinship With The Non-Muslim And Giving Him Gifts

71. Ibn 'Umar said: "Umar saw a silk robe and said, 'Messenger of Allah! You could buy this robe and wear it on Friday and when delegations come to you.' He replied, 'Umar! Only someone with no portion in the Hereafter could wear this.' Then the Prophet ﷺ was presented with some robes made of the same material. He gave one of them to 'Umar. 'Umar came to the Messenger of Allah ﷺ and said, 'Messenger of Allah! How could you send me this robe after what I heard you say about it?' He said, 'I did not give it to you to wear. I gave it to you so that you could either sell it or give it as a gift to someone.' 'Umar gave it to one of his maternal half-brothers who was still an idol-worshipper."

Chapter 38: Learn Your Lineages So That You Can Maintain Ties Of Kinship

72. (ATH 23) Jubayr b. Muṭ‘im said: “‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, said on the *minbar*, ‘Learn your lineage so you can maintain ties of kinship. By Allah, if there are some bad feelings between a man and his brother Muslim and if he knows there is kinship between him and that man, that will prevent him from breaking up with him.’”

73. (ATH 24) Ibn ‘Abbās said: “Remember your lines of descent so you can maintain ties of kinship. One will not make his relatives distant when they are close relatives, even if they live far away. One will not consider them to be close relatives if they are distant ones, even if they live nearby. On the Day of Rising every tie of kinship will come before each individual and testify on his behalf that he maintained that tie of kinship if he did indeed maintain it. It will testify against him that he severed it if he did sever it.”

Chapter 39: Can A *Mawlā* Say, “I Am From So And So”?

74. (ATH 25) ‘Abdu’r-Raḥmān b. Ḥabīb said: “‘Abdullāh b. ‘Umar asked me, ‘Which clan are you from?’ I said, ‘From Taym of Tamīm.’ He said, ‘One of themselves or one of their *mawlās*?’ I said, ‘One of their *mawlās*.’ He said, ‘Why didn’t you say, “One of their *mawlās*” then?’”

Chapter 40: The *Mawlā* Of A People Is One Of Them

75. Rifā‘a b. Rāfi‘ said: “The Prophet ﷺ said to ‘Umar, may Allah be pleased with him, ‘Gather your people (the *Muhājirīn*) for me.’ He gathered them. When they came to the door of the Prophet ﷺ ‘Umar came up to him and said, ‘I have gathered my people for you.’ The *Anṣār* heard that and said, ‘Some revelation may have been sent down about the Quraysh.’ People came to see and hear what would be said to them (the *Muhājirīn*). The Prophet ﷺ came out and stood among them. He said, ‘Are there those among you who are not of you?’ They replied, ‘Yes. There are those among us with whom we have made treaties as well as our nephews and our *mawlās*.’ The Prophet ﷺ said, ‘Our ally is one of us. Our nephew is one of us. Our *mawlā* is one of us. You who are listening: my friends

among you are those with *Taqwā* (fear consciousness of Allah). If you are among them, then that is good. If not, be careful lest people come on the Day of Judgement with actions while you come with burdens and you are shunned.' Then he called and said, 'O people!' He raised his hands and put them on the heads of the Quraysh. 'O people! the Quraysh are the trustworthy people. Whoever wishes for them (and Zuhayr thought that he said "pitfall"), Allah will overturn him.' He said this three times."

Chapter 41: Whoever Cares For One Or Two Daughters

76. 'Uqba b. 'Āmir said: "I heard the Messenger of Allah ﷺ say, 'If someone has three daughters and is patient with them and clothes them from his wealth, they will be a shield from the Fire for him.'"

77. Ibn 'Abbās said: "The Prophet ﷺ said, 'There is no Muslim who has two daughters and takes good care of them but that they will make him enter the Garden.'"

78. Jābir b. 'Abdullāh said: "The Messenger of Allah ﷺ said, 'Whoever has three daughters and provides for them, suffices their needs and shows mercy to them, will definitely enter the Garden.' A man from the people said, 'And if he has two daughters, Messenger of Allah?' He said, 'And for two also.'"

Chapter 42: Whoever Provides For Three Sisters

79. Abū Sa'īd al-Khudrī said: "The Messenger of Allah ﷺ said, 'No one has three daughters or three sisters and is good to them but that he will enter the Garden.'"

Chapter 43: The Excellence Of Someone Who Looks After His Daughter After She Has Been Sent Back Home

80. 'Ulayy b. Rabāh said: "The Prophet ﷺ said to Surāqa b. Ju'shum, 'Shall I tell you the greatest *ṣadaqa* (or one of the greatest forms of *ṣadaqa*)?' He replied, 'Yes indeed, Messenger of Allah!' He went on, 'To provide for your daughter when she is returned to you and you are her sole source of provision.'"

81. As No. 80, with a different *isnād*.

82. Al-Miqdām b. Ma'dīkarib said: "The Messenger of Allah ﷺ said, 'What you feed yourself is *ṣadaqa* (charity) for you. What you feed your child is *ṣadaqa* for you. What you feed your wife is *ṣadaqa* for you. What you feed your servant is *ṣadaqa* for you.'"

Chapter 44: One Who Dislikes A Man To Wish For The Death Of Daughters

83. (ATH 26) Abur-Rawwā' 'Uthmān b. al-Hārith said: "A man who had daughters was with Ibn 'Umar, when, (because of poverty and hardship) he wished his daughters were dead. Ibn 'Umar became angry and said, 'Do you provide for them!'" *

*Ibn 'Umar explained to the man that it is Allah, the Mighty, Who provides for all His creatures.

Chapter 45: A Child Is A Cause Of Niggardliness And A Cause Of Cowardice

84. (ATH 27) 'Ā'isha, may Allah be pleased with her, said: "Abū Bakr, may Allah be pleased with him, said, 'By Allah, there is no man on the face of the earth that I love better than 'Umar.' When he went out, he came back and said, 'How did I take the oath, daughter?' I told him what he had said. Then he said, 'He is dearer to me although one's child is closer (to one's heart).'"

85. Ibn Abū Nu'm said: "I was with Ibn 'Umar when a man asked him about the blood of gnats (killing a gnat in the state of *Ihrām*). He said, 'Where are you from?' He replied, 'From the people of Iraq.' He said, 'Look at this man! He asks about the blood of gnats when they murdered the grandson of the Prophet ﷺ. I heard the Prophet ﷺ say, 'They (al-Ḥasan and al-Ḥusain) are my sweet flowers in this world.'"

Chapter 46: Carrying A Child On One's Shoulders

86. Al-Barā' said: "I saw the Prophet ﷺ and al-Ḥasan, blessings be upon him, was on his shoulder. He was saying, 'O Allah, I love him, so (You) love him.'"

Chapter 47: The Child Is One's Delight

87. Jubayr b. Nufayr said: “One day we were sitting with al-Miqdād b. al-Aswad. A man passed by him. The man said, ‘Blessings be to those two eyes that saw the Messenger of Allah ﷺ. By Allah, we wish that we had seen what you have seen and witnessed what you have witnessed!’ This angered al-Miqdād, which surprised me as the man had said nothing but good. Then al-Miqdād turned to the man and said, ‘What has made you wish to be present in a place that Allah has kept you absent from? You do not know what your situation would have been, if you had been living then. By Allah, certain people living in the time of the Messenger of Allah ﷺ have been cast down by Allah on their faces into *Jahannam* (hell) for they neither answered nor confirmed the Prophet. Why do you not praise Allah, the Mighty and Exalted, since He brought you into being when you only know your Lord and you confirm what your Prophet ﷺ brought, (since) the people before you faced trials in faith from which you are saved. By Allah, the Prophet ﷺ was sent in the most difficult situation that any prophet was ever sent to – into a long gap (in the line of prophethood) and the time of the *Jāhiliyya*; when people did not believe that any *dīn* was better than the worship of idols. He brought the Criteria by which he distinguished between the true and the false and by which a father was parted from his child on the basis of faith. Then the one whose heart Allah had opened for belief found his father or his brother or his child to be unbelievers and knew that they would be thrown into the Fire if they died in that state. Therefore his eye is not cool since he knew that the ones he loved will be in the Fire. It is this that Allah says, ‘Those who say: *Our Lord, give us the coolness of the eye in our wives and children.*’” (25: 74)

Chapter 48: One Who Makes Supplication That His Companion May Have Much Money And Many Children

88. Anas said: “One day I visited the Prophet ﷺ and there were only myself and my mother (Umm Sulaim) and my aunt, Umm Harām. When he came to us, he said to us, ‘Shall I pray with you?’ It was not the time for any obligatory prayer.

“One of the men listening asked, ‘Where did he have Anas stand in relation to him?’ and was told, ‘He put him on his right.’

“Anas said, ‘Then the Prophet prayed with us and made supplication for us – the people of the house – that we should have the best of the blessing of this world and the Hereafter.’ My

mother said, ‘Messenger of Allah, make supplication to Allah for your little servant!’ He asked Allah to grant me every blessing. At the end of his supplication, he said, ‘O Allah, grant him much money and many children and bless him.’”

Chapter 49: Mothers Are Merciful

89. Anas b. Mālik said: “A woman came to ‘Ā’isha, may Allah be pleased with her, and ‘Ā’isha gave her three dates. She gave each of her children a date and kept one date for herself. The children ate the two dates and then looked at their mother. She took the date and split it and gave each child half a date. The Prophet ﷺ came and ‘Ā’isha told him about it. He said, ‘Are you amazed at that? Allah has granted her mercy because of her mercy towards her children.’”

Chapter 50: Kissing Children

90. ‘Ā’isha, may Allah be pleased with her, said: “A bedouin came to the Prophet ﷺ and said, ‘Do you kiss your children? We do not kiss them.’ The Prophet ﷺ said, ‘Can I put mercy in your hearts after Allah has removed it?’”

91. Abū Hurayra said: “The Messenger of Allah ﷺ kissed al-Hasan b. ‘Alī while al-Aqra’ b. Ḥābis at-Tamīmi was sitting with him. Al-Aqra’ said, ‘I have ten children and I have never kissed any of them.’ The Messenger of Allah ﷺ looked at him and said, ‘Whoever does not show mercy will not be shown mercy.’”

Chapter 51: Good Conduct From The Parent And His Duty Towards His Child

92. (ATH 28) Al-Walīd b. Numayr said that he heard his father say: “They used to say, ‘Righteousness is (a gift) from Allah, but *adab* (right conduct) is from the parents.’”

93. An-Nu‘mān said that his father carried him to the Messenger of Allah ﷺ. He said: “Messenger of Allah, I ask you to witness that I have given an-Nu‘mān such-and-such.” He asked, “Have you given each of your children the same?” He replied, “No.” He said, “Then ask someone else to witness it.” Then the Prophet said, “Do you not want all of them to be equally dutiful to you?” He said, “Yes, indeed.” He said, “Then don’t do that.”

Chapter 52: The Dutifulness Of A Father Towards His Child

94. (ATH 29) Ibn ‘Umar said regarding the word “*al-abrār*” in the Qur’ān, “Allah has called them the ‘dutiful (*al-Abrār*)’ because they fulfilled their duties to their parents and their children as well. Just as you have a duty which you owe your parent, so you have a duty which you owe your child.”

Chapter 53: One Who Does Not Show Mercy Will Not Be Shown Mercy

95. Abū Sa‘īd said that the Prophet ﷺ said: “Someone who does not show mercy will not be shown mercy.”

96. Jarīr b. ‘Abdullāh said, “The Messenger of Allah ﷺ said, ‘Allah will not show mercy to someone who does not show mercy to people.’”

97. Similar to No. 96, with a different *isnād*.

98. ‘Ā’isha, may Allah be pleased with her, said: “Some bedouins came to the Prophet ﷺ. One of them said to him, ‘Messenger of Allah, do you kiss children? By Allah, we do not kiss them.’ The Messenger of Allah ﷺ said, ‘Can I put mercy in your hearts after Allah has removed it?’”

99. (ATH 30) Abū ‘Uthmān said that ‘Umar, may Allah be pleased with him, decided to assign to a man some public duties. The man said, “I have such-and-such a number of children and I have never kissed any of them.” ‘Umar said, “Allah, the Mighty and Exalted, will only show mercy to the dutiful among His slaves.”*

*A person who is dealing with the public should have compassion. Since this man did not show compassion towards his own children, ‘Umar withheld his offer on hearing this.

Chapter 54: Mercy Consists Of A Hundred Parts

100. Abū Hurayra said: I heard the Messenger of Allah ﷺ say: “Allah, the Mighty and Exalted, has divided mercy into one hundred parts. He kept back ninety-nine parts and sent down one part on earth. Because of that one single part on the earth, creatures are merciful to each other so that even the mare lifts its hoofs away from its foal for fear of trampling on it.”

Chapter 55: The Recommendation To Be Kind To Neighbours

101. ‘Ā’isha, may Allah be pleased with her, said that the Prophet ﷺ said: “Jibrīl, peace be upon him, kept on enjoining me to treat neighbours well until I thought that he would make them heirs.”

102. Abū Shurayḥ al-Khuzā’ī said that the Prophet ﷺ said: “Whoever believes in Allah and the Last Day should be good to his neighbour. Whoever believes in Allah and the Last Day should be generous to his guest. Whoever believes in Allah and the Last Day should say what is good or be silent.”

Chapter 56: The Neighbour’s Right

103. Al-Miqdād b. al-Aswad said that the Messenger of Allah ﷺ asked his Companions about fornication and they said: “It is *ḥarām* (forbidden). Allah and His Messenger have forbidden it.” He said, “It is less serious for a man to fornicate with ten women than for him to fornicate with his neighbour’s wife.” He asked them about stealing. They replied, “It is *ḥarām*. Allah and His Messenger have forbidden it.” He said, “It is less serious for a man to steal from ten houses than it is for him to steal from his neighbour’s house.”

Chapter 57: One Should Begin With One’s Neighbour

104. Ibn ‘Umar said that the Messenger of Allah ﷺ said: “Jibrīl, peace be upon him, kept on enjoining me to treat neighbours well until I thought that he would make them heirs.”

105. Mujāhid said that a sheep was slaughtered for ‘Abdullāh b. ‘Amr. He said to his servant: “Have you given some to our Jewish neighbour? Have you given some to our Jewish neighbour? I heard the Messenger of Allah ﷺ say, ‘Jibrīl, peace be upon him, kept on enjoining me to treat neighbours well until I thought that he would make them heirs.’”

106. As No. 104, from ‘Ā’isha, with a different *isnād*.

Chapter 58: Give To The Neighbour Whose Door Is The Nearest To You

107. ‘Ā’isha said: “I said, ‘Messenger of Allāh! I have two neighbours. To which of them should I give my gifts?’ He said, ‘To the one whose door is nearer to you.’”

108. As No. 107, with a different *isnād*.

Chapter 59: The Nearest And Then The Next Nearest Of Neighbours

109. (ATH 31) Al-Ḥasan (al-Baṣṣī) was asked about the neighbour, and said: “The neighbour includes the forty houses in front of a person, the forty houses behind him, the forty houses on his right and the forty houses on his left.”

110. (ATH 32) Abū Hurayra said: “One should not begin with his more distant neighbours before the nearer ones. Rather one should begin with his nearer neighbours before the more distant ones.”

Chapter 60: On The One Who Closes His Door To His Neighbour

111. Ibn ‘Umar said: “There was a time when no one had a better right to a Muslim’s money than his brother Muslim. Nowadays people love their *dirhams* and *dīnārs* more than their brother Muslim. I heard the Prophet ﷺ say, ‘Many a man will be held [to account] on the Day of Judgement by his neighbour calling, ‘Lord! This man closed his door to me and denied me human kindness.’”

Chapter 61: A Muslim Should Not Sate Himself Without First Seeing To The Needs Of His Neighbour

112. Ibn ‘Abbās said: “I heard the Prophet ﷺ say, ‘That a man who filled his belly while his neighbour is hungry is not a [good] believer.’”

Chapter 62: Water Should Be Added To Broth So That It Can Be Shared With Neighbours

113. Abū Dharr said: “My beloved (the Prophet ﷺ) enjoined three things upon me:

(1) Hear and obey, even if (the ruler) is a slave with his limbs cut off.

(2) When you make a broth, add water to it, then see to the people in your neighbours’ houses and share it with them properly.

(3) Pray the prayers at their proper times. Then if you find that the *Imām* has already prayed, you will have secured your prayer (having already performed it). If not, it becomes an additional prayer (since you pray it again behind the *Imām*).”*

*This relates to future events where the rulers would delay prayers from their proper times.

114. Abū Dharr said: “The Prophet ﷺ said, ‘Abū Dharr! If you cook a broth, add water to it and fulfil your duty to your neighbours (or share it among your neighbours).’”

Chapter 63: The Best Of Neighbours

115. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “The Messenger of Allah ﷺ said, ‘The best of companions in the eyes of Allah the Exalted is the one who is the best to his companion. The best of neighbours in the eyes of Allah is the one who is the best towards his neighbour.’”

Chapter 64: The Good Neighbour

116. Nāfi‘ b. ‘Abd al-Ḥārith said: “The Prophet ﷺ said, ‘Part of the happiness of a Muslim man includes a spacious dwelling, a good neighbour and a good mount.’”

Chapter 65: A Bad Neighbour

117. Abū Hurayra said: “One of the supplications of the Prophet ﷺ was, ‘O Allah, I seek refuge with You from a bad neighbour in a permanent home, for a neighbour in the desert can be changed (i.e. moves from one place to another).’”

118. Abū Mūsā said: “The Messenger of Allah ﷺ said, ‘The Hour will not come until a man kills his neighbour, his brother and his father.’”

Chapter 66: That A Person Should Not Harm His Neighbour

119. Abū Hurayra said: “The Prophet ﷺ was asked, ‘Messenger of Allah! Such and such a woman prays in the night, fasts in the day, acts accordingly and gives *ṣadaqa*, yet through her tongue she hurts her neighbours.’ The Messenger of Allah ﷺ said, ‘There is no good in her. She is one of the people of the Fire.’

They said, ‘Another woman prays the prescribed prayers, gives bits of curd as *ṣadaqa* and does not harm anyone.’ The Messenger of Allah ﷺ said, ‘She is one of the people of the Garden.’”

120. ‘Umāra b. Ghurāb related that an aunt of his related to him that she asked ‘Ā’isha, *Umm al-Mu’minīn*, may Allah be pleased with her, “If a woman’s husband desires her and she refuses him either because she is angry or unwilling, is there anything wrong in that?” ‘Ā’isha replied, “Yes. One of his rights over you is that if he should desire you while you are on a pack-saddle, you should not refuse him.”

And she said: I also asked her, “If one of us is having her period and she and her husband have only a single bed or a single quilt, what should she do?” ‘Ā’isha replied, “She should wrap her wrapper around herself and sleep with him. What is above the wrapper he may have. I will tell you what the Prophet ﷺ did. On one of my nights with him, I had ground some barley and made a loaf for him. He came in, shut the door and then went into the mosque. Whenever he wanted to go to sleep, he would bolt the door, tie up the waterskin, turn the cup over and put out the light. I waited for his return so that I might serve him the loaf. He did not come until after I had fallen asleep. When he did come much later, he was feeling the cold, for he woke me up, saying, ‘Warm me! Warm me!’ I said, ‘I am having my period.’ Even so, uncover your thighs’, he said, which I did. He put his cheek and head on my thighs until he was warm. Then a pet sheep of our neighbour’s came in and stole away with the loaf. I was very upset and got up and chased it to the door. The Prophet ﷺ woke up, and said, ‘Take what you have left of your loaf and do not hurt your neighbour because of his sheep.’”

121. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘A person whose neighbours are not safe from his evil will not enter the Garden.’”

Chapter 67: Of Women Neighbours – That One Should Not Disdain What The Other Gives Her, Though It Be Only The Hooves Of A Sheep

122. Ḥawwā' bint Yazīd b. Sakan said: “The Messenger of Allah ﷺ said, ‘Believing women! Do not let any of you women disdain her neighbour’s gift, even if it is only a burnt sheep’s hoof.’”

123. Abū Hurayra said: “The Prophet ﷺ said, ‘Muslim women! Muslim women! A woman should not disdain her woman neighbour’s gift, even if it is only a sheep’s hoof.’”

Chapter 68: The Neighbour’s Complaint

124. Abū Hurayra said: “A man said, ‘Messenger of Allah! I have a neighbour who does me harm.’ He said, ‘Go and take your things out into the road.’ The man did so and people gathered round him, asking, ‘What’s the matter?’ He said, ‘The neighbour of mine does me harm. I mentioned it to the Messenger of Allah ﷺ. He told me, ‘Take your things out into the road.’ They began to say, ‘O Allah, curse this neighbour! O Allah, disgrace him!’ When the neighbour heard that, he came out to the other man and said, ‘Go back to your house. By Allah, I will not harm you.’”

125. Abū Juḥayfa said: “A man complained to the Prophet ﷺ about his neighbour. The Prophet said, ‘Take your bags and put them in the road and whoever passes will curse him.’ Everyone who passed began to curse that neighbour. Then this man went to the Prophet ﷺ and told him about the treatment he had received from the people. The Prophet said, ‘Allah’s curse is on top of their curse.’ Then he said to the one who had complained, ‘You have enough’ – or something to that effect.”

126. Jābir said: “A man came to the Prophet ﷺ to complain to him about the enmity of his neighbour. While he was sitting between the *Corner* [of the *Ka'ba* where the Black Stone is situated] and the *Maqām*, [of Prophet Ibrāhīm, peace be upon him] the Prophet ﷺ passed in the company of a man wearing a white garment. He saw them standing near the *Maqām* where the people pray over the dead. When the Prophet ﷺ turned (to him), he asked, ‘My mother and father be your ransom, Messenger of Allah! Who was the man I saw with you wearing

the white garment?’ The Prophet asked, ‘Did you see him?’ The man said, ‘Yes.’ He said, ‘Then you have seen much good. That was Jibrīl, peace be upon him, the Messenger of my Lord. Over and over he commended me to treat the neighbours well until I thought that he would make a share for them in the inheritance.’”

Chapter 69: One Who Annoys His Neighbour Until He Makes Him Leave

127. (ATH 33) Thawbān said: “If two men break off with each other for longer than three days and one of them dies, (it means that) both die while relations between them remain severed, then both of them are ruined. And he that wrongs his neighbour to the extent that he forces him so far that he drives him from his home is destroyed.”

Chapter 70: The Jewish Neighbour

128. Mujāhid said: “I was with ‘Abdullāh b. ‘Amr when his servant was skinning a sheep. He said, ‘Boy! When you finish, start with our Jewish neighbour.’ A man there said, ‘Jewish! (in surprise) May Allah correct you!’ ‘Abdullāh replied, ‘I heard the Messenger of Allah ﷺ recommending that we treat our neighbours well – to the point that we feared – or “we thought” – that he would make them heirs.’”

Chapter 71: Nobility

129. Abū Hurayra said: “The Messenger of Allah ﷺ was asked, ‘Which people are the most noble?’ He replied, ‘The most noble of them with Allah are those with the most *taqwā*.’ They said, ‘That is not what we are asking about.’ He said, ‘The most noble of people was Yūsuf, the Prophet of Allah, son of Ya‘qūb, the Prophet of Allah who was the son of Ishāq, the Prophet of Allah, the son of (Ibrāhīm) the Intimate Friend of Allah (peace be upon them all).’ They said, ‘This is not what we are asking about.’ He said, ‘Are you asking about those of Arab origin?’ They said, ‘Yes.’ He said, ‘The best of you in the Time of Ignorance is the best of you in Islām if you have true insight (of religion).’”

Chapter 72: Of Fair Recompense For Both The Observant And The Erring

130. (ATH 34) Muḥammad b. ‘Alī (Ibn al-Hanafiyya) said (about the verse), “*Can the repayment of goodness be other than*

goodness?’’ (55: 60). Ibn al-Ḥanafīyya said: “Goodness is for both the observant and the erring.”

Abū ‘Abdullāh al-Bukhārī said that Abū ‘Ubaid commented, that “*Muṣjala*” (the term used by Ibn al-Ḥanafīyya in his comment) means “unrestricted”.

Chapter 73: The Virtue Of Providing For Orphans

131. Abū Hurayra said: “The Prophet ﷺ said, ‘The person who strives on behalf of the widows and the poor is like those who do *jihād* in the way of Allah and like those who fast in the day and pray at night.’”

Chapter 74: The Virtue Of Providing For One’s Orphans

132. ‘Ā’isha, the wife of the Prophet ﷺ said: “A woman came to me with two of her daughters. She asked me for something, but I could not find anything except for a single date which I gave to her. She divided it between her two daughters and then got up and left. When the Prophet ﷺ came in and I told him what had happened, he said, ‘For whoever looks after these girls in any way and is good to them, they will be a veil for him from the Fire.’”

Chapter 75: The Virtue Of Providing For An Orphan

133. Murra al-Fihri said: “The Prophet ﷺ said, ‘I and the guardian of the orphan are in the Garden like these two (or as this one is to this one.)’”

The narrator said: “Sufyān was unsure whether the middle finger and the forefinger were meant.”

134. (ATH 35) Al-Ḥasan (al-Baṣrī) said: “An orphan used to eat with Ibn ‘Umar. One day he called for food and looked for the orphan, but could not find him. He arrived after Ibn ‘Umar had finished eating. Ibn ‘Umar called for more food to be brought for this orphan, but they did not have any more. So *sawīq** and honey were brought and he said, ‘You, have this! By Allah, you have not been deprived!’”

Al-Ḥasan commented, “By Allah, Ibn ‘Umar was not deprived either!”

*A kind of mash made of barley.

135. Sahl b. Sa'd said: "The Prophet ﷺ said, 'I and the guardian of the orphan are in the Garden like that', indicating the closeness of his forefinger and middle finger."

136. (ATH 36) Abū Bakr b. Ḥafṣ narrated that 'Abdullāh (b. 'Umar) would not eat unless an orphan joined him at the meal.

Chapter 76: The Best House Is A House Where Orphans Are Well-Treated

137. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'Among the Muslims the best house is the house where an orphan is being well-treated. The worst house among the Muslims is the house where an orphan is being ill-treated. I and the guardian of the orphan will be like this in the Garden,' indicating the closeness of his two fingers."

Chapter 77: Be Like A Merciful Father Towards Orphans

138. (ATH 37) 'Abdu'r-Raḥmān b. Abzā said: "Dāwūd (the Prophet) said, 'Be like a merciful father towards the orphan. Know that you will reap what you sow. How ugly poverty is after wealth! Worse than that is error after guidance! When you make a promise to your friend, keep it. If you do not, it will bring about enmity between you. Seek refuge in Allah from a companion who, when you mention something to him, does not help you and who does not remind you when you forget.'"

139. (ATH 38) Al-Ḥasan (al-Baṣrī) said: "I remember a time among the Muslims when their men would loudly address (their households), 'O household! O household! (Look after) your orphan! Your orphan! O household! O household! (Look after) your poor one! Your poor one! O household! O household! (Look after) your neighbour! Your neighbour!' Time has been swift in taking the best of you while every day you become baser."

Al-Ḥasan also said: "If you wish, you can see an erring person go 30,000 times deeper into the Fire. What is wrong with him! May Allah fight him! He has sold his portion from Allah for the price of a goat (a trifling gain). If you like, you can see him wretched and mouse-like on the path of Satan. There is no-one to warn him – neither himself nor anyone else."

140. (ATH 39) Asmā' b. 'Ubayd said: "I said to Ibn Sīrīn, 'I have an orphan in my care.' He said, 'Treat him as you would treat your own child. Beat him as you would beat your own child.'"

Chapter 78: The Virtue Of A Woman Who Perseveres With Her Child And Does Not Marry

141. ‘Awf b. Mālik said: “The Prophet ﷺ said, ‘I and a woman whose face has darkened (i.e. a woman who is widowed) and is patient with her child will be (as close) like these two fingers in the Garden.’”

Chapter 79: On Upbringing The Orphan

142. (ATH 40) Shumaysa al-‘Atakiyya said: “(Adab) the upbringing of orphans was mentioned in the presence of ‘Ā’isha, may Allah be pleased with her, and she said, ‘I would beat an orphan until he submits completely (lit. lies flat).’”*

*The orphans in the care of ‘Ā’isha were the children of her brother. She loved them as a mother would do, but she would also beat them to discipline them.

Chapter 80: The Virtue Of One Whose Child Has Died

143. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘No Muslim, who has had three of his children die young, will be touched by the Fire, *illā Tahillat al-Qasam*,* save to expiate the oath.’”**

**Illā Tahillat al-Qasam* (“Save to expiate the oath”) is an expression in Arabic which means minor or insignificant.

**This refers to the words of Almighty Allah, “Not one of you but will pass over it with your Lord, a Decree which must be accomplished.” (19: 71) According to the verse cited above and the *ḥadīth* of the Prophet ﷺ every individual will have to pass over the bridge over the fire (either as an observer and so cross it safely or as a transgressor who will fall into the fire).

144. Abū Hurayra said: “A woman came to the Messenger of Allah ﷺ with a child. She said, ‘Make supplication for him. I have buried three children.’ He said, ‘You have built a strong wall against the Fire!’”

145. Khālid al-‘Absī said: “A son of mine died and I felt great grief for him. I said, ‘Abū Hurayra, have you heard anything from the Prophet ﷺ to cheer us regarding our dead?’ He replied, ‘I heard the Prophet ﷺ say, “Your children are roaming freely in the Garden.”’”*

*In the narration of Muslim, Abū Hurayra added: “They will meet their parents, hold their hand or their clothes as I am holding your clothes, and they will not leave their hands till Allah will enter them in the Garden along with their parents.”

146. Jābir b. ‘Abdullāh said: “I heard the Messenger of Allah ﷺ say, ‘If anyone has three of his children die young and resigns them to Allah (is patient, hoping for reward from Allah), he will enter the Garden.’ We said, ‘Messenger of Allah! What about two?’ He said, ‘And two.’”

Maḥmūd (the narrator) said to Jābir: “By Allah, I think that if you had said, ‘And one?’, he would have given a similar answer.” Jābir said, “I think so too, by Allah!”

147. As No. 144, with a different *isnād*.

148. Abū Hurayra said: “A woman came to the Messenger of Allah ﷺ and said, ‘Messenger of Allah! We cannot come to sit with you, so set aside a day when we can come.’ He said, ‘Your rendezvous is the house of so-and-so.’ He came to the women at that time. Part of what he said to them was, ‘There is no woman among you who has three children die, resigning them to Allah (being patient, hoping for reward from Allah), who will not enter the Garden.’ A woman said, ‘And if it is two?’ He said, ‘And if it is two.’”

149. Umm Sulaim said: “While I was with the Prophet ﷺ he said, ‘Umm Sulaim! There is no Muslim couple who have three of their children die, but Allah admits them to the Garden by virtue of His mercy to them.’ I said, ‘And if there are two?’ He said, ‘And if there are two.’”

150. Ṣa‘ṣa‘a b. Mu‘āwiya narrated that he met Abū Dharr who was carrying a waterskin and said: “Don’t you have any children, Abū Dharr?” He said, “Shall I tell you a *ḥadīth*?” Ṣa‘ṣa‘a replied, “Yes indeed.” Abū Dharr said, “I heard the Messenger of Allah ﷺ say, ‘There is no Muslim who has three of his children die before they reach puberty, without Allah admitting him to the Garden by virtue of His mercy to them. There is no man who frees a Muslim, without Allah, the Mighty and Exalted, making each limb of the freed man a ransom for each limb of the man who freed him.’”

151. Anas b. Mālik said: “The Prophet ﷺ said, ‘Whoever has three children die before they reach puberty, Allah will admit all of them to the Garden by virtue of His mercy.’”

Chapter 81: One Whose Miscarried Child Dies

152. Yazīd b. Abī Maryam related from his mother that: “Sahl b. al-Ḥanzaliyya, had no children (he wished that he would

be granted a child), he said, 'I wish to have even a miscarried child in the state of Islam, and bear this loss with patience for Allah is more precious to me than to have all the world and what it contains.'"

Ibn al-Ḥanzaliyya was one of those (Companions) who offered allegiance to the Prophet (ﷺ) under al-Riḍwān tree at Ḥudaibiyya.

153. 'Abdullāh (b. Mas'ūd) said: "The Messenger of Allah (ﷺ) said, 'Which of you prefers the wealth of his heirs to that of his own?' They said, 'Messenger of Allah, there is none of us who does not prefer his own wealth to that of his heirs.' The Messenger of Allah (ﷺ) said, 'Know that there is not one of you who does not prefer his heirs' money to his own. Your wealth is what you have expended (for Allah) and the wealth of your heirs is what you leave.'"

154. He ('Abdullāh b. Mas'ūd) said: "The Messenger of Allah (ﷺ) said, 'Whom do you count as childless among you?' They said, 'They are those who do not have any children.' He said, 'No. The childless are those who have not sent any of their children ahead (i.e. none of whose children have died).'"*

*It is to console the person whose children have died, yet they remain patient and hope for reward from Allah.

155. He ('Abdullāh b. Mas'ūd) said: "The Messenger of Allah (ﷺ) said, 'Whom do you consider to be stronger?' They said, 'The stronger is the one whom others cannot throw down.' He said, 'No, the stronger is he who controls himself when he is angry.'"

*It seems that Imām Bukhārī brought this *ḥadīth* in this chapter to demonstrate that strength is in controlling one's anger, as well as sadness.

Chapter 82: On Being A Good Master

156. 'Alī b. Abī Ṭālib said: "When the illness of the Prophet (ﷺ) was heavy with him, he said, 'Alī! Bring me a leaf on which to write something for my community after which they will not go astray.' 'Alī said, 'I feared that he would die before I could do that, so I said, 'I will remember better than the leaf.'" His head was between his forearm and my upper arm. He recommended the prayer and *zakāh* and kind treatment of what the right hands own (slaves). He spoke like that until he died.' He commanded me to testify that there is no god but Allah and Muḥammad is His servant and Messenger. Whoever testifies to that is saved from the Fire."

157. ‘Abdullāh said: “The Prophet ﷺ said, ‘Accept invitations. Do not reject gifts. Do not beat the Muslims.’”

158. ‘Alī (Allah’s blessing be upon him) said: “The last words that the Prophet ﷺ said, were, ‘The prayer! The prayer! Fear Allah in regard to what your right hand’s own (i.e. in regard of your slaves).’”

Chapter 83: On Being A Bad Owner

159. (ATH 42) Abu’d-Dardā’ used to say to people: “We know you better than the veterinarians know animals. We recognise the best of you from the worst of you. The best of you is the one whose good is hoped for and the one whose evil you do not fear. As for the worst of you, that is the person whose good is not hoped for and whose evil you fear and who does not set slaves free.”

160. (ATH 43) Abū Umāma said: “Ingratitude is typified by someone who refuses to give, who lives alone and who beats his slave.”

161. (ATH 44) Al-Ḥasan said: “A man ordered one of his slaves to draw water using one of his camels and the slave went to sleep. He came with a torch and put it in his face and the slave fell into the well. In the morning, the slave went to ‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, and ‘Umar saw what had happened to his face. For that ‘Umar set him free.”

Chapter 84: Selling A Slave Among The Bedouins

162. (ATH 45) ‘Amra said: “‘Ā’isha, may Allah be pleased with her, had made one of her slave-girls *mudabbar* (arranged for her to be set free after her death). Then ‘Ā’isha became ill and her nephews consulted a travelling doctor who said, ‘You are asking me for information about a bewitched woman. A slave-girl of hers has bewitched her.’ ‘Ā’isha was told this and she asked the girl, ‘Have you put a spell on me?’ She replied, ‘Yes.’ ‘Ā’isha asked, ‘Why? You will never be free.’ Then ‘Ā’isha said (to her nephews), ‘Sell her to the worst masters among the Arabs.’”

Chapter 85: On Forgiving The Slave

163. Abū Umāma said: “The Prophet ﷺ came with two slaves and gave one of them to ‘Alī, Allah’s blessings be upon

him, and said, 'Do not beat him. I have forbidden beating people who observe prayer and I have seen him praying since he came to us.' He gave Abū Dharr a slave and said, 'Treat him well,' so Abū Dharr set him free. He (the Prophet) said, 'What has he done?' Abū Dharr said, 'You commanded me to treat him well, so I set him free.'"

164. Anas said: "The Prophet ﷺ came to Madīna and he had no servant. Abū Ṭalḥa took my hand and brought me to the Prophet ﷺ and said, 'Prophet of Allah! This is Anas, a clever, intelligent boy. Let him serve you.'"

Anas said: "I served him when he was at home and on journeys from the time he came to Madīna until he died ﷺ. He never said to me about anything I had done, 'Why did you do this?' nor did he say to me about something I had not done, 'Why didn't you do such-and-such?'"

Chapter 86: When A Slave Steals

165. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'When a slave steals, sell him, even for a *nash*.'"

Abū 'Abdullāh said: "The *nashsh* is twenty *dirhams*, the *nawa* is five, and the *awqiya* is forty."

Chapter 87: On The Slave Who Commits A Sin

166. Laqīṭ b. Ṣabira said: "I went to the Prophet ﷺ when the shepherd had driven a lamb into the evening pasture. The Prophet ﷺ said, 'Do not suppose (that we had slaughtered the sheep for you). We have a hundred sheep and do not want to increase them. When the shepherd brought the lamb, we slaughtered a sheep instead of it.'"

Laqīṭ said, "Part of what he said is, 'Do not beat your wife as you would beat your slave-girl. When you wash your nose, snuff up water freely unless you are fasting.'"

*Read this *ḥadīth* with Abū Dāwūd's narration of the same *ḥadīth* in more detail:

Laqīṭ b. Ṣabira reported: "I was the leader of the delegation of Banu'l-Muntafiq or (the narrator doubted) I was among the delegation of Banu'l-Muntafiq that came to the Messenger of Allah (may peace be upon him). When we reached the Prophet, we did not find him in his house. We found there 'Ā'isha, the Mother of the Believers. She ordered that a dish called *Khazīra* should be prepared for us. It was then prepared. A tray containing dates was then presented to us. Then the Messenger of Allah (may peace be upon him) came. He asked: 'Has anything been served to you or ordered for you?' We replied: 'Yes, Messenger of Allah.' While we were sitting in the company of the

Messenger of Allah (may peace be upon him) we suddenly saw that a shepherd was driving a herd of sheep to their abode. He had with him a newly-born kid that was crying. He (the Prophet) asked him: 'What did it deliver, O so-and-so?' He replied: 'Female sheep.' He then said: 'Slaughter for us in its place a sheep. Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want that their number may increase. Whenever a female kid is born, we slaughter a sheep in its place.' I (the narrator Laqīṭ) then said: 'Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e. she is insolent.' He said: 'Then divorce her.' I said: 'Messenger of Allah, she had company with me and I have children from her.' He said: 'Then ask her (to obey you). If there is something good in her, she will do (obey); and do not beat your wife as you beat your slave-girl.' I said: 'Messenger of Allah, tell me about ablution.' He said: 'Perform ablution in full and make the fingers go through the beard and snuff up water well except when you are fasting.''' – Abū Dāwūd V.I.

Chapter 88: The One Who Seals Things Before Entrusting Them To His Servant For Fear Of Suspecting Him Unjustly

167. (ATH 46) Abū'l-ʿĀliya said: "We were ordered to seal things entrusted to our servants and to weigh them and count them, because we disliked that they should get into habits of bad behaviour or that any of us should suspect them (unjustly)."

Chapter 89: The One Who Counts Out Things To His Servant Lest It Arouse Suspicion

168. (ATH 47) Salmān said: "I count out pieces of meat to my servant for fear of suspecting him (unjustly)."

169. (ATH 48) Similar to No. 168, with a different *isnād*.

Chapter 90: On Disciplining Servants

170. (ATH 49) Yazīd b. ʿAbdullāh b. Qusaīṭ said: "ʿAbdullāh b. ʿUmar sent a slave of his with some gold or silver – and he changed it and deferred the exchange and did not take the money straightaway [a way of transaction which was forbidden by the Prophet]. Then he went back to Ibn ʿUmar who gave him a painful beating. He said, 'Go and take what is mine and do not exchange it.'"

171. Abū Masʿūd said: "I was beating a slave of mine when I heard a voice behind me say, 'Know, Abū Masʿūd, that Allah has

more power over you than you have over your slave.’ I turned around and there was the Messenger of Allah ﷺ. I said, ‘Messenger of Allah! He is free for the sake of Allah.’ He said, ‘If you had not done that, the Fire would have touched you – or the Fire would have burnt you.’”

Chapter 91: Do Not Say, “May Allah Make Your Face Ugly”

172. Abū Hurayra said: “The Prophet ﷺ said, ‘Do not say (to anyone), May Allah make your face ugly.’”

173. Abū Hurayra said: “Do not say (to any man), ‘May Allah make your face and any face like your face ugly.’ Allah, the Mighty and Exalted, created Adam, peace be upon him, in his form* (that He ordained).”

*This means that the face of your father and all human beings is like the face of Adam, peace be upon him. So if you abuse anyone in this way you are actually abusing your ancestors which include Adam, peace be upon him. So when you abuse someone like this it means that you are abusing your forefathers.

Chapter 92: Avoid Striking The Face

174. Abū Hurayra said: “The Prophet ﷺ said, ‘When one of you strikes his servant, let him avoid the face.’”

175. Jābir said: “The Prophet ﷺ passed by an animal which had been branded and its nostrils were smoking. The Prophet ﷺ said, ‘May Allah curse the person who did this. The face must not be marked or struck.’”

Chapter 93: The One Who Slaps His Slave Should Free Him Although He Is Under No Obligation To Do So

176. Hilāl b. Yasāf said: “We used to sell linen in the house of Suwayd b. Muqarrin. A slave girl came out and said something to one of the men and that man slapped her. Suwayd b. Muqarrin said to him, ‘Did you slap her face? We were seven and we only had a single servant. Then one of us slapped her, and the Prophet ﷺ ordered him to set her free.’”

177. Ibn ‘Umar said: “I heard the Prophet ﷺ say, ‘The expiation for someone who slaps his slave, or beats him when he did not make any mistake, is to set him free.’”

178. Mu'āwiya b. Muqarrin said: "I slapped a *mawlā* of mine and he fled. Then my father called me and told the slave, 'Avenge yourself.' We, the sons of Muqarrin, were seven and we had one servant. When one of us slapped her, it was mentioned to the Messenger of Allah (ﷺ) who said, 'Order them to set her free.' When the Prophet (ﷺ) was told, 'She is the only servant they have,' he said, 'Then let them engage her and when they can spare her, let her go on her way.'"

179. Abū Shu'ba said: "Suwayd b. Muqarrin al-Muznī, on seeing a man strike his slave on his face, said, 'Don't you know that the face is forbidden? In the time of the Messenger of Allah (ﷺ) we were seven brothers and we only had one servant. Then one of us slapped him and the Prophet (ﷺ) commanded that we set him free.'"

180. Abū 'Umar Zadhān said: "We were with Ibn 'Umar and he summoned a slave of his whom he had beaten and uncovered his back. He said, 'Does it hurt?' The other said, 'No.' Then Ibn 'Umar set him free.

"Then he picked up a stick from the ground and said, 'I do not have a reward which weighs as much as this stick.' I asked him, 'Abū 'Abdu'r-Raḥmān, why do you say this?' He said, 'I heard the Prophet (ﷺ) say, "The expiation of someone who beats a slave more than he deserves or slaps his face, is that he should set him free.'"

Chapter 94: The *Qisās* (Retaliation) Of The Slave

181. (ATH 50) 'Ammār b. Yāsir said: "None of you beats his slave unjustly without the slave having retaliation from him on the Day of Judgement."

182. (ATH 51) Abū Laylā said: "Salmān went out and saw the fodder falling from the manger. He said to his servant, 'But that I fear retaliation (on the Day of Judgement), I would beat you.'"

183. Abū Hurayra said: "The Prophet (ﷺ) said, 'People will be paid their dues (on the Day of Judgement). Even the hornless sheep will have retaliation from the horned sheep.'"

184. Umm Salama said: "The Prophet (ﷺ) was in her house and called for a slave-girl of his (or hers) and she was slow. The anger showed in his face. Umm Salama went to the curtain and found the slave-girl playing. He had a *siwāk*-stick with him

and said, 'But that I fear retaliation on the Day of Judgement, I would beat you with this stick.'"

Muḥammad b. al-Haytham added: "She was playing with an animal." He also added, (that Umm Salama said) "When I brought her to the Prophet ﷺ I said, 'Messenger of Allah! She swears that she did not hear you.'" (And that) Umm Salama said, "He had a *siwāk*-stick in his hand."

185. It is related from Zurāra b. Awfā that Abū Hurayra said: "The Messenger of Allah ﷺ said, 'On the Day of Judgement, retaliation is taken from anyone who gives a beating.'"

186. It is related from 'Abdullāh b. Shaqīq that Abū Hurayra said: "The Prophet ﷺ said, 'On the Day of Judgement, retaliation will be taken from anyone who gives an unjust beating.'"

Chapter 95: On Clothing Slaves From The Clothes Oneself Wears

187. 'Ubāda b. al-Walīd b. 'Ubāda b. aṣ-Ṣāmit said: "My father and I went out to seek knowledge from the *Anṣār* before their knowledgeable men would perish. The first we met was Abu'l-Yasar, the Companion of the Prophet ﷺ who had one of his slaves with him. Abu'l-Yasar was wearing one striped robe and one mu'āfirī robe and his slave was wearing one striped robe and one mu'āfirī robe. I said to him, 'Uncle! Why don't you take your slave's striped robe and give him your mu'āfirī robe or the other way round? Then he would have a (complete) garment and you would have a (complete) garment.' He wiped his head and said, 'O Allah, bless him in it. Nephew! These two eyes of mine have seen and these two ears of mine have heard and my heart has retained (and he indicated the area of his heart) that the Prophet ﷺ said, "Feed them from what you eat and clothe them from what you wear." It is easier for me to give him the goods of this world than to have my good actions taken away by him on the Day of Judgement.'"

188. Jābir said: "The Prophet ﷺ used to recommend that slaves be well-treated. He said, 'Feed them from what you eat and clothe them from what you wear. Do not inflict punishment on what Allah has created.'"

Chapter 96: Abusing Slaves

189. Al-Ma'rūr b. Suwayd said: "I saw Abū Dharr wearing a robe and his slave likewise. We asked him about that and he said,

'I insulted a man and he complained about me to the Prophet ﷺ who asked me, "Did you insult him by his mother?" I replied, "Yes." He said, "Your brothers are your charge. Allah has put them under your authority. If someone has his brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with anything that will be too much for him. If you burden him with what may be too much for him, then help him.'"

Chapter 97: Should A Person Help His Slave?

190. Sallam b. 'Amr narrated from one of the Companions of the Prophet: "The Prophet ﷺ said, 'Your slaves are your brothers, so treat them well. Ask for their help in what is too much for you and help them in what is too much for them.'"

191. (ATH 52) Abū Hurayra said, "Help the worker in his work. He that works for Allah (i.e. the servant) will not be disappointed."

Chapter 98: Do No Burden A Slave With Work Beyond His Capacity

192. Abū Hurayra said: "The Prophet ﷺ said, 'The slave has his food and clothing. Do not burden a slave with work he cannot manage.'"

193. As No. 192, with a different *isnād*.

194. Ma'rūr said: "We passed by Abū Dharr and he was wearing a garment while his slave had on a robe. We asked, 'Why don't you take this and give this man something else instead of the robe?' He replied that the Prophet ﷺ said, 'Allah has put your brothers under your authority. If a person has a brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with what will be too much for him. If he burdens him with what may be too much for him, he should help him.'"

Chapter 99: A Man's Maintenance Of His Slave And His Servant Is Ṣadaqa (Charity)

195. Al-Miqdām said: "The Prophet ﷺ said, 'What you feed yourself is *ṣadaqa*. What you feed your child, your wife, and your servant is *ṣadaqa*.'"

196. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The best *ṣadaqa* is that which keeps you free of need. Lest your wife says, “Spend on me or divorce me,” your slave says, “Spend on me or sell me,” your child says, “On whom do you leave us to rely?” The giving hand is better than the receiving hand. Begin with those in your charge.’”

197. Abū Hurayra said: “The Prophet ﷺ commanded *ṣadaqa*. A man said, ‘I have a *dīnār*.’ He said, ‘Spend it on yourself.’ The man said, ‘I have another.’ He said, ‘Spend it on your wife.’ The man said, ‘I have another.’ He said, ‘Spend it on your servant and then you know best whom to help.’”

Chapter 100: When Someone Dislikes Eating With His Slave

198. Abu’z-Zubayr related: “He heard a man ask Jābir about when one’s servant has finished his labour and heat (i.e. his cooking). Did the Prophet ﷺ command that the servant be invited? He said, ‘Yes. If one of you dislikes having his servant eat with him, he should serve him with some food.’”

Chapter 101: The Master Should Feed His Slave What He Feeds Himself

199. Jābir b. ‘Abdullāh said: “The Prophet ﷺ used to recommend that slaves be well treated and used to say, ‘Feed them from what you eat and clothe them from what you wear and do not inflict punishment on Allah’s creation.’”

Chapter 102: Should A Man’s Servant Sit With Him When He Eats?

200. Abū Hurayra said: “The Prophet ﷺ said, ‘When one of your servants brings you food, you should ask him to sit with you. If he does not accept that, then you should serve him some food.’”

201. (ATH 53) Abū Maḥdhūra said: “I was sitting with ‘Umar, may Allah be pleased with him, when Ṣafwān b. Umayya brought in a platter which some people carried in a cloth. They put it down in front of ‘Umar who then invited some poor people and some slaves of the people around him. They ate with him. Then he said, ‘May Allah curse a people who dislike having their slaves eat with them.’ Ṣafwān said, ‘By Allah, we do not dislike them,

but we prefer ourselves to them, and by Allah, we do not find good food we ourselves can eat and also feed them with.’”

Chapter 103: When The Slave Is Sincere To His Master

202. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ said, ‘When the slave is sincere to his master and is also assiduous in the worship of his Lord, he has a double reward.’”

203. Ṣāliḥ b. Ḥayy narrated: “A man said to ‘Āmir ash-Sha‘bī, ‘Abū ‘Amr! We say that when a man frees his *Umm Walad* and then marries her, he is like the one who rides his camel.’ ‘Āmir said, ‘Abū Burda related to me from his father that the Messenger of Allah ﷺ said to them, ‘Three have a double reward: A person from among the People of the Book (Christian or Jew) who believes in his Prophet and then believes in Muḥammad ﷺ has two rewards. Likewise the slave who carries out the due of Allah and the due of his master. And the man who has a slave-girl with whom he has intercourse and whom he teaches well and instructs well and then frees her and marries her. That man has two rewards.’

‘Āmir said, ‘We have related (this *ḥadīth*) to you for nothing.’ To learn even minor points people used to journey to Madīna.”

204. Abū Mūsā said: “The Messenger of Allah ﷺ said, ‘The slave who is excellent in the worship of his Lord and fulfils the duties of obedience and sincerity which he owes to his master, has a double reward.’”

205. Abū Mūsā said: “The Messenger of Allah ﷺ said, ‘The slave has two rewards when he carries out Allah’s due in worship (or he said that he is excellent in his worship) and the right of his owner who owns him.’”

Chapter 104: The Slave Is A Guardian

206. Ibn ‘Umar said: “The Messenger of Allah ﷺ said, ‘All of you are shepherds and all of you are responsible for your flock. The Amīr (leader) over a people is a shepherd and he is responsible for his flock. A man is the shepherd of the people of his house and he is responsible for his flock. A man’s slave is the shepherd of his master’s property and he is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.’”

207. (ATH 54) ‘Abdullāh b. Sa‘d, the *mawlā* of ‘Ā’isha, the wife of the Prophet ﷺ said: “He heard Abū Hurayra say, ‘When the slave obeys his master, he has obeyed Allah, the Mighty and Exalted. When he rebels against his master, he rebels against Allah, the Mighty and Exalted.’”

Chapter 105: The One Who Wished He Were A Slave

208. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When the Muslim slave performs the due of his master he has two rewards.’”

And Abū Hurayra added: “By the One who has the soul of Abū Hurayra in His hand! If it had not been for *jihād* in the way of Allah, the *hajj* and dutifulness to my mother, I would wish to die as a slave.”

Chapter 106: One Should Not Say “‘*Abdī* (My Slave)”

209. Abū Hurayra said: “The Prophet ﷺ said, ‘None of you should use the expression, “‘*abdī* (my slave), *amatī* (my slave-girl).’” All of you are slaves of Allah and all of your women are slaves of Allah. You should say rather, “‘*ghulāmī* (my boy), *jāriyatī* (my girl), *fatāya* (my lad) or *fatāti* (my maid).’”

Chapter 107: Should One Say “‘*Sayyidī* (My Master)”?

210. Abū Hurayra said: “The Prophet ﷺ said, ‘None of you should say “my slave (*‘abdī* or *amatī*)” and the slave should not say, “My lord (*rabbī* or *rabbatī*).” Rather you should say, “my boy or my girl (*fatāya* and *fatāti*) and my master or mistress (*sayyidī* and *sayyidatī*).” All of you are slaves and the Lord is Allah, the Mighty and Exalted.’”

211. ‘Abdullāh b. ash-Shikhkhīr said: “I went in the delegation of the Banū ‘Āmir to the Prophet ﷺ. They said, ‘You are our master.’ But he answered, ‘The Master is Allah.’ And when they said, ‘The best of us in excellence and the greatest of us in generosity,’ he responded, ‘Say what you have come for and do not let Satan move you.’”

Chapter 108: A Man Is The Shepherd Of His Family

212. Ibn ‘Umar said: ‘‘The Prophet ﷺ said, ‘All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock.’’’

213. Abū Sulaimān Mālik b. al-Ḥuwayrith said: ‘‘We came to the Prophet ﷺ being young men of a similar age. We spent twenty nights with him. He felt that we were missing our own people and asked us about the one in whose charge we had left our family and we told him. He was merciful and kind and said, ‘Go back to your family. Instruct and command them. Pray as you have seen me praying. When it is time for the prayer, then let one of you give the *adhān* and let the oldest of you lead the prayer.’’’

Chapter 109: The Woman Is A Shepherd

214. Ibn ‘Umar said: ‘‘I heard the Messenger of Allah ﷺ say, ‘All of you are shepherds and each of you is responsible for his flock. The *Imām* is a shepherd and he is responsible for his flock. A man is the guardian of his family. A woman is the shepherd of her husband’s house and she is responsible, as is the servant in regard to his master’s property.’

I heard those words from the Prophet ﷺ and I reckoned that the Prophet ﷺ also said, ‘and the man is responsible regarding the property of his father.’’’

Chapter 110: Someone For Whom A Favour Is Done And He Repays It

215. Jābir b. ‘Abdullāh al-Anṣārī said: ‘‘The Prophet ﷺ said, ‘Whoever is done a favour should repay it. If he cannot find the means to do so, he should praise the one who did it. When he praises him, he thanks him. If he is silent, he is ungrateful to him. If someone adorns himself with something he has not been given, it is as if he were wearing a false garment.’’’

216. Ibn ‘Umar said: ‘‘The Messenger of Allah ﷺ said, ‘Whoever seeks refuge in the name of Allah, you should give him refuge. Whoever asks in the name of Allah, you should give to him. Whoever does a favour for you, you should repay him. If you do not find anything, then say *du‘ā* (supplication) for the doer of the favour so that he knows you have repaid him.’’’

Chapter 111: Someone Who Cannot Repay Someone, Should Make Supplication For Him

217. Anas said: “Some *Muhājirīn* said, ‘Messenger of Allah, the *Anṣār* have taken all of the reward.’ He answered, ‘No, not as long as you make supplication for them and praise them for it.’”

Chapter 112: The One Who Does Not Thank People

218. Abū Hurayra said: “The Prophet ﷺ said, ‘The one who does not thank people is not grateful to Allah.’”

219. Abū Hurayra said: “The Prophet ﷺ said, ‘Allah the Exalted said to the soul, ‘Come out.’ It said, ‘I come out only with reluctance.’” ’*’

*Meaning that it does not know where it is going; to a good place or bad place.

Chapter 113: A Man’s Assistance To His Brother

220. Abū Dharr said: “The Prophet ﷺ was asked, ‘Which is the best action?’ and he replied, ‘Belief in Allah and *jihād* in His way.’ He was asked, ‘Which slaves is it best to set free?’ and he replied, ‘The highest in price and most precious to their owners.’ When he was asked, ‘What do you think I should do if I am unable to perform some of these actions?’ he replied, ‘Help someone with family or small children or work for someone unskilled.’ And when asked, ‘What do you think that I should do if I am too weak (to act accordingly)?’ he said, ‘Spare people your evil. That is a *ṣadaqa* which you bestow on yourself.’”

Chapter 114: The Good People In This World Are The Good People In The Next World

221. Qabīṣa b. Burma al-Asadī said: “I was with the Prophet ﷺ. I heard him say, ‘The good people in this world are the good people in the Next World. The bad people in this world are the bad people in the Next World.’”

222. Ḥibbān b. ‘Āṣim narrated: Ḥarmala b. ‘Abdullāh went to the Prophet ﷺ. Ḥarmala stayed near him until the Prophet ﷺ recognised him.

He said, “When I was about to depart, I said to myself, ‘By Allah, I will go to the Prophet ﷺ so that I may have more knowledge.’ I did so until I was in front of him, and I said, ‘What do you command me to do?’ He said, ‘Ḥarmala, do what is correct and avoid the objectionable.’ Then I went back to the caravan. Later, I came back until I was in my place near to him and said, ‘Messenger of Allah! What do you command me to do?’ He said, ‘Ḥarmala, do what is correct and avoid the objectionable. Find out what you like to hear people say about you when you leave them. Behave in that manner yourself. Find out what you dislike people to say about you and avoid that.’ When I returned, I thought that these two statements did not leave anything out.”

223. (ATH 55) Salmān said, “The good people in this world are the good people in the Hereafter.”

Chapter 115: Every Right Action Is *Ṣadaqa*

224. Jābir b. ‘Abdullāh said: “The Prophet ﷺ said, ‘Every right action is *ṣadaqa*.’”

225. Abū Mūsā said: “The Prophet ﷺ said, ‘Every Muslim must give *ṣadaqa*.’ They asked, ‘And if he does not find anything?’ He said, ‘He should act with his hands, improve himself and give *ṣadaqa*.’ They asked, ‘And if he is unable to or does not do it?’ He said, ‘Then he should help someone with a great need.’ They said, ‘And if he does not do that?’ He said, ‘He should command the good or command the correct.’ They asked, ‘And if he does not do that?’ He said, ‘He should refrain from evil. That is *ṣadaqa* for himself.’”

226. Abū Dharr asked the Messenger of Allah ﷺ: “What is the best action?” He said, “Belief in Allah and *jihād* in His way.” He was asked, “Which slaves is it best to set free?” He replied, “The highest in price and most precious to their people.” He was asked, “What do you think I should do if I am unable to perform some of that?” He replied, “Help someone who is in straitened circumstances or work for someone unskilled.” He was asked, “What do you think I should do if I cannot do that?” He replied, “Spare people your evil. That is a *ṣadaqa* which you bestow on yourself.”

227. Abū Dharr said: “People asked, ‘Messenger of Allah! The wealthy have taken all the rewards. They pray as we pray. They fast as we fast and they give *ṣadaqa* from their surplus.’ He said, ‘Has Allah not given you something to give as *ṣadaqa*?’”

Every time you praise or glorify Allah it is *ṣadaqa*. There is *ṣadaqa* in the act of sexual intercourse.’ He was asked, ‘Is there *ṣadaqa* in satisfying one’s appetite?’ He replied, ‘If a person does it in a prohibited manner, is that not a grave sin? Similarly, if he does it in a lawful manner, he has a reward.’”

Chapter 116: Removing Harmful Things

228. Abū Barza al-Aslamī said, “I said, ‘Messenger of Allah! Tell me of an action that will help me enter the Garden.’ He said, ‘Remove harmful things from people’s path.’”

229. Abū Hurayra said: “The Prophet (ﷺ) said, ‘A man came across a thorn in the road and he said, ‘I will remove this thorn so that it may not harm a Muslim.’” For that reason, he was granted forgiveness.’”

230. Abū Dharr said: “The Messenger of Allah (ﷺ) said, ‘I was shown the actions of my *Umma* – both good and evil – and I found that one of their good actions is removing harmful things from the road. I found that one of the evil actions was spitting in the mosque which is not buried.’”

Chapter 117: Good Words

231. ‘Abdullāh b. Yazīd al-Khaṭamī said: “The Messenger of Allah (ﷺ) said, ‘Every good act is a *ṣadaqa*.’”

232. Anas said: “When the Prophet (ﷺ) was presented with something, he used to say, ‘Take it to so-and-so. She was a friend of Khadīja’s. Take it to the house of so-and-so, she loved Khadīja.’”

233. Similar to No. 231, from Hudhayfa, with a different *isnād*.

Chapter 118: Going Out To The Vegetable-Garden And Carrying Things In A Sack On One’s Shoulders To The House

234. ‘Amr b. Abū Qurra al-Kindī said: “My father offered his sister in marriage to Salmān who refused, and, later married a *mawlāt* of my father’s called Buqayra.

“Abū Qurra heard that there were bad feelings between Ḥudhayfa and Salmān, and went to see the latter. On learning that Salmān was in his vegetable-garden, he went there to meet him. Salmān had a sack of vegetables, into the knot of which he put his stick and then hoisted it onto his shoulder. Abū Qurra asked, ‘Abū ‘Abdullāh, what is there between you and Ḥudhayfa?’ Salmān replied, ‘Be patient’, and recited ‘*Man is ever hasty.*’ (al-Isrā’ 17: 11)

“They went to Salmān’s house. Salmān entered, saying, ‘Peace be upon you,’ and gave Abū Qurra permission to enter, which he did. There was a fibre mat placed beyond the doorway and there was a saddle and some bricks where he put his head. He said, ‘Sit on the rug of your *mawlāt* which she has put out for herself.’

“He then began to speak to Abū Qurra and said, ‘Ḥudhayfa has related certain things which the Messenger of Allah ﷺ said in anger to some people. I was questioned about them and I said, “Ḥudhayfa knows best what he says – for I dislike there to be any rancour between people.” People came to Ḥudhayfa and told him, “Salmān neither confirms nor denies what you say.” Ḥudhayfa came to me and said, “Salmān, son of Salmān’s mother!” I said, “Ḥudhayfa, son of Ḥudhayfa’s mother! You must stop this or I will write to ‘Umar about you.” After I had alarmed him by speaking of ‘Umar, he left me.

“The Messenger of Allah ﷺ prayed to Allah, ‘I am one of the children of Adam. Whoever of my community I curse or abuse when he does not deserve it, make that a blessing for him.’”

235. (ATH 56) Ibn ‘Abbās said: “‘Umar, may Allah be pleased with him, said, ‘Let us go forth to the land of our people.’ ‘Ubayy b. Ka’b and I were in the rear of the (other) people. A cloud gathered. ‘Ubayy said, ‘O Allah, remove the harm in it from us.’ We met the others and their mounts were wet. They said, ‘What fell on us did not fall on you!’ I said, ‘He asked Allah, the Mighty and Exalted, to remove its harm from us.’ ‘Umar asked, ‘Why didn’t you include us in your supplication?’”

Chapter 119: Going Out To An Estate

236. (ATH 57) Abū Salama said: “I went to Abū Sa’īd al-Khudrī and he was a friend of mine. I said, ‘Won’t you go out with us to the date-palms?’ He went out wearing a black-bordered cloak he had.”

237. Umm Mūsā said: “I heard ‘Alī, Allah’s blessings be upon him, say, ‘The Prophet ﷺ asked ‘Abdullāh b. Mas’ūd to climb a tree and bring him something from it. His companions

looked at ‘Abdullāh’s shin and laughed at its thinness. The Messenger of Allah ﷺ said, ‘Why are you laughing? ‘Abdullāh’s foot is heavier in the balance than the mountain of Uḥud’”

Chapter 120: A Muslim Is The Mirror Of His Brother

238. (ATH 58) Abū Hurayra said: “A believer is the mirror of his brother. When he sees a fault in him, he should correct him.”

239. Abū Hurayra said: “The Prophet ﷺ said, ‘The believer is the mirror of his brother. The believer is the brother of the believer. He protects him against loss and defends him behind his back.’”

240. Al-Mustawrid said: “The Prophet ﷺ said, ‘If anyone eats a meal at the expense of a Muslim’s honour (right), Allah will feed him a like amount of *Jahannam* (hell). If anyone clothes himself with a garment at the expense of a Muslim’s honour, Allah, the Mighty and Exalted, will clothe him with a like amount of *Jahannam*. If anyone achieves a position of vaunting and hypocrisy at the expense of a Muslim’s honour, Allah will put him in a position of vaunting and hypocrisy on the Day of Rising.’”

Chapter 121: Playing And Joking Which Is Not Permitted

241. Yazīd b. Sa‘īd said: “I heard the Messenger of Allah ﷺ say, ‘None of you should take the goods of his companion either in jest or seriously. When one of you takes his companion’s staff, he should return it to him.’”

Chapter 122: The Person Who Guides To Good

242. Abū Mas‘ūd al-Anṣārī said: “A man came to the Prophet ﷺ and said, ‘My camel has become exhausted, so give me a mount.’ He said, ‘I have none. But go to so-and-so and perhaps he will give you one.’ He went to that man who gave him a mount. Then the man went back to the Prophet ﷺ and told him of this. He said, ‘Whoever guides to good, has the like of the reward of the person who actually does it.’”

Chapter 123: Excusing And Pardoning People

243. Anas said: “A Jewish woman brought the Prophet ﷺ a poisoned sheep. He ate from it and she was summoned. Anas was asked, ‘Shouldn’t we kill her?’ He said, ‘No.’”

Anas said: “I continued to recognise its effect (the poison) in the uvula of the Messenger of Allah ﷺ.”

244. (ATH 59) ‘Abdullāh b. az-Zubayr said on the *minbar*, “Hold to forgiveness and command what is right and turn away from the ignorant.” (7: 199)

‘Abdullāh continued, “By Allah, we are commanded by this *āya* to hold to forgiveness for forgiveness is the right conduct of human beings. By Allah, I will follow it as long as I am with them.”

245. Ibn ‘Abbās said: “The Messenger of Allah ﷺ said, ‘Teach and make things easy, not difficult. When one of you is angry, he should be silent.’”

Chapter 124: Cheerfulness Towards People

246. ‘Aṭā’ b. Yasār said: “I met ‘Abdullāh b. ‘Amr b. al-‘Āṣ and asked him, ‘Tell me of how the Messenger of Allah ﷺ is described in the Torah.’ He answered, ‘Yes. By Allah, he is described in the Torah partly as he is described in the Qur’ān, “*O Prophet, We have sent you as a witness, a bearer of good news and a warner*” (33: 45) and a protection for the unlettered. You are My slave and My Messenger. I have called you the *mutawakkil* (one who has trust in Allah) who is neither coarse nor harsh nor clamorous in the markets, who does not repay evil with evil but rather pardons and forgives. Allah the Exalted will not take him until He has, through him, made the crooked community straight so that they say, “There is no god but Allah,” and by that blind eyes, deaf ears and sealed hearts will be opened.’”

247. (ATH 60) ‘Abdullāh b. ‘Amr said: “The *āya* in the Qur’ān, – ‘*O Prophet, We have sent you as a witness, a bringer of good news and a warner*’ (al-Aḥzāb, 33: 45) – is in the Torah in a similar form.”

248. Mu‘āwiya said: “I heard some words from the Prophet ﷺ by which Allah helped me. I heard the Messenger of Allah ﷺ say, ‘If you delve into suspicions about people, you will corrupt them.’ I therefore do not delve into my suspicions about people so that I may not corrupt them.”

249. Abū Hurayra said: “These two ears of mine have heard and these two eyes of mine have seen the Messenger of Allah ﷺ take the palms of al-Ḥasan – or al-Ḥusayn – Allah’s blessings be upon them – in both of his hands. His feet were on the feet of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, ‘Climb up.’ The boy did so until his feet reached the chest of the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ said, ‘Open your mouth.’ Then he kissed him and said, ‘O Allah! Love him for I love him.’”

Chapter 125: Smiling

250. Jarīr said: “Since the time I became Muslim, the Messenger of Allah ﷺ never saw me without smiling at me. The Messenger of Allah ﷺ said, ‘A man from among the best of the people of Yaman will enter by this door and his face has an angelic touch.’ Then Jarīr came in.”

251. ‘Ā’isha, the wife of the Prophet ﷺ said: “I never saw the Messenger of Allah ﷺ laugh in such a way that the back of his throat could be seen. Rather, he used to smile ﷺ.”

She also said: “When he saw a cloud or wind, unease could be seen in his face. (I asked) ‘Messenger of Allah! When people see a cloud, they rejoice, hoping for rain from it, yet when you see it, I see unease in your face.’ He said, “‘Ā’isha! How can I be sure that there is no painful chastisement in it? People have indeed been chastised by the wind. Some have seen such punishment and said (only), ‘This is a raincloud coming to us.’””

Chapter 126: Laughter

252. Abū Hurayra said: “The Prophet ﷺ said, ‘Laugh little. Too much laughter kills the heart.’”

253. Abū Hurayra said: “The Prophet ﷺ said, ‘Do not laugh a lot. Excessive laughter destroys the heart.’”

254. Abū Hurayra said: “The Prophet ﷺ went out to a group of his companions who were talking and laughing. He said, ‘By Him who holds my soul in His hand, if you knew what I knew, you would laugh little and weep much.’ He left them then, and the group were in tears. Then Allah, the Mighty and Exalted, revealed to him, ‘Muḥammad! Why did you make My slaves despair?’ The Prophet ﷺ went back and told them, ‘Receive the good news: follow the right path and try to reach to that if you

can't exactly attain that and choose the middle way between going to excess and falling too short.'”

Chapter 127: When He Faced Someone, He Faced Him Completely And When He Turned Away, He Turned Away Completely

255. Abū Hurayra often described the Prophet ﷺ and said: “He had long eyelashes and fair-complexioned flanks. When he faced someone, he faced him completely. When he turned away, he turned away completely. No human eye has ever seen anyone like him nor will ever.”

Chapter 128: The Person Who Is Consulted Is In A Position Of Trust

256. Abū Hurayra said: “The Prophet ﷺ asked Abu'l-Haytham, ‘Do you have a servant?’ He replied, ‘No.’ He said, ‘Come to us when we take some captives.’ The Prophet ﷺ was brought only two captives. Abu'l-Haytham came to him and the Prophet ﷺ said, ‘Choose between them.’ He replied, ‘Messenger of Allah, choose for me.’ The Prophet ﷺ said, ‘The person who is consulted is in a place of trust. Take this one. I have seen him pray. Treat him well.’ Abu'l-Haytham’s wife said, ‘You will not fulfil the words of the Prophet ﷺ about this man until you free him.’ Abu'l-Haytham said, ‘He is free.’”

The Prophet ﷺ said, “Allah has not sent either a prophet or a Caliph but with two kinds of confidants: one who commands him to do what is correct and forbids what is objectionable, and the other who will not be slow to corrupt him. Whoever is protected from the evil confidant has indeed been protected.”

Chapter 129: Consultation

257. (ATH 61) ‘Amr b. Dīnār said: “Ibn ‘Abbās recited (this *āya*), ‘Consult with them upon the conduct of affairs.’ (3: 159), and commented, ‘Consult them upon the conduct of certain affairs.’”

258. (ATH 62) Al-Ḥasan said: “People never seek advice without being guided to the best possibility available to them.” Then he recited, “And whose affairs are a matter of council.” (42: 38)

Chapter 130: The Sin Of Someone Who Gives His Brother Wrong Advice

259. Abū Hurayra said: “The Prophet ﷺ said, ‘Whoever attributes words to me which I did not say will take his seat in the Fire. Whoever gives his Muslim brother misguided advice when he consults him, has betrayed him. Whoever gives a ruling (*Fatwā*) which is not firm (without proper knowledge), the sin of it rests on him who gave it.’”

Chapter 131: Love Between People

260. Abū Hurayra said: “The Prophet ﷺ said, ‘By Him who holds my soul in His hand, you will not enter the Garden until you submit. And you will not submit until you love one another. Spread the greeting and you will love one another. Beware of hatred for it is the razor. I do not say to you that it shaves the hair. Rather, it shaves away the *dīn*.’”

Chapter 132: Friendship

261. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “The Prophet ﷺ said, ‘The souls of two believers meet in the course of a day even if they have not actually seen each other.’”

262. (ATH 63) Ibn ‘Abbās said: “Blessings will be denied, ties of kinship will be cut, and we do not see anything (better than) like hearts drawing near to one another.”

263. (ATH 64) ‘Umayr b. Ishāq said: “We used to say that the first thing to be removed from people would be affection.”

Chapter 133: Joking

264. Anas b. Mālik said: “The Prophet ﷺ came upon a group of women which included Umm Sulaym. He said, ‘Anjasha! Be gentle when you are driving fragile creatures (lit. glass vessels)!’”

Abū Qilāba said: “The Prophet ﷺ used a word which if it had been used by one of you, you would have criticised him. He said, ‘When you are driving glass vessels.’”

265. Abū Hurayra said: “They said, ‘Messenger of Allah! You jest with us.’ He said, ‘I only speak the truth.’”

266. (ATH 65) Bakr. b ‘Abdullāh said: “The Companions of the Prophet ﷺ used to throw melons at one another (in jest). In times of real trials, they were (serious) men.”

267. Ibn Abī Mulaika said: “‘Ā’isha jested in the presence of the Messenger of Allah, ﷺ. Her mother said, ‘Messenger of Allah! These are some of the jokes from the Kinana.’ The Prophet ﷺ said, ‘Rather some of our own.’”

268. Anas b. Mālik said: “A man came to the Prophet ﷺ to ask him for a mount. He said, ‘I will give you a she-camel’s foal to ride.’ He said, ‘Messenger of Allah! What can I do with a she-camel’s foal?’ The Messenger of Allah ﷺ said, ‘Are camels born from anything other than she-camels?’”

Chapter 134: Joking With A Child

269. Anas b. Mālik said: “The Prophet ﷺ used to mix with us to the extent of saying to a younger brother of mine, ‘Abū ‘Umayr! What has happened to the little sparrow?’”

270. Abū Hurayra said: “The Prophet ﷺ took al-Ḥasan or al-Ḥusayn, may Allah be pleased with them, by the hand and then put his feet on top of his own and said, ‘Climb up.’”

Chapter 135: Good Character

270. (sic) Abu’d-Dardā’ said: “The Prophet ﷺ said, ‘There is nothing which weighs heavier in the balance than good character.’”

271. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ was neither coarse nor loud. He used to say, ‘The best of you is the one who has the best character.’”

272. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “I heard the Prophet ﷺ say, ‘Shall I tell you about the one of you I love the most and the one who will be seated nearest to me on the Day of Rising?’ The people were silent, so he repeated the question two or three times. Then the people said, ‘Yes, Messenger of Allah!’ He said, ‘The one among you with the best character.’”

273. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘I was sent to perfect good character.’”

274. ‘Ā’isha, may Allah be pleased with her, said: “The Messenger of Allah ﷺ was never given a choice between two things but that he chose the easier of the two as long as it was not a wrong action. If it was a wrong action, he was very far from doing it. The Messenger of Allah ﷺ never took revenge on his own behalf. But when the sanctity of Allah the Exalted was violated, he would take revenge for Allah, the Mighty and Exalted.”

275. (ATH 66) ‘Abdullāh said: “Allah the Exalted has shared out character among you as He has shared out your provision among you. Allah the Exalted bestows wealth on those He loves and those He does not love. He only gives *Īmān* (belief) to those He loves. Whoever is miserly about spending his wealth and fears to fight the enemy and is apprehensive of staying awake (for prayers) at night should say abundantly, *‘There is no god but Allah. Glory be to Allah, Praise be to Allah, and greater is Allah.’*”

Chapter 136: The Contentment Of The Self

276. Abū Hurayra said: “The Prophet ﷺ said, ‘Wealth does not mean having a lot of possessions. Wealth means having self-contentment.’”

277. Anas said: “I served the Prophet ﷺ for ten years. He never said ‘ouf!’ to me and he never said about something I had not done, ‘Why didn’t you do that?’ or about something I had done, ‘Why did you do that?’”

278. Anas b. Mālik said: “The Prophet ﷺ was merciful. No one came to him but that he promised him something and carried out that promise if he had anything to give. The *Iqāma* for the prayer had been given when a bedouin came and took hold of his garment and said, ‘Some of my wants have not been met and I am afraid lest I would forget the matter.’ The Prophet went with him and satisfied him. After that, he returned and prayed.”

279. Jābir said: “The Prophet ﷺ was never asked for anything to which he said, ‘No.’”

280. (ATH 67) ‘Abdullāh b. az-Zubayr said: “I have never seen two women more generous than ‘Ā’isha and Asmā’. Their generosity was different, ‘Ā’isha used to gather things and after they had been collected together, she would share them out. Asmā’ would not keep anything for the next day.”

Chapter 137: Avarice

281. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The dust of the path of Allah and the smoke of *Jahannam* are never joined together in the heart of a slave. Belief and avarice can never join together in the heart of a slave.’”

282. Abū Sa‘īd al-Khudrī said: “The Prophet ﷺ said, ‘Two qualities are not found together in a believer: miserliness and bad character.’”

283.: (ATH 68) ‘Abdullāh b. Rabī‘a said: “We were sitting with ‘Abdullāh and people spoke of a man and of certain of his characteristics. ‘Abdullāh said, ‘What, do you suppose, if you cut off his head, you would be able to put it back on again?’ They said, ‘No.’ He said, ‘And his hand?’ They said, ‘No.’ He said, ‘And his foot?’ They said, ‘No.’ He said, ‘You cannot change his character until you change his physical form. The drop of semen remains in the womb for forty nights and then the blood congeals and then it becomes a bloodclot and then a lump of flesh and then Allah sends an angel who writes down his provision, his character, and whether he will be fortunate or wretched.’”

Chapter 138: Good Character When They Have Understanding Of The *Dīn*

284. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Through good character, a man attains the same station as someone who stands at night in prayer.’”

285. Abū Hurayra said: “I heard Abu’l-Qāsim (the Prophet) ﷺ say, ‘The best of you in Islam is the best of you in character when they possess understanding (of the *dīn*).’”

286. (ATH 69) Thābit b. ‘Ubayd said: “I have not seen anyone more grave when he sits with the people nor more jocular in his house than Zayd b. Thābit.”

287. Ibn ‘Abbās said: “The Prophet ﷺ was asked, ‘Which religion does Allah, the Mighty and Exalted, love the most?’ He replied, ‘The simple *Ḥanīfiyya*.’”

288. (ATH 70) ‘Abdullāh b. ‘Amr said: “There are four qualities – if you are given them, you will not meet with harm even if the world were to be taken away from you. They are: good character, restraint in food (*ḥalāl* earning), truthful words, and honouring a trust.”

289. Abū Hurayra said: “The Prophet ﷺ said, ‘Do you know what it is that makes most people enter the Fire?’ They said, ‘Allah and His Messenger know best.’ He said, ‘The two hollow ones – the genitals and the mouth. Do you know what it is that makes most people enter the Garden? *Taqwā* (fearful consciousness) of Allah and good character.’”

290. (ATH 71) Umm ad-Dardā’ said: “Abu’d-Dardā’ stood up at night to pray. He wept while repeating, ‘*O Allah! You made my physical form good, so make my character good!*’ until the morning. I said, ‘Abu’d-Dardā’! Your only supplication for the entire night was for good character.’ He said, ‘Umm ad-Dardā’, the Muslim develops a good character with the result that his good character takes him into the Garden. He develops a bad character with the result that his bad character takes him into the Fire. The Muslim is forgiven while he is asleep.’ I asked, ‘Abu’d-Dardā’! How can he be forgiven while he is asleep?’ He replied, ‘His brother arises in the night and performs the night prayers and makes supplication to Allah, the Mighty and Exalted and he is answered. He makes supplication for his Muslim brother and his request is answered.’”

291. Usāma b. Sharīk said: “I was with the Prophet ﷺ when some bedouins came. There were many people there from various places. They were silent and no one except the bedouins spoke. They said, ‘Messenger of Allah! Is there any restriction for us in such-and-such and such-and-such things?’ The question was about ordinary things which are of no consequence. He said, ‘Servants of Allah! Allah has removed the restriction except in a case where a man slanders someone unjustly – that is the one who is constrained and destroyed.’ They asked, ‘Messenger of Allah! Can we make use of medical treatment?’ He said, ‘Yes, servants of Allah! You can make use of medical treatment. Allah, the Majestic and Exalted has not created an illness but that He has made a cure for it also – except for one disease.’ They asked, ‘And what is that, Messenger of Allah?’ He said, ‘Old age.’ They asked, ‘Messenger of Allah! What is the best thing that a human being is granted?’ He replied, ‘Good character.’”

292. Ibn ‘Abbās said: “The Messenger of Allah ﷺ was the most generous of people in giving alms. He was even more generous in Ramaḍān when Jibrīl, peace be upon him, would meet him. Every night of Ramaḍān Jibrīl would come to him and the Messenger of Allah ﷺ would recite the Qur’ān to him. When Jibrīl came to him, the Messenger of Allah ﷺ was more generous in giving alms than the blowing wind.”

293. Abū Mas‘ūd al-Anṣārī said: “The Messenger of Allah ﷺ said, ‘Before your time a man was called to account and the only good found with him was that he was a rich man and used to mix with people. He ordered his servants to give relief to people who were in difficulty.’ Allah, the Majestic and Exalted, said, ‘We are more entitled to do that than he was, so forgive him.’”

294. Abū Hurayra said: “The Messenger of Allah ﷺ was asked, ‘What is the most frequent cause of someone entering the Garden?’ He said, ‘*Taqwā* (fearful consciousness) of Allah and good character.’ He was asked, ‘What is the most frequent cause of people entering the Fire?’ He said, ‘The two hollow ones – the mouth and the genitals.’”

295. Nawwās b. Sam‘ān al-Anṣārī said: “He asked the Messenger of Allah ﷺ about righteousness and sin. He said, ‘Righteousness is good character and sin is that which pricks your heart and you dislike other people to become aware of.’”

Chapter 139: Miserliness

296. Jābir said: “The Messenger of Allah ﷺ asked, ‘Who is your master, Banū Salama?’ We said, ‘Judd b. Qays, although we think that he is a miser.’ He said, ‘What illness is worse than miserliness? Your master is ‘Amr b. al-Jamūh.’”

‘Amr had been in charge of their idols during the Time of Ignorance. He arranged the wedding feast for the Messenger of Allah ﷺ when he got married.

297. Warrād the scribe of al-Mughīra said: “Mu‘āwiya wrote to al-Mughīra b. Shu‘ba, ‘Write down for me something that you heard from the Messenger of Allah ﷺ.’ Al-Mughīra wrote in reply, ‘The Messenger of Allah ﷺ forbade idle talk, wasting property, asking too many questions, refusing to give and being greedy to take, disobedience to mothers and burying daughters alive.’”

298. Jābir said: “The Prophet ﷺ was never asked for anything to which he said, ‘No.’”

Chapter 140: Good Property For A Good Man

299. ‘Amr b. al-‘Āṣ said: “The Prophet ﷺ sent for me. He commanded me to put on my clothes and my arms and come to him. I came to him while he was doing *wudū*’. He looked at me

and then lowered his eyes. Then he said, “Amr, I mean to appoint you over an army and Allah will give you booty. I will give you a big portion out of the spoils.” I said, ‘I did not become Muslim out of the desire for property. I became Muslim out of the desire for Islam and so that I would be with the Messenger of Allah’ (ﷺ). He said, ‘Amr! sound property is truly excellent for a righteous man.’”

Chapter 141: The One Who Is Secure In His Property

300. ‘Ubaydullah b. Miḥsan al-Anṣārī said: “The Prophet (ﷺ) said, ‘Whoever is secure in his property, healthy in his body and has his food for the day, it is as if he owned the entire world.’”

Chapter 142: Cheerfulness

301. ‘Ubayda (or Yasār) b. ‘Abdu’l-Hayy said: “The Messenger of Allah (ﷺ) came out to us with signs on him that he had had a bath. He was cheerful. We thought that he had been with his wives. We said, ‘Messenger of Allah! We see that you are cheerful.’ He said, ‘Yes and praise be to Allah!’ Later wealth was mentioned and the Messenger of Allah (ﷺ) said, ‘There is no harm in wealth for someone who has *taqwā* (fearful consciousness of Allah), but health for the person who has *taqwā* is even better than wealth. Cheerfulness is a blessing.’”

302. An-Nawwās b. Sam‘ān al-Anṣārī said: “He asked the Messenger of Allah (ﷺ) about righteousness and sin. He said, ‘Righteousness is good character and sin is what pricks on your heart and which you dislike for other people to become aware of.’”

303. Anas said: “The Prophet (ﷺ) was the best of people, the most generous and the most courageous. One night the people of Madīna were alarmed by a noise and people went towards its source. The Prophet (ﷺ) met them, having reached the source of the noise before them and he was saying, ‘Do not be alarmed. Do not be alarmed.’ He was riding a horse of Abū Ṭalḥa’s without a saddle, and a sword hung around his neck. He said, ‘I found it (the horse) like a great river’ or it was a great river (i.e. in the speed of its running).”

304. Jābir said: “The Messenger of Allah (ﷺ) said, ‘Every good action is *ṣadaqa*. One of the good actions is that you present to your brother a cheerful face and that you pour some water from your bucket into his water vessel.’”

Chapter 143: What Is Necessary About Helping Someone In Distress

305. Abū Dharr said: “The Prophet ﷺ was asked, ‘Which is the best action?’ He replied, ‘Belief in Allah and *jihād* in His way.’ He was asked, ‘Which slaves is it best to set free?’ He replied, ‘The highest in price and the most precious to their people.’ The man asked, ‘What do you think I should do if I am unable to do some of this?’ He replied, ‘Help someone in straitened circumstances or work for someone unskilled.’ The man asked, ‘What do you think that I should do if I am too weak (to act accordingly)?’ He said, ‘Spare people your evil. That is a *sadaqa* which you bestow on yourself.’”

306. Abū Mūsā al-Ash‘ari said: “The Prophet ﷺ said, ‘Every Muslim owes *sadaqa*.’ A man asked, ‘What do you think he should do if he cannot find anything to give?’ He said, ‘He should find work and thereby benefit himself and be able to give *sadaqa*.’ The man asked, ‘What do you think he should do if he cannot or does not do that?’ He said, ‘He should help someone who has great need.’ The man asked, ‘What do you think he should do if he cannot or does not do that?’ He said, ‘He should command what is correct.’ The man asked, ‘What do you think he should do if he cannot or does not do that?’ He said, ‘He should refrain from evil. That is *sadaqa* for him.’”

Chapter 144: The Person Who Makes Supplication To Allah To Make His Character Good

307. ‘Abdullāh b. ‘Amr said: “The Messenger of Allah ﷺ used to supplicate, ‘O Allah, I ask You for health, chastity, trustworthiness, good character and contentment with the decree.’”

308. Yazīd b. Bābanūs said: “We went to ‘Ā’ishā and asked her, ‘Umm al-Mu’minin! What was the character of the Messenger of Allah ﷺ like?’ She said, ‘His character was the Qur’ān. You can recite the sūra called “The Believers.” Then recite, “Successful indeed are the believers.”’”

Yazīd said: “So I recited, ‘Successful indeed are the believers who are humble in their prayers, who shun vain conversation, who pay their *zakāh* and who guard their modesty.’ (23: 1–5) She said, ‘That was the character of the Messenger of Allah ﷺ.’”

Chapter 145: The Believer Is Not A Defamer

309. Sālim b. ‘Abdullāh said: “I never ever heard ‘Abdullāh curse any creature, nor any human being.”

Sālim used to say: “‘Abdullāh b. ‘Umar said, ‘The Messenger of Allah ﷺ said, ‘It is not fitting for a believer to be a curser.’””

310. Jābir b. ‘Abdullāh said: “The Messenger of Allah ﷺ said, ‘Allah does not love the loud and coarse nor the one who yells in the marketplace.’”

311. ‘Ā’isha, may Allah be pleased with her, said: “Some Jews came to the Prophet ﷺ and said, ‘*Sam* (i.e. death instead of *Salām* i.e. peace) be upon you.’ ‘Ā’isha said, ‘And upon you, and may Allah’s curse and His anger be upon you.’ The Prophet said, ‘Be patient, ‘Ā’isha, you must be gentle. Beware of harshness and coarseness.’ She said, ‘Didn’t you hear what they said?’ He said, ‘Didn’t you hear what I said? I returned it to them and what I said about them will be accepted and what they said about me will not be accepted.’”

312. ‘Abdullāh said: “The Prophet ﷺ said, ‘A believer is not a defamer nor a curser nor coarse nor obscene.’”

313. Abū Hurayra, may Allah be pleased with him, said: “The Prophet ﷺ said, ‘A person with two faces cannot be a trustee.’”

314. (ATH 72) ‘Abdullāh said: “The most blameworthy thing in the character of a believer is coarseness.”

315. (ATH 73) ‘Alī b. Abī Ṭālib said: “The cursers are cursed.”

Marwān (one of the narrators of the *ḥadīth*) commented: “(He meant) those who curse other people.”

Chapter 146: The Person Who Curses

316. Abu’d-Dardā’ said: “The Prophet ﷺ said, ‘Those who are in the habit of cursing will be neither witnesses nor intercessors on the Day of Judgement.’”

317. Abū Hurayra said: “The Prophet ﷺ said, ‘A *siddīq* should not be a curser.’”

318. (ATH 74) Ḥudhayfa said: “When people curse each other, the curse really falls on themselves.”

Chapter 147: The Person Who Curses His Slave And Then Frees Him

319. Shurayh b. Ḥāni’ said: “‘Ā’isha related to me that Abū Bakr cursed one of his slaves and the Prophet ﷺ said to caution him, ‘Abū Bakr! A *siddīq* must not be a curser! No, by the Lord of the Ka‘ba!’ two or three times. So that same day Abū Bakr freed one of his slaves. Then he came to the Prophet ﷺ and said, ‘I will not do that again (i.e. curse someone).’”

Chapter 148: Cursing Each Other With The Curse Of Allah, With The Anger Of Allah And With The Fire

320. Samura said: “The Prophet ﷺ said, ‘Do not curse each other with the curse of Allah nor the anger of Allah nor with the Fire.’”

Chapter 149: Cursing The Unbeliever

321. Abū Hurayra said: “The Messenger of Allah was asked, ‘Messenger of Allah! speak a curse for us against the idol-worshippers.’ He replied, ‘I was not sent as a curser. I was sent as a mercy.’”

Chapter 150: Slander

322. Hammām said: “We were with Ḥudhayfa and he was told, ‘A man slanders people before ‘Uthmān.’ Ḥudhayfa said, ‘I heard the Prophet ﷺ say, ‘A slanderer will not enter the Garden.’”

323. Asmā’ bint Yazīd said: “The Prophet ﷺ said, ‘Shall I tell you who are the best among you?’ They said, ‘Yes.’ He said, ‘Those who, when you see them, bring you to remembrance of Allah.’ He went on, ‘Shall I tell you who are the worst of you?’ They said, ‘Yes.’ He said, ‘Those who go about slandering, making mischief between friends to separate them, and desiring to lead the innocent into distress.’”

Chapter 151: The Person Who Hears About An Indecency And Then Spreads It About

324. (ATH 75) ‘Alī b. Abī Ṭālib, may Allah be pleased with him, said: “The person who says something indecent and the person who spreads it are equal as far as the sin is concerned.”

325. (ATH 76) Shubayl b. ‘Awf said: “It is said, ‘Whoever hears something indecent and then spreads it is like the one who originated it.’”

326. (ATH 77) Ibn Jurayj said: “It was the view of ‘Atā’ that an exemplary punishment be executed on anyone who made an adultery known. (He said, ‘He has made indecency known’).”

Chapter 152: The Fault-Finder

327. (ATH 78) Abū Tiḥyā Ḥukaym b. Sa‘d said: “I heard ‘Alī say, ‘Do not be hasty in spreading and divulging secrets. The consequences for you are severe, distressing affliction and (distressing) events – namely grave conflicts.’”

328. (ATH 79) Ibn ‘Abbās said: “When you feel the need to mention your companion’s faults, remember your own.”

329. (ATH 80) ‘Ikrima said: “Ibn ‘Abbās spoke about the words of Allah, the Mighty and Exalted, ‘Do not find fault with each other’ (49: 11), and he said that these words mean, ‘Do not attack each other.’”

330. Abū Jubayra b. ad-Ḍaḥḥāk said: “It was about us (the Banū Salma) that these words were revealed, ‘Do not call each other by offensive nicknames.’” (49: 11)

He said: “The Messenger of Allah ﷺ came to us and there was not a man among us who did not have two names. The Prophet ﷺ began to say, ‘O so-and-so!’ They said, ‘Messenger of Allah! That will make him angry.’”

331. (ATH 81) ‘Ikrima said: “I do not know which of them, either Ibn ‘Abbās or Ibn ‘Umar, invited his companion for food, and a slave-girl was working in their presence. One of them said to her, ‘Adulteress!’ He (the other one) said, ‘Don’t! If she does not get retaliatory punishment (i.e. for slander) from you in this world, she will get it from you in the Next World.’ The man asked,

‘And what do you think if it (i.e. what I said) is the truth?’ He said, ‘Allah does not love anyone who greatly exceeds the bounds in speaking of indecencies.’”

It was Ibn ‘Abbās who said: “Allah does not love the one who greatly exceeds the bounds in speaking of indecencies.”

332. ‘Abdullāh said: “The Prophet ﷺ said, ‘The believer is neither a defamer nor curser nor outrageous nor obscene.’”

Chapter 153: On Praising People Excessively

333. Abū Bakra said: “A man was mentioned in the presence of the Prophet ﷺ. Someone praised that man to his face, and the Prophet ﷺ said, ‘Woe to you! You have cut off the head of your companion,’ and he said it many times. He went on, ‘If one of you must praise someone, he should say, “I consider that so-and-so is such-and-such” if it is thought that he is like that. Allah will take account of him. No one can appropriate Allah’s right to judge someone pure.’”

334. Abū Mūsā said: “The Prophet, may Allah bless him and grant him peace, heard a man praise another man with exaggeration. The Prophet ﷺ said, ‘You have destroyed – or cut – the man’s back.’”

335. (ATH 82) Ibrāhīm at-Taymī said: “His father said, ‘We were sitting with ‘Umar and one man praised another man to his face.’ He said, ‘You have wounded the man. May Allah wound you.’”

336. (ATH 83) ‘Umar said: “Praise is slaughter.”
Muḥammad (b. Salām) commented: “He meant when the man accepts it (such praise).”

Chapter 154: The Person Who Praises His Companion When He Feels Sure Of Him

337. Abū Hurayra said: “The Prophet ﷺ said, ‘The best of men is Abū Bakr. The best of men is ‘Umar. The best of men is Abū ‘Ubayda. The best of men is Usayd b. Ḥuḍayr. The best of men is Thābit b. Qays b. Shammās. The best of men is Mu‘ādh b. ‘Amr b. al-Jamūh. The best of men is Mu‘ādh b. Jabal.’ And he said, ‘The worst of men is so-and-so. The worst of men is so-and-so,’ until he had named seven men.”

338. ‘Ā’isha said: “A man asked permission to come to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said, ‘He is an evil son of his tribe.’ When that man came in, the Prophet was courteous and cheerful with him. When that man left, another man asked for permission to come in. He said, ‘He is an excellent son of his tribe.’ When this man came in, he was not cheerful with him as he had been with the other man. Nor was he courteous towards him as he had been towards the other man. When he left, I said, ‘Messenger of Allah! You said what you said about so-and-so and you were courteous to him. You said what you said about so-and-so and I did not see you act in the same way.’ He said, “‘Ā’isha! The worst of people are those who are feared for their bad temper.’”

Chapter 155: Throwing Dust In The Faces Of Those Who Praise People

339. Abū Ma‘mar said: “A man began to praise one of the Amīrs. Al-Miqdād began to throw dust in his face and said, ‘The Messenger of Allah ﷺ commanded us to throw dust into the faces of those who praise people (in their presence).’”

340. ‘Aṭā’ b. Abī Rabāh said: “A man was praising another in the presence of Ibn ‘Umar. Ibn ‘Umar began to throw dust towards his mouth and said, ‘The Messenger of Allah ﷺ said, “When you see those who praise people, throw dust in their faces.”’”

341. Rajā’ said: “One day Miḥjan and I went to the mosque of the people of Baṣra. Burayda al-Aslami was sitting there at one of the mosque doors. Inside the mosque was a man, clad in a cloak, called Sakba, who used to pray long. When we went to the mosque door, Burayda – who was a humorous person – said, ‘Miḥjan, don’t you pray as Sakba prays?’ Miḥjan did not answer him and went back.”

Rajā’ said: “Miḥjan said, ‘The Messenger of Allah ﷺ once took me by the hand and we climbed (mount) Uḥud. He looked down on Madīna and said, ‘Woe to a village whose people will abandon it even though it is very prosperous. The *Dajjāl* will come to it and find angels at each of its gates, so he will not enter it.’

“Then the Prophet ﷺ went down until we reached the mosque and he saw a man praying, prostrating and bowing. The Messenger of Allah ﷺ asked me, ‘Who is this?’ and I began to praise the man lavishly. I said, ‘Messenger of Allah! This is so-and-so and this is so-and-so.’ He said, ‘Stop! Do not let him hear or you will destroy him.’”

Mihjan said: “The Prophet ﷺ began to walk until he reached his rooms, and he began to shake (the dust from) his hands and said, ‘The best of your *dīn* is the easiest of it. The best of your *dīn* is the easiest of it,’ three times.”

Chapter 156: The Person Who Praises In Poetry

342. Al-Aswad b. Suray‘ said: “I came to the Prophet ﷺ and said, ‘Messenger of Allah, I have praised Allah and you in poems of praise and eulogies.’ He said, ‘As for Your Lord, He loves praise.’ So I began to recite them. Then a tall, bald man asked for permission to enter. The Prophet ﷺ told me, ‘Be silent.’ The man came in and spoke for a while and then left. Then I resumed. Then the same man came back and he made me be silent again. Again he went out. That happened two or three times. I said, ‘Who is this man for whom you silenced me?’ He said, ‘This is a man who does not like worthless things.’”

Chapter 157: Giving To A Poet When You Fear His Evil

343. (ATH 84) Abū Nujayd narrated: “A poet came to ‘Imrān b. Ḥuṣayn and ‘Imrān gave him something. ‘Imrān was asked, ‘You give to a poet?’ He said, ‘I am preserving my reputation (i.e. from his satire).’”

Chapter 158: Do Not Honour Your Friend In A Way That Will Be Burdensome For Him

344. (ATH 85) Muḥammad said: “They used to say, ‘Do not honour your friend in a way that will be burdensome for him.’”

Chapter 159: Visiting

345. Abū Hurayra said: “The Prophet ﷺ said, ‘When a man visits his brother (who is ill or pays him a general visit), Allah says to him, ‘You have been good and your steps are good and you have deserved a place in the Garden.’”

346. (ATH 86) Umm ad-Dardā’ said: “Salmān came on foot to visit us from al-Madā’in (in Iraq) to Syria wearing a *Kisa* (garment) with *andarward* (i.e. trouser).”

Ibn Shawdhab said: “Salmān was seen wearing a *kisa* with all his hair shaved off and his large ears showing. He was told, ‘You have made yourself ugly.’ He replied, ‘The real good is the good of the World Hereafter.’”

Chapter 160: The Person Who Visits People And Eats With Them

347. Anas b. Mālik said: “The Messenger of Allah ﷺ visited one of the houses of the *Anṣār* and took some food with them. When he wanted to leave, he asked for a place in the house and water was sprinkled on a rug for him. He prayed on it and made supplication for them.”

348. Abū Khalda said: “Abū ‘Umayya Abdu’l-Karīm came to Abu’l-‘Aliya wearing a woollen garment. Abu’l-‘Aliya said, ‘This is the garment of the monks. When the Muslims visit each other, they beautify themselves.’”

348. R (sic) ‘Abdullāh, the *mawlā* of Asmā’ said: “‘Asmā’ (bint Abī Bakr), may Allah be pleased with them all, brought me a black woollen shirt with a brocade border, a span wide on its sleeves. She said, ‘This is the *jubbah* (long shirt) of the Messenger of Allah ﷺ. He used to wear it for delegations and on the day of Jumu’a.’”

349. ‘Abdullāh b. ‘Umar said: “‘Umar found a silk robe and brought it to the Prophet ﷺ and said, ‘Buy this and wear it on Jumu’a and when the delegations come to you.’ The Prophet ﷺ said, ‘Only someone who has no portion in the World Hereafter wears this.’

“Later the Messenger of Allah ﷺ was brought some robes of which he sent one to ‘Umar, one to Usāma, and one to ‘Alī. ‘Umar said, ‘Messenger of Allah! You have sent this to me when I heard you say what you said about it.’ The Prophet ﷺ said, ‘You may sell it or otherwise meet your needs with it.’”

Chapter 161: The Excellence Of Visiting

350. Abū Hurayra said: “The Prophet ﷺ said, ‘A man visited a brother of his in a village, so Allah set an angel in wait for him on the road. The angel asked, “Where are you going?” He replied, “To a brother of mine in this village.” The angel asked, “Has he done you some favour which you want to repay?” He said, “No, I love him for Allah.” The angel said, “I am a messenger of Allah to you. Allah loves you as you love him.”’”

Chapter 162: When A Man Loves People, But Cannot Equal Them In Deeds

351. Abū Dharr said: “I said, ‘Messenger of Allah! What if a man loves a people and cannot equal them in deeds?’ He said, ‘Abū Dharr, you are with the one you love.’ I said, ‘I love Allah and His Messenger.’ He said, ‘Abū Dharr, you are with the one you love.’”

352. Anas said: “A man asked the Prophet (ﷺ): ‘Prophet of Allah, when will the Hour come?’ He said, ‘What preparations have you made for it?’ The man replied, ‘I have not made much preparation, but I love Allah and His Messenger.’ He said, ‘A man is with the one he loves.’ Anas said, “I never saw the Muslims rejoice – except for the day that they became Muslim – more than they did on that day (i.e. on hearing that *ḥadīth*).”

Chapter 163: The Excellence Of The Older Person

353. Abū Hurayra said: “The Prophet (ﷺ) said, ‘Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us.’”

354. As No. 353 from ‘Abdullāh b. ‘Amr b. al-‘Āṣ, with a different *isnād*.

355. Similar to Nos. 353–4, with a different *isnād*.

356. Abū Umāma said: “The Messenger of Allah (ﷺ) said, ‘Anyone who does not show mercy to our children nor respect our old people is not one of us.’”

Chapter 164: Respect For The Old

357. (ATH 88) Al-Ash‘ari said: “A part of respect for Allah is to respect an old Muslim, to respect a person who knows the Qur’ān by heart and understands it – as long as he does not go to excess in it nor turn away from it – and to respect a just ruler.”

358. As No. 356, from ‘Abdullāh b. ‘Amr b. al-‘Āṣ, with a different *isnād*.

Chapter 165: The Old Person Should Be The First To Speak And Ask

359. Rāfi‘ b. Khadīj and Sahl b. Abū Hathma narrated: “‘Abdullāh b. Sahl and Muḥayyiṣa b. Mas‘ūd came to Khaybar and separated amid the palm-trees. ‘Abdullāh b. Sahl was murdered. ‘Abdu’r-Raḥmān b. Sahl, and Ḥuwayyiṣa and Muḥayyiṣa, the sons of Mas‘ūd came to the Prophet ﷺ and spoke to him about their companion. ‘Abdu’r-Raḥmān, the youngest of those present, began, and the Prophet ﷺ said ‘Exalt the elders.’

“Yaḥya (one of the narrators) commented, ‘(The meaning of this was) let the eldest speak.’

“They spoke about their companion and the Prophet ﷺ said, ‘Will fifty of you take an oath that you are entitled to blood-wit for your “murdered man” – or he said – “your companion”?’ They said, ‘Messenger of Allah, it is something which we did not see.’ He said, ‘Then shall the Jews exonerate themselves by the oaths of fifty of them?’ They said, ‘Messenger of Allah, they are not Muslims (they may take false oaths).’ So the Messenger of Allah ﷺ himself paid the blood-wit.”

“Sahl said, ‘I got one of those camels (they were given in the blood-wit). I went into an enclosure of theirs and it kicked me.’”

Chapter 166: When An Older Person Does Not Speak, Can The Youngest Speak Then?

360. Ibn ‘Umar said: “The Messenger of Allah ﷺ asked, ‘Tell me which tree is like the Muslim? It gives fruits at all times by the permission of its Lord and its leaves do not fall.’ It occurred to me that it was the palm, but I did not want to speak as Abū Bakr and ‘Umar, may Allah be pleased with them both, were present. When they did not speak, the Prophet ﷺ said, ‘It is the palm.’ When I left with my father, I said, ‘Father, I thought that it was the palm.’ He said, ‘What kept you from saying so? If you had said so, I would have preferred that to such and such.’ I said, ‘What kept me was that I did not hear you or Abū Bakr speak, so I did not like to speak out (of place).’”

Chapter 167: Making The Old The Leaders

361. Ḥakīm b. Qays b. ‘Aṣim said: “When my father was dying, he enjoined his sons, ‘Fear Allah and make the oldest

among you your leaders. For the people when they make the oldest among them their leaders, they follow their fathers (in good deeds and preserve the morals they inherited from their fathers). When they make the youngest of them their leaders, that lowers the older ones in the eyes of their peers. You must have wealth and use it well. It increases respect for the generous and it will make you independent of misers. Beware of asking people, it is a man's very last source of earning. When I die, do not lament. There was no lamenting for the Messenger of Allah ﷺ. When I die, bury me in land where Bakr b. Wā'il will not know where the grave is. I used to surprise them (on raids) in the time of *Jāhiliyya* (the Ignorance).''

Chapter 168: Fruits Are Given To The Youngest Of Children

362. Abū Hurayra said: "When the Messenger of Allah ﷺ was brought fresh dates, he would say, 'O Allah! Bless us in our city and our *mudd* and our *sā'*, blessing upon blessing.' Then he would give one to the youngest of the children with him."

Chapter 169: Mercy Towards The Child

363. 'Abdullāh b. 'Amr. b. al-'Āṣ said: "The Messenger of Allah ﷺ said, 'Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us.'"

Chapter 170: Embracing The Child

364. Ya'lā b. Murra said: "We went out with the Prophet ﷺ and we were invited to eat. Ḥusayn was playing in the road and the Prophet ﷺ raced the others and then spread out his arms. The boy began to run this way and that and the Prophet ﷺ made him laugh until he caught hold of him. He put one of his hands under the boy's chin and the other on his head and then embraced him. Then the Prophet ﷺ said, 'Ḥusayn is from me and I am from Ḥusayn, may Allah love the one who loves Ḥusayn. Al-Ḥusayn is one of my descendants.'"

Chapter 171: A Man Kissing A Baby Girl

365. (ATH 89) Makhrama b. Bukayr related that his father saw 'Abdullāh b. Ja'far kissing Zaynab, the daughter of 'Umar b. Abī Salama when she was about two years old.

366. (ATH 90) Al-Ḥasan said: “If you can avoid looking at the hair of any female in your family except your wife or a baby girl, then do so.”

Chapter 172: Stroking The Head Of A Child

367. Yūsuf b. ‘Abdullāh b. Salām said: “The Messenger of Allah ﷺ named me Yūsuf and made me sit in his lap and stroked my head.”

368. ‘Ā’isha said: “I used to play with dolls in the house of the Prophet ﷺ and my companions would play with me. When the Messenger of Allah entered ﷺ they would hide from him and he would call them to join me and they would play with me.”

Chapter 173: A Man Saying, “My Son” To A Child

369. (ATH 91) Abu’l-‘Ajlān al-Muḥāribi said: “While I was in the army of Ibn az-Zubayr, a cousin of mine died and bequeathed one of his camels to be given (as charity) in the way of Allah. I said to his son, ‘Give me the camel for I am in the army of Ibn az-Zubayr.’ He said, ‘Let us go to Ibn ‘Umar and ask him (about this matter).’ We did so and he said, ‘Abū ‘Abdu’r-Raḥmān, my father died and bequeathed one of his camels to be used in the way of Allah. This is my cousin and he is in the army of Ibn az-Zubayr. Shall I give him the camel?’ Ibn ‘Umar said, ‘My son, the way of Allah includes every correct action. If your father bequeathed his camel in the way of Allah, the Mighty and Exalted, when there are Muslims making raids against the idol-worshippers, then give them the camel. This man (Abu’l-‘Ajlān) and his companions are fighting for the sake of some lads each of whom wishes to impose his own seal (i.e. rule).’”

370. Jarīr said: “The Prophet ﷺ said, ‘Allah, the Mighty and Exalted, will not show mercy to the person who does not show mercy to the people.’”

371. (ATH 92) ‘Umar said: “Anyone who does not show mercy will not be shown mercy. Anyone who does not forgive will not be forgiven. Anyone who does not pardon will not be pardoned. Whoever is not cautious will not be protected.”

Chapter 174: Be Merciful To Those On Earth

372. (ATH 93) Similar to No. 371, with a different *isnād*.

373. Qurra b. Iyās said: “A man said, ‘Messenger of Allah, whenever I slaughter a sheep, I show mercy to it (by using a sharp knife to ensure the least suffering)’ – or the man said – ‘I show mercy to the sheep when I slaughter it.’ He said twice, ‘If you showed mercy towards the sheep, Allah will show mercy to you.’”

374. Abū Hurayra said: “I heard the Prophet, the truthful, confirmed one, Abu’l-Qasim ﷺ say, ‘Mercy is only removed from the one who is forsaken.’”

375. As No. 370, with a different *isnād*.

Chapter 175: Mercy Towards The Family

376. Anas b. Mālik said: “The Prophet ﷺ was the most merciful of people towards his family. He had his son (Ibrāhīm) nursed in a part of Madīna and the husband of his wet-nurse was a blacksmith. We used to go to him and the house would be full of smoke from the forge. He would kiss him and hold him close (lit. sniff him).”

377. Abū Hurayra said: “A man came to the Prophet ﷺ with a child whom he began to embrace. The Prophet ﷺ asked the man, ‘Do you show mercy towards him?’ The man said, ‘Yes.’ He said, ‘Allah is more merciful towards you than you are to this child. He is the Most Merciful of the merciful.’”

Chapter 176: Mercy To Animals

378. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Once upon a time, a man, while walking down a road, became very thirsty. He came across a well, went down into it and drank and then came out. In front of him was a dog panting, eating the dust because of thirst. The man said, ‘This dog is as thirsty as I was.’ He went down into the well and filled his leather sock, holding it in his mouth (while climbing back up) and then gave the dog water. For that Allah thanked him and forgave him.’ People asked, ‘Messenger of Allah, are we rewarded on account of (kindness to) animals?’ He replied, ‘There is a reward on account of everything with a moist liver (i.e. every living thing).’”

379. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ said, ‘A woman was punished for imprisoning her cat until it died of hunger. Because of it, she entered the Fire. It will be said – and Allah knows best – you did not feed it nor give it water when you imprisoned it nor did you release it and allow it to eat from the vermin of the earth.’”

380. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “The Prophet ﷺ said, ‘Show mercy and you will be shown mercy. Forgive and Allah will forgive you. Woe to the people who merely catch words but do not remember them (and follow them). Woe to those who persist, who consciously continue in what wrong they are doing.’”

381. Abū Umāma said: “The Messenger of Allah ﷺ said, ‘Whoever shows mercy, even to an animal meant for slaughtering (by using the sharpest knife), will be shown mercy by Allah on the Day of Rising.’”

Chapter 177: Taking The Egg From A Small Bird

382. ‘Abdu’r-Raḥmān b. ‘Abdullāh said: “The Prophet ﷺ was staying in a place. Someone there took the eggs of a little bird which began to beat its wings around the head of the Messenger of Allah ﷺ. He said, ‘Which of you has hurt her by taking her eggs?’ A man said, ‘Messenger of Allah, I have taken her eggs.’ The Prophet ﷺ told him, ‘Return them out of mercy to the bird.’”

Chapter 178: The Bird In The Cage

383. (ATH 94) Hishām b. ‘Urwa said: “Ibn az-Zubayr was (the ruler) in Makka and the Companions of the Prophet ﷺ were carrying birds in cages.”

384. Anas said: “The Prophet ﷺ came in and saw Abū ‘Umayr, a son of Abū Ṭalḥa’s, who had a sparrow he used to play with. He said, ‘Abū ‘Umayr, what happened to – or where is – the little sparrow?’”

Chapter 179: To Promote Good Among People

385. Umm Kulthum bint ‘Uqba b. Abī Mu‘ayṭ said: “The Messenger of Allah ﷺ said, ‘That person is not a liar who says good or promotes good among people (though he may be lying for making peace).’”

“Umm Kulthum said, ‘I did not hear him approve any lie that people make use of, except in three cases: making peace between people, a man speaking to his wife, and a woman speaking to her husband.’”

Chapter 180: Lying Is Not Proper

386. ‘Abdullāh said: “The Prophet ﷺ said, ‘You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a *siddīq* (most truthful) with Allah. Beware of lying. Lying leads to error and error leads to the Fire. A man continues to lie until he is written as a liar with Allah.’”

387. (ATH 95) ‘Abdullāh said: “Lying is not proper, neither in seriousness nor in jest. None of you should promise his child something and then not fulfil it to him.”

Chapter 181: The Person Who Is Patient When People Injure Him

388. Ibn ‘Umar said: “The Prophet ﷺ said, ‘The believer who mixes with people and puts up with insult from them is better than the person who does not mix with people and does not put up with hurt from them.’”

Chapter 182: Enduring Injury

389. Abū Mūsā said: “The Prophet ﷺ said, ‘No being is more patient in enduring an insult that he hears than Allah, the Mighty and Exalted. They claim that He has a son, yet He cures them and provides for them.’”

390. ‘Abdullāh said: “The Prophet ﷺ shared out something among people as he usually did, and a man of the *Anṣār* said, ‘By Allah, this is a sharing out in which the pleasure of Allah, the Mighty and Exalted is not sought.’ I said, ‘I will tell the Prophet ﷺ.’ I went to him while he was with his Companions and I spoke to him in confidence. It clearly affected him greatly ﷺ and his face changed colour and he became angry, so that I wished that I had not told him. Then the Prophet said, (‘The Prophet) Mūsā, peace be upon him, was injured with greater than that and he endured it.’”

Chapter 183: Promoting Unity Among People

391. Abu’d-Dardā’ said: “The Prophet ﷺ said, ‘Shall I tell you a degree better than prayer, fasting and *ṣadaqa* (charity)?’ They said, ‘Yes.’ He went on, ‘Promoting unity among people. Discord where there had been unity wears things away.’”

392. (ATH 96) Ibn ‘Abbās said about (the verse), “*Fear Allah and put things right between you*” (8: 1): “This is an injunction from Allah to the believers to fear Allah and to sort out relations between themselves.”

Chapter 184: When You Lie To A Man And He Believes You

393. Sufyān b. Usayd al-Ḥadramī said: “The Prophet ﷺ said, ‘It is a great betrayal to say something to your brother who trusts you when you are lying to him.’”

Chapter 185: Do Not Make A Promise To Your Brother And Then Break It

394. Ibn ‘Abbās said: “The Messenger of Allah ﷺ said, ‘Do not dispute with your brother, do not make fun of him, and do not make a promise to him and then break it.’”

Chapter 186: Attacking Lineage

395. Abū Hurayra said: “The Prophet ﷺ said, ‘There are two courses that my community will not abandon: lamenting the dead and attacking a person’s lineage.’”

Chapter 187: A Man's Love For His People

396. Fusayla said: "My father said: 'Messenger of Allah, is it an instance of tribalism for a man to help his people in a matter that is unjust?' He said, 'Yes.'"

Chapter 188: Cutting Oneself Off From People

397. 'Auf b. al-Hārith b. at-Ṭufayl the son of 'Ā'isha's brother by her mother, said: "'Ā'isha, may Allah be pleased with her, was informed that 'Abdullāh b. az-Zubayr (the nephew of 'Ā'isha, her sister Asmā's son on whose name she based her *kunya* as Umm 'Abdullāh), said about something which 'Ā'isha was selling – or giving away as a gift, 'By Allah, if she does not stop, I will prevent her from disposing of her property!' She asked, 'Did he say this?' She was told, 'Yes.' 'Ā'isha said, 'I make a vow to Allah that I will never again speak a single word to Ibn az-Zubayr.' Ibn az-Zubayr sought intercession through the *Muhājirīn* (migrants) with her when she had kept apart from him for a long time. She said, 'By Allah, I will not let anyone ever intercede for him and I will never break the vow that I have made.'

"After that had been going on for a long time, Ibn az-Zubayr spoke to al-Miswar b. Makhrama and 'Abdu'r-Raḥmān b. al-Aswad b. Yaghūth who were from the Banū Zuhra (the maternal uncles of the Prophet ﷺ). He told them, 'I ask you by Allah to go to 'Ā'isha, for it is not lawful for her to vow to cut me off.' Al-Miswar and 'Abdu'r-Raḥmān took him along with their cloaks wrapped around him and asked 'Ā'isha's permission to visit her. They spoke the greeting, 'Peace be upon the Prophet and the mercy of Allah and His blessings. Can we come in?' 'Ā'isha said, 'Come in.' They asked, 'All of us, Umm al-Mu'minīn?' She said, 'Yes, you can all come in,' not knowing that Ibn az-Zubayr was with them. When they went in, Ibn az-Zubayr went into the screened-off section and embraced 'Ā'isha and began to plead with her in tears. Then al-Miswar and 'Abdu'r-Raḥmān began to plead with 'Ā'isha to speak to him and accept him. They said, 'You know that the Prophet ﷺ forbade cutting people off, and you know that it is not lawful for a Muslim to refuse to speak to his brother Muslim for longer than three nights.' They continued to remind her and press her until she began to remind them (of her vow) and weep, saying, 'I have made a vow and the vow is a serious thing.' They persisted with her until she spoke to Ibn az-Zubayr. Then she had 40 slaves set free to atone for breaking her vow. Even after that she had 40 slaves set free whenever she remembered her vow and she would weep until her tears made her veil wet."

Chapter 189: Separating From A Muslim

398. Anas b. Mālik said: “The Messenger of Allah ﷺ said, ‘Neither hate one another nor envy, nor shun one another. Slaves of Allah, be as brothers! It is not lawful for a Muslim to refuse to speak to his brother (Muslim) for more than three nights.’”

399. Abū Ayyūb, the companion of the Messenger of Allah, said: “The Messenger of Allah ﷺ said, ‘It is not lawful for anyone to cut himself off from his brother Muslim for more than three nights in such a way that when they meet, each turns his face away avoiding the other. The better of them is the one who initiates the greeting.’”

400. Abū Hurayra said: “The Prophet ﷺ said, ‘Do not hate one another nor contend with one another. Slaves of Allah, be as brothers.’”

401. Anas said: “The Messenger of Allah ﷺ said, ‘Two persons who love each other for Allah – or for Islam – should not estrange each other except when one of them first indulges in a sin.’”

402. Hishām b. ‘Āmir al-Anṣārī (the cousin of Anas b. Mālik, whose father was martyred in the battle of Uḥud), said: “The Messenger of Allah ﷺ said, ‘It is not lawful for a Muslim to snub another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to proper relations has expiated for that (failing) in as much as he was the first to do so. If they die while they are cut off from each other, neither of them will ever enter the Garden. If one of them greets the other and he refuses to return the greeting, or accept his greeting, then an angel returns the greeting to him and Satan answers the other.’”

403. ‘Ā’isha, may Allah be pleased with her, said: “The Messenger of Allah ﷺ said, ‘I know when you are angry or pleased.’ She enquired, ‘How do you know that, Messenger of Allah?’ He said, ‘When you are pleased, you say, “Yes, by the Lord of Muḥammad.” But when you are angry, you say, “No, by the Lord of Ibrāhīm.” I replied. “Yes, I only leave out your name.”’”

Chapter 190: The Person Who Cuts Himself Off From His Brother For A Year

404. Abū Khirāsh al-Aslami said: “I heard the Messenger of Allah ﷺ say, ‘Whoever snubs his brother for a year, it is as if he has shed his blood.’”

405. A man of Aslam – who was one of the Companions of the Prophet – said: “The Prophet ﷺ said, ‘Snubbing a believer for a year is like spilling his blood.’”

Chapter 191: Those Who Refuse To Speak To Each Other

406. Abū Ayyūb al-Anṣārī said: “The Messenger of Allah ﷺ said, ‘It is not lawful for a Muslim to refuse to speak to his brother Muslim for more than three days so that when they meet, they go their separate ways. The better of the two is the one who initiates the greeting.’”

407. Hishām b. ‘Amir said: “I heard the Messenger of Allah ﷺ say, ‘It is not lawful for a Muslim to separate himself from another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to a proper relation has expiated for that (failing) since he was the first to do so. If they die while they are cut off from each other, neither of them will enter the Garden.’”

Chapter 192: Hatred

408. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Do not hate one another, nor envy one another. Slaves of Allah, be as brothers.’”

409. Abū Hurayra said: “The Prophet ﷺ said, ‘You will find that the worst of people in the sight of Allah on the Day of Rising will be the one with two faces – who comes to one group of people with one face and to other people with another face.’”

410. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Beware of suspicion. Suspicion is the worst form of lying. Do not try to ensnare one another (in sales) nor envy nor hate one another nor shun one another. Rather be the slaves of Allah and brothers.’”

411. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The doors of the Garden are opened on Monday and Thursday. Every slave who does not associate anything with Allah is forgiven except for him who sustains enmity between himself and another. It is said, ‘Leave these two until they make peace.’””

412. (ATH 97) Abu’ d-Dardā’ said: “Shall I tell you about something better for you than *ṣadaqa* and fasting? Promoting unity between each other. Hatred is what wears things away.”

413. Ibn ‘Abbās said: “The Prophet ﷺ said, ‘Allah may forgive whomever He wills – the one who dies and has not associated anything with Allah, and the one who was not a sorcerer nor a follower of the sorcerers, and the one who did not sustain rancour towards his brother lest he is guilty of (any) of (those) three things.’”

Chapter 193: The *Salām* (Greeting) Makes Up For Shunning Someone

414. Abū Hurayra said: “I heard the Prophet ﷺ say, ‘It is not lawful for a Muslim to refuse to speak to a believer for more than three days. When three days have passed, he should meet him and greet him. If the other returns the greeting to him, they share in the reward. If he does not return the greeting, the one who gives the greeting is innocent of having severed relations.’”

Chapter 194: Separating Young People

415. (ATH 98) ‘Abdullāh b. ‘Umar said: “‘Umar used to say to his sons, ‘Separate in the morning and do not gather in the same house. I fear that you will split up or that evil may take place between you.’”

Chapter 195: Someone Giving Advice To His Brother When He Has Not Been Asked For Advice

416. Wahab b. Kaysān said: “Ibn ‘Umar saw a shepherd and some sheep in a bad place and he saw a place which was better than it. He told him, ‘Woe to you, shepherd, move them! I heard the Messenger of Allah ﷺ say, ‘Every shepherd is responsible for his flock.’””

Chapter 196: The One Who Dislikes Bad Examples

417. Ibn ‘Abbās said: “The Prophet ﷺ said, ‘We do not set a bad example. The one who takes back his gift is like the dog who returns to his own vomit.’”

Chapter 197: What Was Mentioned About Tricks And Deception

418. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The believer is guileless and generous while the corrupt (unbeliever) is a swindler and miserly.’”

Chapter 198: Defamation

419. Ibn ‘Abbās said: “Two men defamed each other in the time of the Messenger of Allah ﷺ. One of them reviled the other and he remained silent. The Prophet ﷺ remained seated. Then the other man answered back and the Prophet ﷺ got up. He was asked, ‘You got up?’ He said, ‘The angels left, so I left with them. While this man was silent, the angels were answering the one who cursed him. When he answered, the angels left.’”

420. (ATH 99) Ibrāhīm b. ‘Abū ‘Abla said: “A man came to Umm ad-Dardā’ and said, ‘A man has said bad things about you in the presence of ‘Abdu’l-Mālīk (the Caliph).’ She replied, ‘We are suspected of something which we did not do. How often we have been praised for what we did not do!’”

421. (ATH 100) Qays said: “‘Abdullāh said, ‘When a man tells his companion, ‘You are my enemy,’ one of them has come out (the fold) of Islam, or has disowned his companion.’”

Qays added, “Abū Juḥayfa related to me that ‘Abdullāh said, ‘Except the one who repents.’”

Chapter 199: Providing Water

422. (ATH 101) Ibn ‘Abbās said: “There are 360 bones (or joints) – and each of them owes *ṣadaqa*, every single day. Every good word is *ṣadaqa*. A man’s helping his brother is *ṣadaqa*. A drink of water which he gives is *ṣadaqa*. Removing something harmful from the road is *ṣadaqa*.”

Chapter 200: When Two People Revile Each Other, The Responsibility For What They Say Rests On The First To Speak

423. Abū Hurayra said: “The Prophet ﷺ said, ‘When two people revile each other, the responsibility for what they say rests on the first to speak as long as the one who is wronged does not become excessive.’”

424. As No. 423, from Anas, with a different *isnād*.

425. The Prophet ﷺ said: “Do you know what calumny is?” They said, “Allah and His Messenger know best.” He said, “Telling people what other people have said in order to create dissension between them.”

426. The Prophet ﷺ said: “Allah, the Mighty and Exalted, revealed to me that you should be humble and you should not wrong each other.”

Chapter 201: Those Who Revile Each Other Are Two Satans Accusing And Denying Each Other

427. ‘Iyād b. Ḥimār said: “I said, ‘Messenger of Allah, there is someone who reviles me.’ The Prophet ﷺ stated, ‘Those who revile each other are two satans accusing and denying each other.’”

428. ‘Iyād b. Ḥimār said: “The Messenger of Allah ﷺ said, ‘Allah has revealed to me that you should be humble so that none of you may oppress another and so that none of you may disdain another.’ I said, ‘Messenger of Allah, what do you think I should do when a man reviles me in a low assembly and then I answer him back. Do I incur any sin in that?’ He said, ‘Two men who revile each other are two satans accusing and denying each other.’”

428. R (sic.) ‘Iyād said: “I offered the Messenger of Allah ﷺ a she-camel as a gift before I had become Muslim. He refused to accept it and said, ‘I dislike a gift from an idol-worshipper.’”

Chapter 202: To Revile A Muslim Is To Err

429. Sa'd b. Mālik said: "The Prophet (ﷺ) said, 'Reviling a Muslim is erring behaviour.'"

430. Anas said: "The Messenger of Allah (ﷺ) was neither coarse nor a curser nor a reviler. He would say when he wanted to censure someone, 'What is wrong with him? May his forehead be dusty!'"

431. 'Abdullāh said: "The Prophet (ﷺ) said, 'Reviling a Muslim is erring behaviour and fighting with him is disbelieving behaviour.'"

432. Abū Dharr said: "I heard the Prophet (ﷺ) say, 'If a man accuses another man of deviance or accuses him of disbelief, that (accusation) will return on him if the one whom he accused is not as he said.'"

433. Abū Dharr said: "He heard the Prophet (ﷺ) say, 'The person who knowingly claims a father other than his own has disbelieved. The person who claims to be from a people when he is not one of them will take his place in the Fire. The person who calls a man an unbeliever or says, "Enemy of Allah," when that is not the case, that accusation will come back on him.'"

434. Sulaimān b. Ṣurad said: "Two men reviled each other in the presence of the Prophet (ﷺ) and one of them became so angry that his face puffed out and changed colour. The Prophet (ﷺ) said, 'I know some words which will make what he feels depart if he says them.' The man went to the other and told him what the Prophet (ﷺ) had said. He said, 'Seek refuge with Allah from the accursed Satan.' The other responded, 'Do you think that there is something wrong with me? Am I mad? Go!'"

435. (ATH 102) 'Abdullāh said: "Between every two Muslims there is a veil from Allah, the Mighty and Exalted. When one of them says ugly words to his companion, he has rent the veil of Allah. When one of them says to the other, 'You are an unbeliever,' then one of them has disbelieved."

Chapter 203: The Person Who Does Not Say Things Directly To People

436. 'Ā'isha said: "The Prophet (ﷺ) did something with a view to giving people a concession (a permission in the matter to

do something). Some people still refrained from doing it. That reached the Prophet (ﷺ) and he gave a speech. He praised Allah and then said, ‘What is wrong with people that they restrain themselves from something that I do? By Allah, I know Allah better than they do and I fear Him more than they do.’”

437. Anas said: “The Prophet (ﷺ) rarely said something directly to a man which he disliked. One day a man came to him wearing a garment with a trace of yellow dye. When the man stood up, the Prophet said to his companions, ‘If he would change – or remove – this yellow!’”

Chapter 204: When Someone Says To Another, “O Hypocrite!” Without Meaning It Literally

438. ‘Alī, may Allah be pleased with him, said: “The Prophet (ﷺ) sent for me and az-Zubayr b. al-‘Awwām, and we both were good horsemen. He said, ‘Ride until you reach such-and-such a meadow. There is a woman there who has a letter with her from Ḥāṭib to the idol-worshippers. Bring her to me.’ We found her riding along on one of her camels just as the Prophet (ﷺ) had described. We said, ‘(Produce) the letter which you have on you.’ She said, ‘I do not have any letter.’ We searched her and her camel. My companion said, ‘I do not see it.’ I said, ‘The Prophet (ﷺ) does not lie. By Him who holds my soul in His hand,’ (I told the woman) ‘I will strip you unless you produce it.’ She put her hand in the knot of her shawl – she was wearing a black shawl – and brought it out. We went back to the Prophet (ﷺ). ‘Umar said, ‘He (i.e. Ḥāṭib) has betrayed Allah, His Messenger and the believers. Let me strike off his head.’ The Prophet asked (Ḥāṭib), ‘What made you do it?’ Ḥāṭib said, ‘I am a believer in Allah, but I wished to have some leverage with the people.’ He (the Prophet) said, ‘He has spoken the truth,’ Umar. Was he not present at Badr? Perhaps Allah has looked on those present at Badr and said, ‘Do whatever you like. The Garden is guaranteed for you.’” ‘Umar wept and said, ‘Allah and His Messenger know best.’”

Chapter 205: The One Who Addresses His Brother As “O Unbeliever!” (*Kāfir*)”

439. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah (ﷺ) said, ‘If any man says to his brother Muslim, “You are *kāfir* (an unbeliever),” it comes back on one of them.’”

440. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah (ﷺ) said, ‘When someone says to another, “Unbeliever,” then one of them is an unbeliever. If the one he says it to, is an unbeliever, he has spoken the truth. If that is not the case, then the one who said it has brought down disbelief on himself.’”

Chapter 206: The Gloating Of Enemies

441. Abū Hurayra said: “The Prophet (ﷺ) used to seek refuge from an evil outcome and the gloating of enemies.”

Chapter 207: Extravagance In Property

442. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘Allah is pleased with you about three things and He is angry with you about three things. He is pleased that you worship Him, not associating anything with Him, that you all take hold of the rope of Allah and that you are sincere to those that Allah has put in authority over you. He dislikes you engaging in idle talk, asking too many questions and squandering wealth.’”

443. (ATH 103) Ibn ‘Abbās commented about the words of Allah, the Mighty and Exalted: “*Whatever you spend, He will replace and He is the best of Providers*’ (34: 39), ‘(whatever you spend) without extravagance or stinginess.’”

Chapter 208: Those Who Squander

444. (ATH 104) Abu’l-‘Ubaydayn said: “I asked ‘Abdullāh about those who squander and he said, ‘They are those who spend in the wrong way.’”

445. (ATH 105) ‘Ikrima said: “Ibn ‘Abbās said, ‘The squanderers (mentioned in the Qur’ān, 4: 27) are those who waste money in the wrong way.’”

Chapter 209: Keeping Houses Tidy

446. (ATH 106) ‘Aslam al-‘Adwi said: “‘Umar used to say on the *minbar*, ‘O people! Keep your homes tidy and make these snakes that enter your homes fear you before you fear them. The Muslims among the *Jinn* (living in the houses in the shape

of *Jinan* – small snakes) will never appear to you. By Allah, we have not made peace with snakes since we fought with them.’”*

*He meant that the enmity between human beings and snakes is natural; or it refers to the story of Adam and Eve when the snake helped Satan to enter paradise for deceiving Eve into eating from the prohibited tree.

Chapter 210: Building Expenses

447. (ATH 107) Khabbāb said: “A man is rewarded for everything (he spends) except (in) building.”

Chapter 211: A Man Working With His Workers

448. (ATH 108) Nāfi‘ b. ‘Aṣim said: “‘Abdullāh b. ‘Amr asked a nephew of his who had come from al-Waḥṭ (Ṭā’if) ‘Are your labourers working?’ He replied, ‘I don’t know.’ He said, ‘If you were a *Thaqafian*, you would know what your labourers were doing.’ Then he turned towards us and said, ‘When a man works with his workers in his house (and Abū ‘Asim once said, “in his property”), he is one of the workers of Allah, the Mighty and Exalted.’”

Chapter 212: Taking Pride In Tall Buildings

449. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘The Hour will not come until people compete with each other in the height of their buildings.’”

450. Al-Ḥasan (al-Baṣri) said: “I used to go into the houses of the wives of the Prophet (ﷺ) while ‘Uthmān b. ‘Affān was Caliph. I could reach their ceilings with my own hand.”

451. Dāwūd b. Qays said: “I saw that the rooms (of the Prophet’s wives) were made of the stumps of palm-trees covered on the outside with skins. I think that the width of the house from the door of the room to that of the house was about six or seven spans. The width of the house inside was ten spans. I think that the roof was between seven and eight or something thereabouts. I stood at ‘Ā’isha’s door which faced the west.”*

*Bearing in mind that *qibla* from Madīna is in the south and the door was opening to the mosque.

452. (ATH 109) ‘Abdullāh ar-Rūmī said: ‘‘I visited Umm Ṭalq. I remarked, ‘How low the roof of your room is!’ She said, ‘My son, the Amīr al-Mu’minīn, ‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, wrote to his officials telling them, ‘‘Dō not make your buildings tall. That will come about in the worst of your days.’’’’’

Chapter 213: The Person Who Builds

453. Sallām b. Shurahbīl said: ‘‘Ḥabba b. Khalid and Sawā’ b. Khalid came to the Prophet (ﷺ) while he was repairing a wall – or a building – of his, and they helped him.’’

454. Qays b. Abū Ḥāzim said: ‘‘We went to visit Khabbāb after he had been cauterized seven times. He said, ‘Our companions who passed away before us have departed and this world did not cause them any loss. We have got so much that we can find no place to spend it except to throw it in the earth (in buildings). If it were not that the Prophet (ﷺ) forbade us to pray for death, I would pray for it.’’’

455. Then we came to Khabbāb another time while he was building a wall of his and he said: ‘‘The Muslim is rewarded for everything on which he spends his money except for what he throws into dust (without need or extravagance).’’

456. ‘Abdullāh b. ‘Amr said: ‘‘The Prophet (ﷺ) went by while I was repairing a hut of ours. He said, ‘What is this?’ I said, ‘I am mending my hut, Messenger of Allah.’ He said, ‘The matter is sooner than that.’’’*

*This is to emphasise that he should mend his inner behaviour and correct his ways before repairing the hut, for it may be that he will die before completing the repairs to the hut.

Chapter 214: The Spacious Dwelling

457. Nāfi‘ b. Abd al-Ḥārith said: ‘‘The Prophet (ﷺ) said, ‘Part of man’s happiness consists of a spacious dwelling, a good neighbour and a good mount.’’’

Chapter 215: The Person Who Has An Upper Storey

458. Thābit said: ‘‘I was with Anas in Az-Zāwia in the upper storey of his house. He heard the *adhān* and he and I came down.

He took short steps and said, 'I was with Zayd b. Thābit and he walked with me in this fashion. He said, "Do you know why I did this before you? The Prophet (ﷺ) walked with me in this manner.'" He, the Prophet (ﷺ) said, 'Do you know why I walked with you in this way?' I said, 'Allah and His Messenger know best.' He, the Prophet (ﷺ) said, 'So there would be a greater number of steps in pursuit of the prayer.'"

Chapter 216: Adorning Buildings

459. Abū Hurayra said: "The Prophet (ﷺ) said, 'The Hour will not come until people build houses, (they adorn it) like coloured garments.' "Ibrāhīm commented, 'He meant striped garments.'"

460. Warrād, the scribe of al-Mughīra, said: "Mu'āwiya wrote to al-Mughīra, 'Write down something for me that you heard from the Messenger of Allah (ﷺ).' So al-Mughīra wrote to him, 'The Prophet of Allah (ﷺ) used to say at the end of every prayer, "*Lā ilāha illa'llāhu waḥdahū lā sharīka lahū lahu'l-mulku wa lahu'l-ḥamdu wa huwa 'alā kulli shay'in qadīr. Allāhumma lā māni'a limā a'tayta wa lā mu'ṭiya limā mana'ta wa lā yanfa'u dha'l-jaddi minka'l-jaddu* – *There is no god but Allah alone with no partner. His is the Kingdom and His is the praise and He has power over everything. O Allah, none can withhold what You give and nor can give what You withhold. Nor will the wealth of a wealthy person help him against You.*" Al-Mughīra also wrote to him, 'He forbade idle talk, asking too many questions and squandering wealth. He forbade disobeying mothers, burying daughters alive and he forbade not giving (what one has) and asking (others to give).'"

461. Abū Hurayra said: "The Prophet (ﷺ) said, 'None of you will be saved by his actions (alone).' They said, 'Not even you, Messenger of Allah?' He replied, 'Not even me, unless Allah screens me with mercy from Him. But act rightly and wisely and worship in the morning and evening and during part of the night. Keep to a middle path (moderation) and you will arrive.'"

Chapter 217: Leniency

462. 'Ā'isha, the wife of the Prophet (ﷺ) said: "A group of Jews came to the Messenger of Allah (ﷺ) and said, '*as-Sam* (death) be upon you' (instead of '*as-Salām*, peace).' " 'Ā'isha said, "I understood it and I said, 'And death be upon you and

the curse of Allah.’ The Messenger of Allah ﷺ said, ‘Gently, ‘Ā’isha. Allah loves leniency in everything.’ I said, ‘Messenger of Allah! Didn’t you hear what they said?’ The Messenger of Allah ﷺ said, ‘I already said, “and upon you.”’”

463. Jarīr b. ‘Abdullāh said: “The Messenger of Allah ﷺ said, ‘Whoever is denied courtesy is denied good.’”

464. Abu’d-Dardā’ said: “The Prophet ﷺ said, ‘Whoever has been given his portion of leniency has been given his portion of good. Whoever is denied his portion of leniency has been denied his portion of good. Good character is the weightiest thing in the believer’s balance on the Day of Rising. Allah hates the coarse, foul-mouthed person.’”

465. ‘Ā’isha said: “The Prophet ﷺ said, ‘Forgive those who are virtuous their (minor) slips.’”

466. Anas said: “The Prophet ﷺ said, ‘If there is roughness in any matter it is bound to disgrace it. Allah is courteous and loves courteousness.’”

467. Abū Sa’īd al-Khudrī said: “The Messenger of Allah ﷺ was more modest than the virgin in her private room. When he disliked something, we recognised that in his face.”

468. Ibn ‘Abbās said: “The Prophet ﷺ said, ‘Right guidance, good behaviour and moderate way of life are from among the seventieth part of prophecy.’”

469. ‘Ā’isha, may Allah be pleased with her, said: “I was on a camel that was somewhat troublesome and the Prophet ﷺ said, ‘You must be gentle. Whenever gentleness is in some matter, it adorns it and when it is taken away that disgraces it.’”

470. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Beware of avarice. It destroyed those before you. They shed each other’s blood and cut off their relatives. Injustice will be seen as darkness on the Day of Rising.’”

Chapter 218: Moderation In Livelihood

471. (ATH 110) Kathīr b. ‘Ubayd said: “I called on ‘Ā’isha, the Umm al-Mu’minīn, may Allah be pleased with her. She said,

‘Wait until I mend my garment.’ So I waited and I said, ‘Umm al-Mu’minīn, if I go out and tell people about this, they will regard it as an act of miserliness on your part.’ She said, ‘Mind your own business. There are no new clothes for the one who does not wear shabby clothes as well.’’*

*Someone who always wants new clothes will become poor.

Chapter 219: What The Slave Is Given For Gentleness

472. ‘Abdullāh b. Mughaffal said: “The Prophet ﷺ said, ‘Allah is gentle and He loves gentleness. One is given for gentleness what he is not given for harshness.’”

Chapter 220: Calming People

473. Anas b. Mālik said: “The Prophet ﷺ said, ‘Make things easy and do not make them difficult. Calm people down and do not alarm them.’”

474. (ATH 111) ‘Abdullāh b. ‘Amr said: “A guest came to the Banū Isrā’īl and there was a dog in the house. The people of the house said, ‘Dog, do not bark at our guest.’ But the puppies under her barked. They mentioned it to one of the Prophets who prophesied, ‘This is like a community that will come after you whose fools will overcome its men of knowledge.’”

Chapter 221: Roughness

475. ‘Ā’isha said: “I was on a camel that was somewhat troublesome and I began to beat it. The Prophet ﷺ said, ‘You must be gentle. Whenever there is gentleness in some matter, it adorns it and whenever it is taken away, that disfigures it.’”

476. (ATH 112) Abū Naḍra said: “One of our men called Jābir or Juwaybir said, ‘I went to ‘Umar while he was Caliph to ask for something which I needed. I reached Madīna during the night and in the morning I went to him. I was someone who had been given quick wits and a quick tongue’ – or he said ‘speech’ (meaning eloquence) ‘and I started talking to him. I set out condemning this world and presented it as not being worth anything. At ‘Umar’s side was a man with white hair and white clothes. When I had finished, he said, “All that you have said is almost correct except for your attack on this world. Do you know what this world is? This world is that through which we reach our

goal” – or he said – “where our provision is” – “for the World Hereafter. Here are our actions for which we will be rewarded in the Next World.” He went on, “For that reason a man who knew this world better than I do made use of it.” I said, “Amīr al-Mu’minīn, who is this man at your side?” He replied, “‘Ubayy b. Ka’b, the leader of the Muslims.’”

477. Al-Barā’ b. ‘Āzib said: “The Messenger of Allah ﷺ said, ‘Ingratitude is evil.’”

Chapter 222: Maintaining Property

478. (ATH 113) Al-Ḥārith b. Laqīṭ an-Nakh‘ī said: “One of our men used to slaughter colts. He would say, ‘Shall I live long enough to ride this horse?’ Then we received ‘Umar’s letter telling us: ‘maintain what Allah has provided for you (and make it prosper) for there is yet time in the affair.’”

479. Anas b. Mālīk said: “The Prophet ﷺ said, ‘If the (signs of the) Hour appear and one of you has a palm-cutting in his hands and it is possible to plant it before the Hour (actually) comes, he should plant it.’”*

*To emphasise that one should not delay doing good deeds.

480. (ATH 114) Dāwūd b. Abī Dāwūd said: “‘Abdullāh b. Salām said to me, ‘If you hear that the *Dajjāl* has come out and you are planting palm saplings, do not hasten to give up putting it in order, for people will still have life after that.’”

Chapter 223: The Supplication Of One Wronged

481. Abū Hurayra said: “The Prophet ﷺ said, ‘There are three supplications that are answered: the supplication of the person who is wronged, the supplication of the traveller, and the supplication of a parent against his child.’”

Chapter 224: Prayer For Provision

“Owing to Allah’s words (to ask Him, Exalted is He), ‘Provide for us and You are the best of Providers.’” (5: 114)

482. Jābir said: “He heard the Prophet ﷺ on the *minbar*. He looked towards the Yemen and said, ‘O Allah, bring their

hearts,' and he looked towards Iraq and said something similar. He looked towards every horizon and said the like of that. He said, 'O Allah, provide for us out of the earth's bequest and bless us in our *mudd* and our *sā*.' "

Chapter 225: Injustice Is Darkness

483. Jābir b. 'Abdullāh said: "The Messenger of Allah ﷺ said, 'Avoid injustice. Injustice will be darkness on the Day of Rising. Beware of avarice. Avarice destroyed people before you and led them to shed each other's blood and made them judge the relations lawful that were unlawful for them.'"

484. Jābir said: "The Messenger of Allah ﷺ said, 'In the last of my community there will be punishment by deformation, storms of stone and sinking earth, and it will begin with people who commit injustice.'"

485. Ibn 'Umar said: "The Prophet ﷺ said, 'Injustice will be shown as darkness on the Day of Rising.'"

486. Abū Sa'īd said: "The Messenger of Allah ﷺ said, 'When the believers are saved from the Fire, they will be halted on a bridge between the Garden and the Fire. They will acquit themselves of each other by taking retaliation for the injustices that occurred between them in this world. After they have been cleansed and disciplined, they will be given permission to enter the Garden. By Him who holds the soul of Muḥammad in His hand, each of them will know his place there better than his dwelling in this world.'"

487. Abū Hurayra said: "The Prophet ﷺ said, 'Beware of injustice. Injustice will be darkness on the Day of Rising. Beware of coarseness. Allah does not love those who are coarse and foul-mouthed. Beware of avarice for it led those before you, so that they cut off their relatives. It called them and they made lawful relations that were unlawful.'"

488. Jābir said: "The Prophet ﷺ said, 'Beware of injustice. Injustice will be shown as darkness on the Day of Rising. Fear avarice. It destroyed those before you and caused them to shed each other's blood and to make lawful relations that were unlawful.'"

489. (ATH 115) Abu'd-Duḥa said: "Masrūq and Shutayr b. Shakal met in the mosque. The people sitting in circles in the

mosque moved towards them. Masrūq said, 'I can only think that these people are gathering around us in order to hear good from us. So you relate from 'Abdullāh (Ibn Mas'ūd), I will confirm you, or I will relate from 'Abdullāh, and you confirm me.' Shutayr said, 'Abū 'Ā'isha! relate.' Masrūq said, 'Did you hear 'Abdullāh say, "The eyes commit fornication, the hands commit fornication, the feet commit fornication and then the genitals either confirm or deny that."?' He said, 'Yes, I heard it.' Masrūq said, 'Did you hear 'Abdullāh say, "There is no verse in the Qu'rān more comprehensive in describing both the *ḥalāl* and *ḥarām* and the command and the prohibition than this verse, 'Allah commands justice, good deeds and giving to relatives'' (16: 90). He said, 'Yes, I did hear that.' Masrūq said, 'Did you hear 'Abdullāh say, "There is no verse in the Qur'ān swifter to bring relief than His words, 'Whoever fears Allah, He will make a way out for him'' (65: 2). He said, 'Yes, I heard that.' Masrūq said, 'Did you hear 'Abdullāh say, "There is no verse in the Qur'ān stronger in entrusting things to Allah than His words, 'My slaves who have been extravagant against yourselves, do not despair of the mercy of Allah.''' (39: 53). He said, 'Yes, I heard that.'"

490. Abū Idrīs al-Khaulāni related from Abū Dharr that the Prophet ﷺ said, "Allah, Blessed and Exalted is He, said, 'My slaves! I have forbidden injustice for Myself and I have made it forbidden among you, so do not wrong each other.

'My slaves! By day and night you err yet I forgive wrong actions and do so freely. Ask Me for forgiveness and I will forgive you.

'My slaves! All of you are hungry unless I have fed you, so ask Me to feed you and I will feed you. All of you are naked unless I have clothed you so ask Me to clothe you and I will clothe you.

'O My slaves! If all of you, the first of you and the last of you, the *jinn* among you and the men among you, were to be as godfearing as the most godfearing heart of any one of you, that would not add anything to My kingdom. If they were to be as corrupt as the most corrupt heart of any one of you, that would not decrease anything in My kingdom. If they were to join together in one place and then ask of Me, and I gave every man among them what he asked for, that would not reduce My kingdom at all except as the sea is decreased if a needle is dipped into it.*

'My slaves! It is only your actions which I have preserved for you. Whoever finds good should praise Allah. Whoever finds other than that should only blame himself.'"

The narrator from Abū Idrīs said: "Whenever Abū Idrīs related this *ḥadīth* he would kneel down."

*Meaning it would not decrease anything.

Chapter 226: The Expiation Of Someone Who Is Ill

491. (ATH 116) Ghaṭīf b. al-Ḥārith said: “A man came to Abū ‘Ubayda b. al-Jarrāḥ while he was in pain and asked, ‘How is the reward of the Amīr (i.e. the illness on which you will be rewarded)?’ Abū ‘Ubayda said, ‘Do you know that for which you will be rewarded?’ The man replied, ‘We will be rewarded for things that happen to us that we dislike.’ Abū ‘Ubayda said, ‘Rather, you are rewarded for what you spend in the way of Allah and what is spent on you. Then he mentioned all the parts of the saddle, even the horse’s bridle (i.e. you will be rewarded in every expenditure in the way of Allah (*Jihād*)). Yet Allah will remove your errors from you for the sake of this fatigue that has afflicted your bodies.’”

492. ‘Abū Sa‘īd al-Khudrī and Abū Hurayra said: “The Prophet ﷺ said, ‘A Muslim does not meet with fatigue or tiredness or concern or sorrow or injury or grief, not so much as a thorn-prick but that Allah expiates his errors for him by that.’”

493. (ATH 117) Sa‘īd b. Wahab said: “I was with Salman when he visited a sick person in Kinda. When he went in, he said, ‘Good news! Allah makes a believer’s illness an expiation for him and a means for His favour on him, whereas illness for a corrupt person (a disbeliever) is like a camel whose people hobble it and then let it go – it does not know why it was hobbled or released.’”

494. Abū Hurayra said: “The Prophet ﷺ said, ‘Affliction will continue to trouble the believers, men and women, in their bodies, their families, and their property (it acts as expiation for them) until they meet Allah, the Mighty and Exalted, while there is no sin remaining on them.’”

495. Abū Hurayra said: “A bedouin came and the Prophet ﷺ said, ‘Has Umm Mildam (a fever) got hold of you?’ The bedouin asked, ‘What is Umm Mildam?’ He said, ‘The heat between the skin and the flesh.’ The bedouin said, ‘No.’ He said, ‘Have you had a headache?’ The man asked, ‘What is a headache?’ He said, ‘A wind which appears in the head and beats the veins.’ The bedouin said, ‘No.’

Abū Hurayra said, “When the man stood away, the Prophet (as if he was inspired by Allah about this man) said, ‘Whoever wants to look at a man who is one of the people of the Fire, should look at that man.’”*

*The *ḥadīth* describes how any illness or anxiety that besets a Muslim results in purification of his soul and forgiveness for his shortcomings. Therefore if a person is tested in this way he should be patient and expect reward from Allah as

expiation from his sins. In this context though trouble is not sought after as the Prophet ﷺ always asked for well-being and good health and often prayed seeking refuge from serious illness, it is a sign of the mercy of Allah that one sometimes has minor illnesses to make one remember Allah's bounty of good health and strength.

Chapter 227: Visiting Someone Ill During The Night

496. (ATH 118) Khālid b. ar-Rabī' said: "When Ḥudhayfa was very ill, his group and the *Anṣār* heard about it and came to him in the middle of the night or at dawn. He asked, 'What time is it?' We said, 'The middle of the night or near dawn.' He said, 'I seek refuge with Allah from the morning of the Fire.' Then he asked, 'Have you brought something for my shroud?' We said, 'Yes.' He said, 'Do not go to excess in the cost of my shroud. If I have favour with Allah, it will be changed for a better one. If the situation is otherwise, it will be quickly stripped'"

497. 'Ā'isha, may Allah be pleased with her, said: "The Prophet ﷺ said, 'When the believer has an affliction, Allah purifies him as the bellows purify the dross of iron.'"

498. 'Ā'isha, may Allah be pleased with her, said: "The Prophet ﷺ said, 'No affliction befalls a Muslim in the way of pain or illness except as an expiation for his sins, even so little as a thorn-prick, or worry.'"

499. Sa'd b. Abī Waqqāṣ said: "I was very ill in Makka and the Prophet ﷺ came to visit me. I said, 'Messenger of Allah, I am leaving property and I only have one daughter. Shall I will away two-thirds of my property and leave a third?' He said, 'No.' I asked, 'Shall I will away half and leave half for her?' He said, 'No.' I asked, 'Shall I will away a third and leave her two-thirds?' He said, 'A third. The third is a lot.' Then he placed his hand on my forehead and wiped my face with it and my abdomen. Then he said, 'O Allah, cure Sa'd and complete his *hijra* for him.' I still imagine that I feel the coolness of his hand on my liver (and will do so) until the Hour."

Chapter 228: The Sick Person Will Be Credited For The Things That He Would Have Done If He Had Been Healthy

500. 'Abdullāh b. 'Amr said: "The Prophet ﷺ said, 'No one is ill but that Allah will credit him with the reward the same as he was doing while healthy.'"

501. Anas b. Mālik said: “The Prophet ﷺ said, ‘There is no Muslim that Allah tests in his body without Allah writing to his account, as long as he is ill, what he would have done while he was healthy. If He heals him – and I think he said, ‘allows him to do more good deeds before he dies’ – and if He takes him, he is forgiven.’”

502. Abū Hurayra said: “The fever came to the Prophet ﷺ and said, ‘Send me to the people whom you most prefer.’ So the Prophet sent it to the *Anṣār*. It remained with them for six days and nights. That was hard on them and he came to them in their houses and they complained to him about it. The Prophet ﷺ entered each house and each room to make supplication for their well-being. When he returned, one of their women followed him. She said, ‘By the One who sent you with the Truth, I am one of the *Anṣār* and my father is one of the *Anṣār*. Make supplication to Allah for me as you did for the *Anṣār*.’ He said, ‘Whatever you wish. If you wish, I will ask Allah to heal you and if you like, you can be patient and endure and you will have the Garden.’ She said, ‘I will be patient and I will not put the Garden at stake.’”

503. (ATH 119) Abū Hurayra said: “There is no illness which afflicts me that I love better than the fever because it enters my every limb and Allah, the Mighty and Exalted, will give each and every limb its portion of the reward.”

504. (ATH 120) Abū Wā’il said: “Abū Nuḥayla was requested, ‘Pray to Allah.’ He said, ‘O Allah, decrease the illness, but do not decrease the reward.’ He was told, ‘Pray more, Pray more.’ He said, ‘O Allah, place me among those brought near (to You) and make my mother one of the *ḥouris* (women of paradise).’”

505. ‘Aṭā’ b. Abī Rabāḥ said: “Ibn ‘Abbās said to me, ‘Shall I show you a woman who is one of the people of the Garden?’ I said, ‘Yes.’ He said, ‘This black woman came to the Prophet ﷺ and said, ‘I am a woman who has fits and I become uncovered. Make supplication to Allah for me.’ He said, ‘If you like, you can be patient and endure and you will have the Garden. But if you like, I will ask Allah to cure you.’ She replied, ‘I will be patient.’ She added, ‘Since I become uncovered (during fits), ask Allah for me that I will not uncover myself.’” So he made supplication for her (for that).’”

506. (ATH 121) Ibn Jurayj said: “‘Aṭā’ related to me that he saw Umm Zufar, that tall and black woman, on the steps of the Ka‘ba.”

Ibn Jurayj said: “And ‘Abdullāh b. Abī Mulayka narrated to me that al-Qāsim narrated to him that ‘Ā’isha said to him that the Prophet ﷺ used to say, ‘No thorn pricks a believer nor anything worse than that, but that it is an expiation.’”

507. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘There is no Muslim hurt in this world by so much as a thorn, who reckons that the reward for that is with Allah without that removing some of his sins on the Day of Rising.’”

508. Jābir said: “The Prophet (ﷺ) said, ‘There is no Muslim, man or woman, who becomes ill but that Allah removes some of their sins by it.’”

Chapter 229: Are The Words Of The Person Who Is Ill, “I Am In Pain” A Complaint?

509. (ATH 122) ‘Urwa b. az-Zubayr said: “‘Abdullāh b. az-Zubayr and I went to visit Asmā’ ten nights before ‘Abdullāh was killed. Asmā’ was in pain, and ‘Abdullāh said to her, ‘How are you feeling?’ She said, ‘In pain.’ He said, ‘I am near death.’* She said, ‘Perhaps then you desire my death for that reason? Do not do so. By Allah, I do not want to die until one of the two things happen: either you will be killed and I will expect reward on your account from Allah, or you will win and I will be content (with that victory). Beware if you are offered a plot with which you do not agree and which you accept out of fear of death.’”

Ibn az-Zubayr meant that he would be killed and that that would grieve Asmā’.

*In another version of ‘*Ṣifat aṣ-ṣafwa*’ he said, ‘There is relief in death’ in the place of ‘I am near death’.

510. Abū Sa‘īd al-Khudrī said: “He came to the Messenger of Allah (ﷺ) while he had a fever. He had a covering over him. Abū Sa‘īd put his hand on him, found that it was hot above the covering, and said, ‘How hot your fever is, Messenger of Allah!’ He said, ‘We are like that. The affliction is hard on us but the reward is doubled for us.’ Abū Sa‘īd said, ‘Messenger of Allah, which people have the greatest affliction?’ He replied, ‘The Prophets, and then the *Salihūn* (the righteous). One of them was tested by poverty until he could only find a robe to cover himself with and wore that. Another was tested by fleas until they killed him. Such people have greater joy in affliction than one of you has in gifts.’”

Chapter 230: Visiting The Person Who Has Fainted

511. Jābir b. ‘Abdullāh said: “I was ill and the Prophet (ﷺ) came to visit me with Abū Bakr. They came on foot. They found

that I had fainted, so the Prophet ﷺ did *wudū'* and then poured water from that over me. I recovered while the Prophet ﷺ was still there. I asked him, 'Messenger of Allah! What should I do with my property? How should I judge regarding my property.' He did not give me any answer until the verse about inheritance was revealed.'

Chapter 231: On Visiting Children Who Are Ill

512. Usāma b. Zayd said: "A child of a daughter of the Messenger of Allah ﷺ was very ill. His mother sent to the Prophet ﷺ to say that her child was dying. He told the messenger, 'Go and tell her that to Allah belongs what He takes and what He gives. Everything is written with Him until a stated term. She should be patient and hope for reward from Allah.' The messenger went back with this advice. She again sent to him to plead with him to come. The Prophet ﷺ got up with a group of his Companions including Sa'd b. 'Ubāda. He ﷺ took the child and put him on his chest. Inside the child's chest, there was a sound of a harsh movement. The Messenger of Allah ﷺ wept, and Sa'd said, 'Do you weep while you are the Messenger of Allah?' He said, 'I weep out of compassion for the child. Allah only shows compassion to those of His slaves who are compassionate.'"

Chapter 232: Giving Food To Someone Whose Family Is Ill

513. (ATH 123) Ibrāhīm b. Abī 'Abla said: "My wife was ill and I went often to Umm ad-Dardā'. She asked me, 'How are your family?' I said to her, 'ill.' She called for some food for me and I ate. Then I went back and she did the same thing again. I visited her again and she asked, 'How are they?' I said, 'They are well.' She said, 'I called for food for you when you told me that your family was ill. Since they are well now, we will not call for anything for you.'"

Chapter 233: Visiting The Bedouins

514. Ibn 'Abbās said: "The Messenger of Allah ﷺ went to visit a bedouin when he was ill and said, 'Don't worry! It is a purification, if Allah so wills.'"

(Ibn 'Abbās) said: "The bedouin said, 'It is a fever which boils in an old man and will cause him to visit the grave.' He said, 'Then it is so.'"

Chapter 234: Visiting The Sick

515. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Which of you is fasting today?’ Abū Bakr said, ‘I am.’ He asked, ‘Which of you has visited a sick person today?’ Abū Bakr said, ‘I have.’ He said, ‘Who has attended a funeral today?’ Abū Bakr said, ‘I have.’ He asked, ‘Who has fed a poor person today?’ Abū Bakr said, ‘I have.’

“Marwān (one of the narrators) said, ‘It reached me that the Prophet ﷺ said, “These qualities are not brought together in one man on a single day but that he will enter the Garden.”’”

516. Jābir said: “The Prophet ﷺ visited Umm as-Sā’ib and she was shivering. He asked, ‘What is wrong with you?’ She replied, ‘The fever, may Allah debase it.’ The Prophet ﷺ said, ‘Gently, do not curse it. It removes the sins of the believer as the bellows remove the dross from iron.’”

517. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Allah will say on the Day of Judgement, “I asked you for food and you did not feed Me.” He (the slave) will say, “Lord, how could You ask me for food and then I not feed You when You are the Lord of the worlds?” He said, “Don’t you know that My slave, so-and-so asked you for food and you did not feed him? Don’t you know that if you had fed him, you would have found that action with Me? Son of Adam, I asked you for water and you did not give Me water.” The slave says, “O Lord, how could I give You water when You are the Lord of the worlds?” He will say, “My slave, so-and-so, asked you for water and you did not give him water. Don’t you know that if you had given him water, you would have found that action with Me? Son of Adam, I was ill and you did not visit Me,” He says, “O Lord, how could I visit You for an illness when You are the Lord of the worlds?” He said, “Don’t you know that My slave, so-and-so was ill. If you had visited him, you would have found that action with Me” – or “you would have found Me with him.”’”

518. Abū Sa’īd said: “The Prophet ﷺ said, ‘Visit the sick. Follow funeral processions. It will remind you of the Next World.’”

519. Abū Hurayra said: “The Prophet ﷺ said, ‘There are three things which are an obligation upon every Muslim: to visit the sick, to attend funerals and to say “May Allah have mercy on you!” when someone sneezes if he praises Allah, the Mighty and Exalted.’”

Chapter 235: The Person Who Visits A Sick Person Making Supplication That He Gets Well

520. Three of the sons of Sa'd narrated from their father: "The Messenger of Allah ﷺ visited Sa'd (b. Abī Waqqas) in Makka and Sa'd was weeping. He asked, 'Why are you weeping?' He said, 'I fear that I will die in the land from which I have emigrated just as Sa'd (b. Khawla) died.' He said three times, 'O Allah, heal Sa'd!' Sa'd said, 'I have a lot of property which my daughter will inherit. Shall I will away all of it?' He said 'No.' Sa'd said, 'Two-thirds?' He said, 'No.' Sa'd said, 'A half?' He said, 'No.' Sa'd said, 'A third?' He said, 'A third, but a third is a lot. What you give as *ṣadaqa* from your property is *ṣadaqa*. What you spend on your family is *ṣadaqa*. What your wife eats of your food is *ṣadaqa* for you. It is better for you to leave your family in a state of prosperity,' – or he said – 'in livelihood' – 'than leaving them in a state that leaves them begging from people with stretched hands.' He made a sign with his hands (to this effect)."

Chapter 236: The Excellence Of Visiting Someone Who Is Ill

521. 'Aṣim related from Abū Qilāba from Abu'l Ash'ath Aṣṣan'āni who related that Abū Asmā' said: "Whoever visits his sick brother, he is in the *khurfa* of Paradise."

'Aṣim said, "I asked Abū Qilāba: What does *khurfa* mean?" He said, "Its ripe fruits." I asked Abū Qilāba, "From whom did Abū Asmā' relate to him (this *ḥadīth*)?" He said, "From Thawbān from the Messenger of Allah ﷺ."

Chapter 237: Regarding The Person Who Is Ill And The One Who Visits Him

522. Ja'far b. 'Abdullāh b. al-Ḥakam said: "Abū Bakr b. Ḥazm and Muḥammad b. al-Munkadir were with some people among those of the mosque who visited 'Umar b. al-Ḥakam b. Rāfi' al-Anṣāri. They said, 'Abū Ḥafṣ! Relate to us!' He said, 'I heard Jābir b. 'Abdullāh say, "I heard the Prophet ﷺ say, 'When someone visits a sick person, he plunges so far into compassion that when he sits with the sick person, the compassion becomes his abode.'"

Chapter 238: The One Who Prays In The Presence Of The Sick Person

523. (ATH 124) ‘Aṭā’ said: “Ibn ‘Umar visited Ibn Ṣafwān and the time came for the prayer. So Ibn ‘Umar (led people in prayer). He prayed two *rak‘ats* with them and explained, ‘We are travelling.’”

Chapter 239: Visiting A Non-Muslim

524. Anas said: “A Jewish boy used to serve the Prophet ﷺ. The boy became ill and the Prophet ﷺ went to visit him. He sat by his head and said, ‘Become a Muslim.’ The boy looked at his father who was also at his head. His father said to him, ‘Obey Abu’l-Qāsim ﷺ.’ So the boy became a Muslim. The Prophet ﷺ left saying, ‘Praise be to Allah who has saved him from the Fire!’”

Chapter 240: What To Say To Someone Who Is Ill

525. ‘Ā’isha said: “When the Messenger of Allah ﷺ came to Madīna, Abū Bakr and Bilāl came down with a fever.”

She went on, “I visited them and asked, ‘Father, how are you? Bilāl, how are you?’ When Abū Bakr’s fever was worse, he would say,

‘Every man is struck down among his people in the morning when death is nearer than the strap of his sandal.’

When the fever left Bilāl, he raised his voice and said,

‘Would that I knew whether I would spend a night in the valley of Makka with the *idhkir* (herb) and *jalīl* (herb),

And whether one day I will go to the waters of Majinna! Will the mountains of Shāma and Ṭāfīl appear to me?’”

‘Ā’isha, may Allah be pleased with her, continued, “I then went to the Messenger of Allah ﷺ and told him what they had said. He prayed, ‘O Allah! Make us love Madīna as we love Makka or even more! Make it healthy. Bless us in its *ṣā’* and its *mudd*. Take its fever away and put it in al-Juhfa.’”*

*Al-Juhfa was in enemy territory at that time. The Messenger of Allah ﷺ used to supplicate against those who did not accept Islam and who caused hardship to the Muslims. He used to ask Allah, Exalted is He, to inflict them with that which would distract them from him.

526. Similar to No. 514, with a different *isnād*.

527. (ATH 125) Nāfi' said: "When Ibn 'Umar visited someone who was ill, he would ask him how he was. When he left the invalid, he would say, 'May Allah choose what is best for you,' and did not say anything more than that."

Chapter 241: What The Sick Person Answers

528. (ATH 126) Sa'īd b. 'Amr said: "Al-Ḥajjāj* visited Ibn 'Umar while I was with him. He asked, 'How are you?' He said, 'Fine.' He asked, 'Who did you harm?' He said, 'I have been harmed by someone who ordered people to carry arms on a day when it is not lawful to carry them.' He meant al-Ḥajjāj."

*Ibn Yūsuf ath-Thaqafī, the notorious ruler of Banū Umayya.

Chapter 242: Visiting Someone Who Is Erring (*Fāsiq*)

529. (ATH 127) 'Abdullāh b. 'Amr b. al-'Āṣ said: "Do not visit wine-drinkers when they are ill."

Chapter 243: Women Visiting A Man Who Is Ill

530. (ATH 128) Al-Hārith b. 'Ubaidullah al-Anṣārī said: "I saw Umm ad-Dardā' going to visit an Anṣārī man from the mosque and she was on her mount in an uncovered *howdah*."

Chapter 244: The Person Who Dislikes Visitors Looking At Other Things In The House

531. (ATH 129) 'Abdullāh b. Abī'l-Hudhayl said: " 'Abdullāh b. Mas'ūd went to visit a sick person with some other people. There was a woman in the room and one of the men began to look at her. 'Abdullāh said to him, 'It would have been better for you if your eyes had been gouged out.' "

Chapter 245: Visiting Someone With Eye Trouble

532. Zayd b. Arqam said: “I had a pain in my eyes and the Prophet ﷺ visited me. When I recovered, he said, ‘Zayd, if your eyes were to persist in their illness, what would you do?’ I said, ‘I would be patient and reckon my reward to be with Allah.’ He said, ‘If that happens to your eyes and you are patient and reckon your reward to be with Allah, then your reward will be the Garden.’”

533. Qāsim b. Muḥammad said: “One of the Companions of Muḥammad ﷺ lost his eyesight and people visited him. This man said, ‘I wanted my eyes to look on the Prophet ﷺ. But now that the Prophet ﷺ has died, by Allah, it would not delight me if my eyes were like the eyes of the gazelles of Tibala.’”

534. Anas said: “I heard the Prophet ﷺ say, ‘Allah, the Mighty and Exalted, said, “When I test him (the servant) in his two dearest ones (i.e. his eyes) and he is patient, I will repay him with the Garden.”’”

535. Abū Umāma said: “The Prophet ﷺ said, ‘Allah says, “O son of Adam, when I take the two precious ones (i.e. the eyes) from you and you are patient when the (first) shock happened and reckon your reward with Allah, the only reward which I am content for you to have is the Garden.”’”

Chapter 246: Where Does The Person Visiting A Sick Person Sit?

536. Ibn ‘Abbās said: “When the Prophet ﷺ visited a sick person, he would sit by his head and then say – seven times – ‘*As-alu’llāha’l-’azīma rabba’l-’arshi’l-’azīmi an yashfiyaka – I ask Allah the Immense, the Lord of the Immense Throne to cure you.’ If his time had not yet come, he was cured of his pain.”*

537. (ATH 130) Ar-Rabī‘ b. ‘Abdullāh said: “I went with al-Ḥasan to visit Qatāda. Al-Ḥasan sat by his head and asked after him and then made supplication for him. He said, ‘*Allāhumma*’ *shfi qalbahū wa’ shfi suqmah* – O Allah, heal his heart and heal his illness.’”

Chapter 247: What A Man Does In His House

538. al-Aswad said: “I asked ‘Ā’isha, may Allah be pleased with her, ‘What did the Prophet ﷺ do when he was with his family?’ She said, ‘He would do household tasks for his family and when it was time for the prayer, he would go out.’”

539. ‘Urwa b. az-Zubayr said: “I asked ‘Ā’isha, may Allah be pleased with her, ‘What did the Prophet ﷺ do in his house?’ She said, ‘He mended his sandals and worked as any man works in his house.’”

540. ‘Urwa b. az-Zubayr said: “I asked ‘Ā’isha, ‘What did the Prophet ﷺ do in his house?’ She said, ‘He did what any one of you would do in his house. He mended sandals and patched clothing and stitched.’”

541. ‘Amra said: “‘Ā’isha, may Allah be pleased with her, was asked, ‘What did the Messenger of Allah ﷺ do in his house?’ She said, ‘He was a man like other men – he removed the fleas from his garment and milked his sheep.’”

Chapter 248: When A Man Loves His Brother He Should Tell Him

542. Ḥabīb ibn ‘Ubayd related from Al-Miqdām b. Ma’dī-karib whom he had met, that he said: “The Prophet ﷺ said, ‘When one of you loves his brother Muslim he should tell him of it.’”

543. Mujāhid said: “One of the Companions of the Prophet ﷺ met me and took hold of my shoulder from behind. He said, ‘I love you.’ I said, ‘The One for whose sake you love me may love you.’ He said, ‘If it had not been that the Messenger of Allah ﷺ said, “When a man loves another man, he should tell him of it,” I would not have told you.’”

Then Mujāhid said, “Later he spoke of a marriage-offer to me and said, ‘We have a slave-girl, but she is one-eyed (i.e. ill mannered).’”

544. Anas said: “The Prophet ﷺ said, ‘When two men love each other, the better of them is the one who has the strongest love for his companion.’”

Chapter 249: When Someone Loves A Man, He Should Not Quarrel With Him Nor Ask About Him

545. (ATH 131) Mu‘ādh b. Jabal said: “When you love your brother Muslim, neither quarrel with him nor treat him badly nor ask questions about him. It may be that an enemy of his will appear and say something untrue about him and thereby cause a split between you.”

546. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ said, ‘Whoever loves his brother in Allah for the sake of Allah, and says, ‘I love you for Allah,’ they will both enter the Garden. The one who loves for Allah has a higher degree, because of his love, over the one whom he loved.’”

Chapter 250: The Intelligence Is In The Heart

547. (ATH 132) ‘Alī, may Allah be pleased with him, said at Siffīn: “The intelligence is located in the heart. Mercy is located in the liver. Compassion is located in the spleen. The endurance or breathing is located in the lungs.”

Chapter 251: Arrogance

548. ‘Abdullāh b. ‘Amr said: “We were sitting with the Messenger of Allah ﷺ when a bedouin man wearing a green robe approached until he stood before the Messenger of Allah ﷺ. He said, ‘Your companion has debased every horseman’ – or he said, ‘he intends to debase every horseman’ – and ‘elevate every shepherd.’ The Prophet ﷺ took hold of the folds of his robe and said, ‘I see that you are wearing the clothes of someone who is without intelligence.’ Then he went on, ‘When the Prophet Nūḥ, peace be upon him, was close to death, he said to his son, ‘I will give you some instructions. I command you two things and I forbid you two things. I command you to say ‘There is no god but Allah.’ If the seven heavens and the seven earths were to be placed in one scale and (the *Kalima*) ‘*Lā ilāha illa Allāh,*’ i.e. ‘There is no god but Allah’ was placed in the other, it would outweigh them. If the seven heavens and the seven earths were a dark ring, they would be cut by ‘*Lā ilāha illa Allāh,*’ i.e. ‘There is no god but Allah,’ and ‘*Subḥāna Allah wa biḥamdihi,*’ i.e. ‘Glory be to Allah and by His praise.’ It is the prayer of everything and by it everything has its provision. I forbid you to associate things with Allah and (I forbid) pride.’ “ I said – or it was asked –

‘Messenger of Allah, we know about *shirk*, i.e. to associate something with Allah, but what is pride? Is it that one of us has a robe (i.e. a nice cloth) which he wears?’ The Prophet replied, ‘No.’ It was asked, ‘Is it that one of us has a pair of good sandals with two good straps?’ He replied, ‘No.’ He was asked, ‘Is it that one of us has a particular animal that he rides?’ He replied, ‘No.’ He was asked, ‘Is it that one of us has companions who come and sit with him?’ He said, ‘No.’ He was asked, ‘Messenger of Allah, what is pride then?’ He replied, ‘It is to ignore the truth and to hold people in contempt.’”

549. Ibn ‘Umar said: “The Prophet ﷺ said, ‘Whoever behaves insolently or walks with an arrogant gait will meet Allah, the Mighty and Exalted, Who will be angry with him.’”

550. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Someone whose servant eats with him, rides a donkey in the market-place and ties up his sheep and milks it is not proud.’”

551. (ATH 133) Ṣāliḥ, the garment-seller, related from his grandmother, that she said: “I saw ‘Alī, may Allah be pleased with him, buy dates for a *dirham* and carry them in his cloak. I said to him (or a man said to him), ‘I will carry it for you, Amīr al-Mu’minīn.’ He said, ‘No. The father of the family is the one who is most entitled to carry it.’”

552. Abū Sa‘īd al-Khudrī and Abū Hurayra said: “The Prophet ﷺ said, ‘Allah, the Mighty and Exalted, said, ‘Might is My wrapper and pride is My cloak. I will punish anyone who contends with Me over either of them.’”

553. (ATH 134) An-Nu‘mān b. Bashīr said on the *minbar*: “Satan has snares and traps. The snares and traps of Satan are to exult ungratefully in the blessings of Allah, to boast about the gifts of Allah, to be proud towards the slaves of Allah and to follow passion for other (reason) than for the sake of Allah.”

554. Abū Hurayra said: “The Prophet ﷺ said, ‘The Garden and the Fire quarrelled. (Sufyān also said, “The Garden and the Fire contended with each other.”) The Fire said, “The tyrants will enter me and the proud will enter me.” The Garden said, “The weak will enter me and the poor will enter me.” Allah, the Blessed and Exalted, said to the Garden, “You are My mercy and I show mercy through you to whomever I will.” Then He said to the Fire, “You are My punishment through which I punish whomever I will. Each of you will have your fill.””

555. (ATH 135) Abū Salama b. ‘Abdu’r-Raḥmān said: “The Companions of the Messenger of Allah (ﷺ) were neither ascetic nor lethargic. They used to recite poems to each other in their gatherings and they mentioned affairs of the *Jāhiliyya* (their past history). When one of them was challenged about something concerning Allah, his eyes went round with rage.”

556. Abū Hurayra said: “A man who was handsome came to the Prophet (ﷺ) and said, ‘I love beauty and I have been given what you see so I do not want anyone to be superior to me by the strap of a sandal’ – or ‘by a red sandal-thong.’ The man continued, ‘Is that pride?’ The Prophet (ﷺ) replied, ‘No, pride is when someone disdains the truth and is contemptuous of people.’”

557. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “The Prophet (ﷺ) said, ‘On the Day of Rising, the proud will be gathered like small red ants in the form of men. Abasement will cover them on every side. They will be driven to a prison in *Jahannam* called Bulas. The hottest of fires will rise over them. They will have to drink the pus of the people of the Fire, the foul fluid issuing from their skins.’”

Chapter 252: The Person Who Takes Revenge For Injustice

558. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet (ﷺ) said, ‘Go ahead, take revenge.’”

559. ‘Ā’isha said: “The wives of the Prophet (ﷺ) sent Faṭima to the Prophet (ﷺ) and she asked for permission to enter while the Prophet (ﷺ) was with ‘Ā’isha, may Allah be pleased with her, in her cloak. He gave her permission and she entered. She said, ‘Your wives have sent me to ask you for justice regarding the daughter of Abū Quḥāfa (i.e. ‘Ā’isha).’* He said, ‘Daughter! Do you love what I love?’ She said, ‘Yes.’ He said, ‘Then love her (‘Ā’isha).’

“She got up and left and told the wives who said, ‘You have not helped us at all. Go back to him.’ She said, ‘By Allah, I will never speak to him about her again!’”

‘Ā’isha said, “So they sent Zaynab, the wife of the Prophet (ﷺ) and she asked for permission to enter and he gave her permission. She said the same thing to him, and then Zaynab began to disparage and revile me, so I looked to see whether the Prophet (ﷺ) would give me permission. I waited until I saw that the Prophet (ﷺ) was not averse to my taking revenge. I attacked

Zaynab and I did not hesitate to inflict a severe defeat on her. The Messenger of Allah (ﷺ) smiled and said, ‘She is indeed the daughter of Abū Bakr.’”

*The Companions of the Prophet (ﷺ) knew that the Prophet (ﷺ) loved ‘Ā’isha very much, so people used to send gifts when he was in ‘Ā’isha’s house more than when he was in anyone else’s house. The wives of the Prophet (ﷺ) asked him to suggest to the Companions that they should send gifts to everyone and not particularly to ‘Ā’isha’s house. The request was rejected, because it was not for the Prophet (ﷺ) to suggest to the people as to whom they should give presents, for the people themselves should decide this.

Chapter 253: Mutual Help In Scarcity And Famine

560. (ATH 136) Abū Hurayra said: “There will be a famine at the end of time and whoever encounters it should not ignore those who are hungry.”

561. Abū Hurayra said: “The *Anṣār* said to the Prophet (ﷺ) ‘Divide the palm-trees between us and our brothers (the *Muhājirīn*).’ He said, ‘No.’ Then they said to the *Muhājirīn*, ‘Spare us the trouble of their upkeep and we will let you share in the fruit.’ They said, ‘We hear and obey.’”

562. (ATH 137) ‘Abdullāh b. ‘Umar said: “‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, spoke in the Year of Drought (lit. ashes*), which was a severe, disastrous year, after he had done his best to help the Bedouins with camels, wheat and oil from all the adjoining villages and fields until all the fields were exhausted as a result. He stood up to make supplication and said ‘O Allah! Provide them at the tops of the mountains!’ Allah answered that prayer for him and for the Muslims. When abundant rain fell, ‘Umar said, ‘Praise be to Allah! By Allah, if Allah had not given us relief, I would not have left the people of any Muslim’s house in a state of plenty without putting a like number of poor people with them. Two people would not die with the food which could support one person.’”

*There was a severe drought in 18 AH, when strong winds made the soil as dry as ashes. Therefore it was named the year of ashes. The wild animals began to take refuge with people. ‘Umar, may Allah be pleased with him, vowed that he would not taste milk, meat, or any fat until the people were saved. He prayed the Prayer of rain, interceding with al-‘Abbās (the uncle of the Prophet). Allah accepted their prayer and provided rain.

563. Salama b. al-Akwa’ said: “The Prophet (ﷺ) said, ‘As for your sacrifices, none of you should have any of it left in his house after a period of three days.’ When the following year came, they asked, ‘Messenger of Allah, should we do the same as

we did last year?’ He said, ‘Eat and store up. That was a year in which people were in difficulty and I wanted you to help.’”

Chapter 254: Experience

564. (ATH 138) ‘Urwa b. az-Zubayr said: “I was sitting with Mu‘āwiya who was speaking to himself and then came to his senses. He said, ‘Forbearance is nothing but experience,’ and he repeated that three times.”

565. (ATH 139) Abū Sa‘īd said: “No one is forbearing unless he has made an error.* No one is wise unless he has had the experience.”

*He has done something wrong of which he is ashamed and wants to shield anyone who has done the same.

Chapter 255: The Person Who Feeds One Of His Brothers In Allah (A Muslim)

566. (ATH 140) ‘Alī said: “I prefer having a group of my brothers who join together around a *sā’* or two of food than to going out to the market and setting a slave free.”

Chapter 256: The Alliance In The Time Of Ignorance

567. ‘Abdu’r-Raḥmān b. ‘Awf said: “I was present with my uncles at the Alliance of the *Muṭayyibīn*,* I would not wish to break it, even for red camels (a symbol of worldly wealth).”

*Nine families from the Quraysh, among them the Banū Hāshim, Banū Zuhra and Banū Taym, gathered in the house of Ibn Jud‘ān. It was sometime before the Year of the Elephant. The families made an alliance and vowed to help those who had been wronged. Umm Ḥakīm bint ‘Abdul Muṭṭalib sent a bowl containing perfume. All of them dipped their hands into it and put their hands on the *Ka’ba* making a vow. This alliance was called the alliance of *‘Muṭayyibīn* (perfumers). When a man from Zabīd (Yemen) came to Makka with some merchandise and sold it to ‘Āṣ b. Wā’il as-Sahmi who deferred payment, the man sought help from the people of Makka. The people gathered in the house of Ibn Jud‘ān again (Banū Hāshim, Banū Muṭṭalib, Asad b. ‘Abdūl ‘Uzzā, Zuhra b. Kilāb and Taym from the family of Murra). They vowed that they would not allow an injustice in Makka, either from its own people or anyone who entered it but that they would support him against the aggressor until they had righted the wrong. The latter alliance was called ‘Alliance of Fuḍūl’ because the names of people who participated in it were Faḍl, such as Faḍl b. Hārith, Faḍl b. Wadā‘a and Faḍl b. Fadāla. The Prophet (ﷺ) witnessed this alliance in his youth. This alliance was also called the alliance of excellence.

Chapter 257: Brotherhood

568. Anas said: “The Prophet ﷺ formed a pact of brotherhood between Ibn Mas‘ūd and az-Zubayr.”

569. Anas b. Mālik said: “The Messenger of Allah ﷺ formed a pact of brotherhood between the Quraysh and the *Anṣār* in my house in Madīna.”

Chapter 258: There Is No Alliance In Islam*

570. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “The Prophet ﷺ sat down in the year of the Conquest of Makka on the steps of the Ka‘ba and praised and glorified Allah. Then he said, ‘Whoever is party to an alliance made in the Time of Ignorance, Islam only increases its strength. There is no *hijra* after the Conquest (of Makka).’”

*Meaning there is no need to renew it if it is for a good cause.

Chapter 259: The One Who Soaks Himself In The Rain When The First Rain Falls

571. Anas said: “Rain fell on us while we were with the Prophet ﷺ and the Prophet ﷺ took off some of his garment so that the rain could fall on him. We asked, ‘Why did you do that?’ He said, ‘Because it has newly come from its Lord.’”

Chapter 260: Sheep Are A Blessing

572. (ATH 141) Ḥumayd b. Mālik b. Khuthaym said: “I was sitting with Abū Hurayra on some land he owned at al-‘Aqīq when some people from Madīna came to him on animals and dismounted.”

Ḥumayd went on, saying that Abū Hurayra said, “Go to my mother and tell her, ‘Your son sends you greetings and asks you to give us something to eat.’”

Ḥumayd said, “She put three barley loaves, some olive oil and salt on a platter and I put it on my head and carried it to them. When I placed it before them, Abū Hurayra said ‘*Allāhu Akbar wa Al-Ḥamdu Lillāh*, Allah is Greater and praise be to Allah Who has

given our fill of this bread to us whose only food used to be the two black ones – dates and water.’ The other people before us, i.e. Companions of the Prophet (ﷺ) did not get this kind of food. When they left, he said, ‘Nephew, be good to your sheep. Brush the dust and mucous off them. Make their evening pasture good and pray near them. They are among the animals of the Garden. By Him who holds my soul in His hand, the time has almost come on people when it will be better for someone to have a flock of sheep than to be in the house of Marwān (the governor of Madīna).’”

573. ‘Alī, may Allah be pleased with him, said: “The Prophet (ﷺ) said, ‘One sheep in the house is a blessing and two sheep are two blessings and three sheep are all blessings.’”

Chapter 261: Camels Are A Cause Of Pride To Their Owners

574. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘The height of disbelief lies towards the East and pride and arrogance lie with those who possess (hundreds) of horses and camels – the bedouins. Serenity and humility lies with those who possess sheep.’”

575. (ATH 142) Ibn ‘Abbās said: “I never cease to wonder at dogs and sheep. Such-and-such a number of sheep are slaughtered in the year and such-and-such a number are sacrificed. One bitch has a litter of such-and-such a number of puppies, and still there are more sheep than dogs.”

576. (ATH 143) Abū Dhabyān said: “‘Umar b. al-Khaṭṭāb said to me, ‘Abū Dhabyān, how large is your (soldier’s) stipend?’ I said, ‘2500.’ He said, ‘Abū Dhabyān, harvest from the fields and increase your livestock before the lads of Quraysh are appointed over you. Among them the stipend will not be considered to be income.’”

577. ‘Abda b. Ḥazn said: “The people of camels and the people of sheep vied with each other for glory. The Prophet (ﷺ) said, ‘Mūsā was sent and he was a shepherd. Dāwūd (Prophet) was sent and he was a shepherd. I was sent and I used to herd sheep for my people at Ajyād (in Makka).’”

Chapter 262: A Man Going Back To Live As A Bedouin

578. (ATH 144) Abū Hurayra said: “There are seven great wrong actions: the first of them is to associate things with Allah, then killing someone, slandering chaste women and going back to live as a bedouin after having made *hijra*.”

Chapter 263: The One Who Lives In (Remote) Villages

579. Thawbān said: “The Messenger of Allah ﷺ said to me, ‘Do not live in remote villages.* The person who lives in a remote village is like the person who lives in the grave.’”

Aḥmad (the narrator) said that “*kufur*” (the word used in the *ḥadīth*) means (remote) villages.

*People who live in remote places are deprived of Jumu’a prayers and other good gatherings where they obtain knowledge and religious training.

Chapter 264: Going Out To The Water-Courses

580. Shurayḥ b. Hāni said: “I asked ‘Ā’isha about outings. I said, ‘Did the Prophet ﷺ go out (from Madīna) for outing?’ She replied, ‘Yes, he used to go out to these hillside streams.’”

581. (ATH 145) ‘Amr b. Wahb said: “I saw Muḥammad b. ‘Abdullāh b. Usayd riding when he was in *iḥrām*. He moved his garment from his shoulder to his thighs. I asked, ‘What is this?’ He replied, ‘I saw ‘Abdullāh do it in this way.’”

Chapter 265: The Person Who Wants To Conceal The Secret And To Sit With Each Group Of People So That He Can Understand Their Behaviour

582. (ATH 146) ‘Abdullāh b. ‘Abdu’r-Raḥmān al-Qāri said: “‘Umar b. al-Khaṭṭāb and an Anṣāri man were sitting together when ‘Abdu’r-Raḥmān b. ‘Abd al-Qāri came and sat with them. ‘Umar said, ‘We do not want someone to disclose our conversation.’ ‘Abdu’r-Raḥmān said, ‘I do not sit with those (such kind of) people, Amīr al-Mu’minīn.’ ‘Umar said, ‘Sit with this and that but do not disclose our conversation.’ Then he said to

the Anṣārī, ‘Who do you think people say should be the *Khalīfa* after me?’ The Anṣārī counted off some men among the *Muhājirīn*, but he did not name ‘Alī. ‘Umar said, ‘What do they have against Abu’l-Hasan (‘Alī)? By Allah, if he were in charge of them, he would be the best suited to set them on the path of the Truth.’”

Chapter 266: Diligence In Affairs

583. (ATH 147) Al-Ḥasan said: “A man died and left a son and a *mawlā*. He made the *mawlā* his son’s guardian. This man was not remiss and continued to look after the boy until he came of age and then he found him a wife. Then the boy said to him, ‘Provide for me so that I can seek knowledge.’ He fitted him out. The boy then went to a man of knowledge and asked him to teach him. After a time the man said, ‘Tell me when you are ready to leave and I will teach you.’ The boy said, ‘I feel I should leave, so instruct me.’ The scholar said, ‘Have *Taqwā* (fearful consciousness of Allah). Have patience. Do not be hasty.’”

Al-Ḥasan said, “This contains all good.” (He went on) “The boy left and could hardly forget these things for there were only three of them. When he reached his family, he dismounted. When he entered the house, there was a man (his guardian) sleeping separately from the boy’s wife who was asleep there. He said, ‘By Allah, what am I waiting for with this man!’ He went back to his mount and meant to take his sword, but he said (to himself), ‘Have *Taqwā* of Allah. Have patience. Do not be hasty.’ So he returned and, standing by the man’s head, said (again), ‘I will not wait at all to deal with this man!’ He went back to his mount and meant to take the sword, but again remembered the words. He returned again and while he was standing by the man’s head, the man woke up. When the man saw him, he hurried to embrace him and kissed him. He asked, ‘What happened to you after (you left) me?’ He said, ‘By Allah, I received a lot of blessing. By Allah, after I left you, I reached the point where I spent the night going three times between my sword and your head, and the knowledge that I have acquired kept me from killing you.’”

Chapter 267: Forbearance In Affairs

584. Ashajj ‘Abdu’l-Qays said: “The Prophet ﷺ said to me, ‘You have two qualities that Allah loves.’ I asked, ‘What are they, Messenger of Allah?’ He said, ‘Forbearance and modesty.’ I asked, ‘Have I had them for a long time or are they new?’ He said, ‘You have had them for a long time.’ I said, ‘Praise be to Allah who created me with two qualities that He loves!’”

585. Qatāda said, “One of those who met the delegation from the ‘Abdu’l-Qays which came to the Prophet (ﷺ) and Qatāda (also) mentioned the same from Abū Sa‘īd al-Khudrī – both said, ‘that the Prophet (ﷺ) said to Ashajj ‘Abdu’l-Qays, ‘You have two qualities that Allah loves – forbearance and deliberation.’””

586. As No. 585, from Ibn ‘Abbās, with a different *isnād*.

587. Mazīda al-‘Abdī said: “Ashajj came and took the hand of the Prophet (ﷺ) and kissed it. The Prophet (ﷺ) said to him, ‘You have two qualities which Allah and His Messenger love.’ He asked, ‘Was I born with them or are they characteristics which I have acquired?’ He said, ‘No, they are part of the natural character with which you were formed.’ Ashajj said, ‘Praise be to Allah who has created me with what Allah and His Messenger love!’”

Chapter 268: Tyranny

588. (ATH 148) Ibn ‘Abbās said: “If a mountain acts tyrannically towards another mountain, the aggressor will be pulverized.”

589. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘The Garden and the Fire quarrelled. The Fire said, ‘The proud and tyrants will enter me.’ The Garden said, ‘Only the weak and humble will enter me.’ Allah said to the Fire, ‘You are My punishment through which I avenge Myself on whomever I will.’ He said to the Garden, ‘You are My mercy through which I show mercy to whomever I will.’””

590. Faḍāla b. ‘Ubayd said: “The Prophet (ﷺ) said, ‘Do not ask about three: a man who parts company with the community and rebels against his *Imām* and dies while he is still a rebel. Do not ask about him. A slave or slave-girl who runs away from his master. A woman whose husband is absent and who has sufficient provision and then displays her adornments to strangers and mixes freely. Do not ask about three – a man who contends with Allah regarding His cloak. Pride is His cloak and might is His wrapper. Or a man who doubts the command of Allah or one who despairs of Allah’s mercy.’”

591. ‘Abdullāh b. Abī Bakra said: “The Prophet (ﷺ) said, ‘Allah will defer the punishment for whatever sins He wills until the Day of Rising except for tyranny, disobeying parents or cutting off relatives. He will punish the one who commits those actions in this world before he dies.’”

592. (ATH 149) Abū Hurayra said: “One of you will look at the splinter in his brother’s eye while forgetting the beam (lit. stump) in his own.”*

Abū ‘Ubayd said that “*al-Jadhal*” (the word used in *ḥadīth*) is a large, tall piece of wood.

*Looking at other’s minor mistakes and forgetting one’s own big ones.

593. Mu‘āwiya b. Qurra said: “I was with Ma’qil al-Muzn when he removed something harmful from the road. Then I saw something and tried to surpass him. He said, ‘What made you do that, nephew?’ I said, ‘I saw you do something, so I did it.’ He said, ‘Nephew, you have done well. I heard the Prophet (ﷺ) say, ‘Whoever removes something harmful from the road of the Muslims has a good deed written for him. Whoever has one of his good deeds accepted will enter the Garden.’”

Chapter 269: Accepting Gifts

594. Abū Hurayra said: “The Prophet (ﷺ) said, ‘Exchange gifts and you will love each other.’”

595. (ATH 150) Anas would often say: “My sons, exchange gifts, it will bring about love between you.”

Chapter 270: One May Not Accept Gifts If It Leads To Hatred

596. Abū Hurayra said: “A man from the Banū Fazāra gave a she-camel to the Prophet (ﷺ) and he gave him something in exchange for it. That angered the man and I heard the Prophet (ﷺ) say on the *minbar*, ‘One of you gives a gift and I give him something I have in exchange and then he becomes angry. By Allah, after this year, I will never accept a gift from any Arab except from the Quraysh, the *Anṣār*, a Thaqafi or a Dawsi.’”*

*Because he knew their good nature, that they do not send presents in expectation of getting more in return.

Chapter 271: Modesty

597. Abū Mas‘ūd ‘Uqba said: “The Prophet (ﷺ) said, ‘Part of what people have learned from the words of prophecy is the statement: “If you do not have modesty, do whatever you like.”’”

598. Abū Hurayra said: “The Prophet (ﷺ) said, ‘Belief consists of more than sixty (or seventy) branches. The highest of

them is “*Lā ilāha illa Allāh*, i.e. There is no god but Allah.” The lowest of them is to remove harmful things from the road. Modesty is (also) a branch of belief.’”

599. As No. 467, with a different *isnād*.

600. ‘Uthmān and ‘Ā’isha, may Allah be pleased with them, narrated this: Abū Bakr asked for permission to come to the Messenger of Allah ﷺ when he was lying on ‘Ā’isha’s bed, wearing ‘Ā’isha’s cloak. He gave Abū Bakr permission to come in while he was in that state. He fulfilled his needs and then Abū Bakr left. Then ‘Umar, may Allah be pleased with him, asked for permission to come in and he gave him permission while he was like that and he fulfilled his needs and then ‘Umar left.

‘Uthmān said, “Then I asked permission to come in to him and he sat up and said to ‘Ā’isha, ‘Arrange your dress properly.’

‘Uthmān said, “My need from him was met. Then I left.”

“‘Ā’isha said, ‘Messenger of Allah, I did not see you show the same consideration for Abū Bakr and ‘Umar, may Allah be pleased with them, as you did for ‘Uthmān?’ The Messenger of Allah ﷺ said, ‘‘Uthmān is a very shy man and I feared that if I gave him permission to come in while I was in that state he would not tell me what he needed.’”

601. Anas b. Mālik said: “The Prophet ﷺ said, ‘Whenever there is modesty in some matter, it adorns it. Whenever there is deviance in a thing, it debases it.’”

602. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ passed by a man who was admonishing his brother about his modesty (shyness). He said, ‘Let him be. Modesty (shyness) is part of belief.’”

(In another version) Ibn ‘Umar said, “The Prophet ﷺ passed by a man who was chiding his brother about his modesty (shyness) even to the point where he said, ‘I will beat you.’ The Prophet said, ‘Let him be. Modesty (shyness) is part of belief.’”

603. ‘Ā’isha said: “The Prophet ﷺ was lying down in my room with his thigh or his shin uncovered and Abū Bakr, may Allah be pleased with him, asked for permission to enter and he gave him permission as he was. He spoke. Then ‘Umar, may Allah be pleased with him, asked for permission to come to him and he gave him permission as he was. He spoke. Then ‘Uthmān, may Allah be pleased with him, asked for permission to enter. The Prophet ﷺ sat up and arranged his garment” – Muḥammad (the narrator) said – “I do not say that it was on the same day” – and then he came in and spoke. When he left, I said, ‘Messenger of Allah, Abū Bakr came in and you did not exert nor concern

yourself for him. Then ‘Umar came in and you did not exert nor concern yourself for him. Then ‘Uthmān came in and you sat up and arranged your garment.’ He said, ‘Should I not be shy before a man before whom the angels are shy?’”

Chapter 272: What One Should Say In The Morning

604. Abū Hurayra said: “In the morning, the Prophet ﷺ would say, *‘Aṣḥānā wa aṣḥāhā’l-mulku lillāhi, wa’l-ḥamdu kulluhū li’ llāh, lā sharīka lahū, lā ilāha illa’ llāhu wa ilayhi’ n-nu-shūr* – *We have reached the morning and the kingdom belongs to Allah and all praise belongs to Allah who has no partner. There is no god but Allah and to Him is the gathering.*’ In the evening, he would say, *‘Amsaynā wa amsa’l-mulku lillāhi wa’l-ḥamdu kulluhū li’ llāhi, lā sharīka lahū, lā ilāha illa’ llāhu wa ilayhi’ l-maṣīr* – *We have reached the evening and the kingdom belongs to Allah and all praise belongs to Allah who has no partner. There is no god but Allah and to Him is the return.*”

Chapter 273: The Person Who Prays For Someone Else

605. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The noble (karim) son of the noble son of the noble son of the noble son of the noble Yūsuf son of Ya’qūb son of Ishāq son of Ibrāhīm, the *al-Khalīl* (intimate friend) of the Merciful, the Blessed and Exalted.’

“The Messenger of Allah ﷺ said, ‘If I had remained in prison as long as Yūsuf remained in prison and then the man with the invitation had come to me, I would have accepted it. When the messenger came to him, he said, “*Go back to your lord and ask him about the affair of the women who cut their hands.*”’ (12: 50) May Allah show mercy to Lūt as he struggled to find refuge in some powerful support when he said to his people, “*Would that I had power over you or could seek refuge in some powerful support*” (11: 80). Allah did not send any Prophet after him but in *Tharwa* (abundance) of his people.’”

Muḥammad (b. Salām) said: “*Tharwa* means abundance and strength.”

Chapter 274: The Best Of Supplications

606. (ATH 151) ‘Abdu’r-Raḥmān b. Yazīd said: “‘Ar-Rabī’ used to go to ‘Alqama every Friday. If I was not there, they would send for me. Once he came when I was not there. ‘Alqama met me

(later on) and said, ‘Didn’t you know what ar-Rabī‘ said? He said, “Don’t you see how often people pray and how rarely they are answered? That is because Allah, the Mighty and Exalted, only accepts the purest of supplications.”’

‘I (‘Abdu’r-Raḥmān) said, ‘Didn’t ‘Abdullāh (ibn Mas‘ūd) say that?’ He (‘Alqama) said, ‘What did he say?’ I (‘Abdu’r-Raḥmān informed) that ‘Abdullāh (b. Mas‘ūd) said, ‘Allah does not listen to someone who wants other people to hear, nor someone who shows off nor who plays (whose mind is engaged in something else), He only listens to the one who makes a supplication earnestly from his heart.’ ‘Did ‘Alqama remember it?’ (‘Abdu’r-Raḥmān b. Yazīd was asked). He replied, ‘Yes’”

Chapter 275: One Should Be Forthright In Supplication For Allah Cannot Be Forced

607. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When one of you makes a supplication, he should not say, “If You wish.” He should be forthright in the asking. He should have great expectation. For Allah nothing is too great if He wants to give it.’”

608. Anas said: “The Messenger of Allah ﷺ said, ‘When one of you makes supplication, he should be forthright in the supplication and not say, “O Allah, if You like, give to me.” For Allah cannot be forced against His will.’”

Chapter 276: Raising The Hands In Supplication

609. (ATH 152) Abū Nu‘aym, (i.e. Wahb), said: “I saw Ibn ‘Umar and Ibn az-Zubayr making supplication and wiping their faces with their palms.”

610. ‘Ā’isha said: “I saw the Prophet ﷺ making supplication with his hands raised, saying, ‘I am only a man, so do not punish me. If I harm any man of the believers or revile him, do not punish me for that.’”

611. Abū Hurayra said: “Aṭ-Ṭufayl b. ‘Amr ad-Dawsī came to the Messenger of Allah ﷺ and said, ‘Messenger of Allah, (the tribes of) Daws have rebelled and rejected, so pray to Allah against them.’ The Messenger of Allah ﷺ faced the *qibla* and raised his hands. The people thought that he was going to pray against them. But he prayed, ‘O Allah, guide Daws and bring them (into Islam).’”

612. Anas said: “No rain fell for a year and one of the Muslims went to the Prophet (ﷺ) on the day of *Jumu‘a* (Friday). He said, ‘Messenger of Allah, there has been no rain and the ground is dry and the people’s wealth destroyed.’ When he raised his hands, there was not a cloud to be seen in the sky. He stretched his arms until I could see the whiteness of his armpits. He prayed to Allah for rain. As soon as we had prayed (the rain was so heavy and continual that) even a youth whose house was near was afraid to return to his family and it continued until the next *Jumu‘a*. On the *Jumu‘a* after that, it was said, ‘Messenger of Allah, the houses have fallen down and the paths are blocked.’ Then he smiled at how quickly the son of Adam becomes impatient. He said with his hands raised up, ‘O Allah, direct the rain around us and not on us.’ And the rain cleared from *Madīna*.”

613. As No. 610, with a different *isnād*.

614. Aṭ-Ṭufayl b. ‘Amr said to the Prophet (ﷺ): “Would you like the fortress and full support? Daws is at your disposal.” The Messenger of Allah (ﷺ) declined because of what Allah had stored up for the *Anṣār* (at *Madīna*). Aṭ-Ṭufayl made *hijra* together with a man from his people. This man became ill and was in such great pain – or words to that effect were said – that he crawled to a quiver of arrows, took one out and cut his veins and died. Aṭ-Ṭufayl saw the man in a dream and asked, “What has been done to you?” The man said, “I was forgiven because of my *hijra* to the Prophet (ﷺ).” Aṭ-Ṭufayl asked, “What happened to your hands?” He said, “I was told, ‘We will not put right in you the part of your hands which you destroyed.’” Aṭ-Ṭufayl related this to the Prophet (ﷺ) and he prayed, “O Allah, forgive his hands,” and (as he did so) he raised his hands.

615. Anas b. Mālīk said: “The Messenger of Allah (ﷺ) would seek refuge and say, ‘*Allāhumma innī a‘ūdhu bika mina’l-kasali, wa a‘ūdhu bika mina’l-jubni wa a‘ūdhu bika mina’l-harami wa a‘ūdhu bika mina’l-bukhli* – O Allah, I seek refuge with You from laziness. I seek refuge with You from cowardice. I seek refuge with You from senility. I seek refuge with You from miserliness.’”

616. Abū Hurayra said: “The Messenger of Allah (ﷺ) said that Allah, the Mighty and Exalted, said, ‘I am according to My slave’s concept of Me, and I am with him when he calls on Me.’”

Chapter 277: The Best Way Of Asking For Forgiveness

617. Shaddād b. ‘Aws said: “The Prophet (ﷺ) said, ‘*Sayyid-ul Istighfar* (the best manner of asking forgiveness) is

“*Allāhumma anta rabbī lā ilāha illā anta, khalaqtanī wa anā ‘abduka, wa anā ‘alā ‘ahdika wa wa’dika mastata‘tu abū’u laka bi ni‘matika wa abū’u laka bi dhambī, fa’ghfir-lī, fa-innahū lā yaghfiru’dh-dhunūba illā anta. A’ūdhu bika min sharri mā šana‘tu – O Allah, You are my Lord. There is no god but You. You created me and I am Your slave. I follow Your covenant and promise as much as I can. I acknowledge Your blessing and I confess to my sins, so forgive me. Only You can forgive sins. I seek refuge with You from the evil of what I have done.’*” If he says it in the evening and he dies, he will enter the Garden’ – or he said that ‘he will be one of the people of the Garden.’ – ‘If he says it in the morning and dies that day – it is the same.’”

618. Ibn ‘Umar said: “We used to count in the assembly of the Prophet (ﷺ) that he would repeat this prayer a hundred times: *‘Rabbi’ghfir lī wa tub ‘alayya innaka anta’t-tawwābu’r-raḥīm – O Lord, forgive me and turn to me (accept my repentance). You are the One Who accepts repentance, the Merciful.’*”

619. ‘Ā’isha, may Allah be pleased with her, said: “The Messenger of Allah (ﷺ) prayed the *Duḥa* (fore-noon) prayer and then said, *‘O Allah, forgive me and turn to me. You are the One Who accepts repentance, the Merciful,’* until he had said it a hundred times.”

620. Shaddād b. Aws said: “The Prophet (ﷺ) said, *‘Sayyid-ul Istighfar* (the best manner of asking forgiveness) is to say, *‘O Allah, You are My Lord. There is no god but You. You created me and I am Your slave. I follow Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessings and I confess to my sins. Forgive me. Only You forgive sins.’*” He said, “Whoever says it in the day and is certain of (believing in) it and then dies on that day will, before evening, be one of the people of the Garden. Whoever says it at night while certain of it and then dies will, before morning, be one of the people of the Garden.””

621. ‘Abdullāh b. ‘Umar said: “I heard the Prophet (ﷺ) say, *‘Turn in repentance to Allah. I turn to Him a hundred times every day.’*”

622. (ATH 153) Ka‘b b. ‘Ujra said: “Those who repeat what comes after (prayers) will not be disappointed. These phrases are *‘Sub-ḥāna’llāhi, wa’l-ḥamdu li’llāhi, wa lā ilāha illa’llāhu, wa’llāhu akbar – Glory be to Allah; Praise be to Allah; There is no god but Allah and Allah is Great’* a hundred times.”

Chapter 278: The Supplication For A Brother While He Is Absent

623. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ said, ‘The swiftest supplication to be answered is the supplication of someone for another in his absence.’”

624. (ATH 154) Abū Bakr as-Ṣiddīq, may Allah be pleased with him, said: “The supplication of a brother in Allah (for another brother) is answered.”

625. Ṣafwān b. ‘Abdullāh b. Ṣafwān (who was married to ad-Dardā’, the daughter of Abu’d-Dardā’) said: “I visited them in Syria and I found Umm ad-Dardā’ in the house, but not Abu’d-Dardā’. She asked, ‘Are you intending to go on *hajj* this year?’ I said, ‘Yes.’ She said, ‘Make supplication to Allah for good for us. For the Prophet ﷺ said, “The supplication of a Muslim for his brother in his absence is answered. At his head is a guardian angel and whenever he asks Allah to give his brother good, the angel says, ‘Amen! and may you have the same.’”’ I met Abu’d-Dardā’ in the market and he said something similar, relating it from the Prophet ﷺ.”

626. ‘Abdullāh b. ‘Amr said: “A man said, ‘O Allah, forgive me and Muḥammad alone.’ The Prophet ﷺ said, ‘You have exc’uded it from many people!’”

627. Ibn ‘Umar said: “I heard the Prophet ﷺ asking Allah to forgive him a hundred times in the assembly with the words, ‘*Rabbi’ ghfir lī wa tub ‘alayya wa’rḥamnī innaka anta’ t-tawwābu’r-rahīm – O Lord, forgive me and turn to me and show mercy to me. You are the Ever-Turning (in forgiveness), the Merciful.*’”

Chapter 279: Praying To Allah Even For Minor Things

628. (ATH 155) Ibn ‘Umar said: “I make supplication in everything I do – even that Allah make the stride of my animal comfortable so that I may enjoy that.”

629. (ATH 156) ‘Amr b. Maymūn al-Awdi said: “In part of the supplications ‘Umar would make were the words, ‘*O Allah, take me to You with the pious and do not leave me among the evil and join me to the righteous.*’”

630. (ATH 157) Shaqīq said: “ ‘Abdullāh often used to make these supplications, *‘Rabbanā aṣliḥ baynanā wa’hdinā sabīla’l-islāmi wa najjinā mina’zzulumāti ila’ n-nūr. Waṣrif’anna’l-fawāhisha mā zahara minhā wa mā baṭana, wa bārik lanā fi asmā’inā wa abṣārinā wa qulūbinā wa azwājinā wa dhurriyyātīnā wa tub ‘alynā innaka anta’t-tawwābu’r-rahīm. Waj’alnā shākirīna li ni’matika, muthnīna bihā, qā’ilīna bihā, wa atmimhā ‘alaynā – Our Lord, make peace between us and guide us on the path of Islam. Save us from the darkness (and bring us) into the light. Remove acts of error from us, both the uncovered and the covered. Bless us in our ears, our eyes, our hearts, our wives and our children, accept our repentance. You are the Turning (in forgiveness), the Merciful. Make us thankful for Your blessing and among those who give praise for it, and proclaim it. Perfect it for us.’ ”*

631. (ATH 158) Thābit said: “ ‘When Anas prayed for his brother, he would say, *‘Ja’ala’ llāhu ‘alayhi ṣalāta qawmin abrār, laysū bi ṣalamatin wa lā fujjār, yaqūmūna’ l-layla wa yaṣūmunā’ n-nahār – May Allah include him in the prayers of the pious people, who are neither unjust nor corrupt, who stand up in the night in prayer and fast during the day.’ ”*

632. ‘Amr b. Huraith said: “ ‘My mother took me to the Prophet ﷺ and he stroked my head and prayed for provisions to be given to me in abundance.’ ”

633. (ATH 159) Anas b. Mālik was told: “ ‘Your brothers have come to you from Baṣra – and in those days he lived in az-Zāwiya – wanting you to make supplication to Allah for them.’ ” He said, “ *‘Allāhumma’ ghfir lanā wa’ rḥamnā wa’ ātinā fi’ d-dunyā ḥasanatan wa fi’ l-ākirati ḥasanatan wa qinā ‘adh-āba’ n-nār – O Allah, forgive us and show mercy to us. Give us good in this world and good in the World Hereafter and protect us from the punishment of the Fire.’ ”* They asked him to say more and he said the same thing. He said, “ ‘If you are granted this, you have been granted the good of this world and the Hereafter.’ ”

634. Anas b. Mālik said: “ ‘The Prophet ﷺ took a (small) branch and shook it and not all the leaves fell off. Then he shook it again and not all the leaves fell off. Then he shook it a third time and not all the leaves fell off. He said, ‘Uttering the words *‘Sub-ḥāna’ llāh, Al-ḥamdu li’ llāh, Lā ilāha illa’ llāh – Glory be to Allah and praise be to Allah and there is no god but Allah’* makes errors fall off as the leaves of the tree fall off.’ ”

635. Anas said: “ ‘A woman came to the Prophet ﷺ to complain to him of a need. He said, ‘Shall I tell you something

better than that? You should say ‘*There is no god but Allah*’ thirty-three times when you go to sleep, and say ‘*Glory be to Allah*’ thirty-three times and say ‘*Praise be to Allah*’ thirty-four times – and that (makes) a hundred which is better than this world and all it contains.’”

636. The Prophet ﷺ said: “Whoever says, ‘*There is no god but Allah*’ a hundred times, ‘*Glory be to Allah*’ a hundred times, ‘*Allah is Great*’ a hundred times – that is better than freeing ten slaves and sacrificing seven camels.”

637. A man came to the Prophet ﷺ and asked: “Messenger of Allah, what is the best supplication?” He replied, “Ask Allah for forgiveness and well-being in this world and the Hereafter.” Then the man came to him the following day and asked, “Prophet of Allah, what is the best supplication?” He replied, “Ask for forgiveness and well-being in this world and the Hereafter. When you are granted well-being in this world and the Hereafter, you have achieved success.”

638. Abū Dharr said: “The Prophet ﷺ said, ‘The words which Allah loves the most are, ‘*Sub-ḥāna’ llāhi lā sharīka lahu, lahu’ l-mulku wa lahu’ l-ḥamdu wa huwa ‘alā kulli shay’ in qadīr, wa lā ḥawla wa lā quwwata illā bi’ llāhi, sub-ḥāna’ llāhi wa bi ḥamdihī – Glory be to Allah who has no partner. His is the Kingdom and His is the Praise and He has power over everything. There is no power nor strength except by Allah. Glory be to Allah and with His praise.*’ ”

639. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet ﷺ came to me while I was praying when he needed something. I took a long time and he said, ‘Ā’isha, you should make the brief and comprehensive supplication.’ When I finished, I said, ‘Messenger of Allah, what is the brief and comprehensive supplication?’ He said, ‘Say, ‘*Allāhumma innī as-aluka mina’ l-khayri kullihī ‘ājillihī wa’ ājilihī, mā ‘alimtu minhu wa mā lam a’ lam, wa a’ūdhu bika mina’ sh-sharri kullihī ‘ājilihī wa’ ājilihī mā ‘alimtu minhu wa mā lam a’ lam. Wa as-aluka’ l-jannata wa mā qarraba ilayhā min qawlin aw ‘amal, wa a’ūdhu bika mina’ n-nāri wa mā qarraba ilayhā min qawlin aw ‘amal. Wa as-aluka mimmā sa-alaka bihī Muḥammadun ﷺ wa a’ūdhu bika mimmā ta’awwadha minhu Muḥammadun ﷺ wa ma qadayta li min qadā’ in fa’ j’al ‘āqibatahū rashadā – O Allah, I ask You for all good, both what is near to come and far off, what I know of it and what I do not know. I seek refuge with You from all evil; both what is near to come and far off, what I know of it and what I do not know. I ask You for the Garden and whatever words or actions bring one near to the Garden. I seek*

refuge with You from the Fire and whatever words or actions bring one near to it. I ask You by what Muḥammad ﷺ asked You and I seek refuge with You by what Muḥammad ﷺ sought refuge and whatever fate You have decreed for me, make its outcome successful.’’’’

Chapter 280: Salutation To The Prophet ﷺ

640. Abū Sa‘īd al-Khudrī said: “The Prophet ﷺ said, ‘If any Muslim does not have anything to give as charity, he should say in his supplication, *‘Allāhumma ṣalli ‘alā Muḥammadin ‘abdika wa rasūlika, wa ṣalli ‘ala’ l-mu’minīna wa’ l-mu’mināti, wa’ l-muslimīna wa’ l-mulmat – O Allah, bless Muḥammad, Your slave and Your Messenger and bless the believers, both men and women and the Muslims, both men and women.’* That will be purity for him.’”

641. Abū Hurayra said: “The Prophet ﷺ said, ‘Whoever says, *‘Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā ‘āli Muḥammadin kamā ṣallayta ‘alā Ibrāhīma wa ‘āli Ibrāhīma wa bārik ‘alā Muḥammadin wa ‘alā ‘āli Muḥammadin kamā bārakta ‘alā Ibrāhīma wa ‘āli Ibrāhīma, wa tarah-ḥam ‘alā Muḥammadin wa ‘alā ‘āli Muḥammadin kamā tarah-ḥamta ‘alā Ibrāhīma wa ‘āli Ibrāhīm – O Allah, bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm. Shower blessings on Muḥammad and the family of Muḥammad as You showered blessings on Ibrāhīm and the family of Ibrāhīm. Show mercy to Muḥammad and the family of Muḥammad as You showed mercy to Ibrāhīm and the family of Ibrāhīm,’* I will testify for him on the Day of Rising and I will intercede for him.’”

642. Anas and Mālik b. Aws b. al-Ḥadathān said: “The Prophet ﷺ went out and did not find anyone to accompany him. ‘Umar went out and followed him with a clay pot or *wudū’* vessel. He found him prostrating by a water channel. He sat behind him until the Prophet ﷺ lifted his head. He said, ‘You have done well, ‘Umar. When you found me prostrating, you kept back. Jibrīl came to me and said, ‘If someone sends salutation on you once, Allah will bless him ten times and raise him ten degrees.’”’”

643. Anas b. Mālik said: “The Prophet ﷺ said, ‘Whoever sends salutation once for me, Allah blesses him ten times and removes ten errors from him.’”

Chapter 281: The Person Who Hears The Prophet ﷺ Mentioned In His Presence And Does Not Send Salutation To Him

644. Jābir b. ‘Abdullāh said: “The Prophet ﷺ climbed onto the *minbar*. When he climbed the first step, he said, ‘Amen.’ When he climbed the second step, he said, ‘Amen.’ Then he climbed the third step and said, ‘Amen.’ They asked, ‘Messenger of Allah, we heard you say, ‘Amen’’ three times.’ He said, ‘When I climbed the first step, Jibrīl, peace be upon him, came to me and said, “Wretched is the slave who goes through Ramaḍān and (obtaining no benefit from it) is not forgiven.” I said, “Amen.” Then he said, “Wretched is the slave whose parents are alive, either one or both, and they are not a means for him to enter the Garden (i.e. through obedience and serving them).” I said, “Amen.” Then he said, “Wretched is the slave who when you are mentioned in his presence, does not send salutation to you.” I said, “Amen.”””

645. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Whoever prays (for blessings) for me once, Allah blesses him ten times.’”

646. Abū Hurayra said: “The Prophet ﷺ climbed the *minbar* and said, ‘Amen, Amen, Amen.’ He was asked, ‘Messenger of Allah, why did you do that?’ He said, ‘Jibrīl said to me, “Shame (lit. nose of a slave be dusty) on a slave who is with his two parents or one of them while they are alive and does not enter the Garden.” I said, “Amen.” Then he said, “Shame on a slave who goes through Ramaḍān and is not forgiven.” I said, “Amen.” Then he said, “Shame on a man who when you are mentioned in his presence, does not pray for you.” I said, “Amen.”””

647. Ibn ‘Abbās said: “The Prophet ﷺ left Juwayriyya, daughter of al-Hārith b. Abī Dirār – her name had been Barra and the Prophet ﷺ had changed it to Juwayriyya. He left and he did not want to go in while her name was Barra. Later, when he went back to her, after fore-noon,* she was still sitting in the same place (supplicating). He said, ‘Are you still sitting? After I left you, I supplicated four phrases three times. If they were weighed against all your words, they would outweigh them. They were “*Sub-hāna’ llāhi wa bi-ḥamdihī ‘adada khalqihī wa ridā nafsihī wa zinata ‘arshihī wa midāda kalimātih* – *Glory be to Allah and with His praise, in number as great as His creation and in accordance with His own pleasure and the weight of His Throne and the extent of His words.*”””

*In another narration it is stated that the Prophet ﷺ left her after *fajr* prayer.

648. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Seek refuge with Allah from *Jahannam*. Seek refuge with Allah from the punishment of the grave. Seek refuge with Allah from the sedition of the *Dajjāl*. Seek refuge with Allah from the trials of life and death.’”

Chapter 282: The Supplication Of A Man Against One Who Has Wronged Him

649. Jābir said: “The Messenger of Allah ﷺ said, ‘*Allāhumma aṣliḥ lī sam‘ī wa baṣarī, wa’j’alhumā’l-wārithayni minnī, wa’nṣurnī ‘alā man ḡalamānī, wa arinī minhu tha’rī – O Allah, let my hearing and sight be sound and let them remain sound until I die. Help me against the one who wrongs me and show me my revenge (You take) on him.’*”

650. As No. 649, from Abū Hurayra, with a different *isnād*.

651. Ṭāriq b. Ashyam al-Ashja‘ī said: “People, both men and women, used to visit the Prophet ﷺ and ask, ‘Messenger of Allah, what should we say when we pray?’ He said, ‘Say, ‘*Allāhumma’ ḡfir lī wa’rḡamnī wa’hdinī wa’rzuqnī – O Allah, forgive me, show mercy to me, guide me and provide for me.*’” These words combine the best of this world and the World Hereafter.’”

Chapter 283: The One Who Makes Supplication For A Long Life

652. Abul Ḥasan the *mawlā* of ‘Umm Qays narrated from ‘Umm Qays that: “The Prophet ﷺ said to her (Umm Qays), ‘What did she say? May she live long!’”*

“We know of no woman granted the long life that she has been granted” (the narrator said).

*It is part of a story transmitted by an-Nasaī in which she said, “A son of mine died and I became very grieved; I said to the person who was bathing his body (before burial), ‘Don’t wash my son with cold water for it will kill him.’” ‘Ukkāsha went to the Prophet ﷺ and informed him of what she had said. The Prophet ﷺ smiled and said, ‘What did she say? May she live long.’”

653. Anas said: “The Prophet ﷺ used to visit our family. One day he came to us and made supplication for us. Umm Sulaym (my mother) said, ‘Won’t you make supplication for your little servant?’ He said, ‘*Allāhumma ak-thir mālahū wa waladahū*

wa aṭil ḥayātahū wa' ghfir lahū – O Allah, give him much property and children. Let him live long and forgive him.'

“He made supplication for me for three things. I have so far buried 103 children* (out of the many I have had). My fruits are harvested twice a year, I have lived for so long that I feel embarrassed in front of people and I hope for forgiveness.”

*There was a severe plague in 96 AH during which 75,000 people died in three days. Among them were eighty of Anas's own children (*Al-Mudhish*, Ibn al-Jawzī). It is also narrated from an authentic source that Anas said, “My daughter Amīna informed me that up to the coming of Ḥajjāj to Baṣra in 75 AH, there were 120 from my own off-spring who were buried.”

Chapter 284: Your Supplication Is Answered So Long As You Do Not Become Impatient

654. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The supplication of any of you is answered as long as he does not get impatient and say, ‘I made supplication and I have not been answered.’””

655. Abū Hurayra said: “The Prophet ﷺ said, ‘The supplication of any of you is answered so long as he does not make supplication for something that is a sin or to cut off ties of kinship, and does not become impatient and say, ‘I have made supplication and I do not think that I will be answered,’” and so stops making his supplication.’”

Chapter 285: The One Who Seeks Refuge In Allah From Laziness

656. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “I heard the Prophet ﷺ say, ‘*Allāhumma innī a’ūdhu bika mina’l-kasali wa’l-maghrāmī, wa a’ūdhu bika min fitnati’l-masiḥi’ d-dajjāli, wa a’ūdhu bika min ‘adhābi’ n-nār – O Allah, I seek refuge with You from laziness and debt. I seek refuge with You from the temptation of the Dajjāl. I seek refuge with You from the punishment of the Fire.’*”

657. Abū Hurayra said: “The Prophet ﷺ used to seek refuge with Allah from the evils of life and death and from punishment of the grave and from the evil of the *Dajjāl*.”

Chapter 286: Allah Is Angered By One Who Does Not Ask From Him

658. Abū Hurayra said: “The Prophet ﷺ said, ‘Allah is angry with the person who does not ask from Him.’”

659. As No. 608, with a different *isnād*.

660. Abān b. ‘Uthmān narrated, I heard ‘Uthmān who said: “I heard the Prophet ﷺ say, ‘Whoever says every morning and every evening three times, “*Bismillāhi’l-ladhī lā yaḍurru ma’a ismihi shay’un fi’l-ardī wa lā fi’l-samā’i wa huwa’s-samī’ u’l-‘alīm* – In the name of Allah through whose Name nothing either in the earth or the heaven can harm. He is the Hearing, the Knowing”, that person will not be harmed by anything.’”

He (the narrator, Abān b. ‘Uthmān) had been afflicted by partial paralysis, so the man (to whom he related the *ḥadīth*) began to look at him (in amazement). He read his thoughts and said, “The *ḥadīth* is as I have told you, but I did not say the prayer that day and so the decree of Allah was carried out.”

Chapter 287: Supplication In The Ranks Of Battle In Allah’s Way

661. (ATH 160) Sahl b. Sa’d said: “There are two occasions when the gates of heaven are opened. At those times very rarely is the supplication of someone who makes a supplication rejected: when the call to prayer has been given, and in the ranks of battle in Allah’s way.”

Chapter 288: The Supplications Of The Prophet ﷺ

662. Abū Ṣirma said: “The Messenger of Allah ﷺ used to say, ‘O Allah, I ask You to grant me prosperity and to grant my dependant (*mawlā*) prosperity.’”

663. Shakal b. Ḥumayd said: “I said, ‘Messenger of Allah, teach me a supplication that will benefit me.’ He said, ‘Say, “*Allāhumma ‘āfinī min sharri sam’ī wa baṣari wa lisānī wa qalbī wa sharri maniyyī* – O Allah, protect me from the evil in my seeing and hearing and my tongue and my heart and the evil in my sperm.’”

Wakī‘ (one of the narrators) commented: “‘My sperm’ means adultery and fornication.”

664. ‘Abdullāh b. ‘Abbās said: “The Prophet ﷺ used to say, ‘*Allāhumma a’innī wa lā tu-‘in ‘alayya wa’ nṣurnī wa lā tanṣur ‘alayya wa yassirī’ l-hudā lī – O Allah, help me and do not help anyone against me. Support me and do not support anyone against me. Make the Guidance easy for me.*’ ”

665. Ibn ‘Abbās said: “I heard the Prophet ﷺ make supplication in these words, ‘*Rabbi a’innī wa lā tu-‘in ‘alayya wa’ nṣurnī wa lā tanṣur ‘alayya, wa’ mkur lī wa lā tamkur ‘alayya wa yassir liya’ l-hudā wa’ nṣurni ‘alā man baghā ‘alayya, rabbi’ j’alnī shakkāran laka dhakkāran rāhiban laka miṭwā-‘an laka mukhbitan laka awwāhan munīban. Taqabbal tawbatī wa’ ghsil hūbatī wa ajīb da‘watī wa thabbit hujjatī wa’ hdi qalbī, wa saddid lisānī wa’ slul sakhīmata qalbī – O Lord, help me and do not help anyone against me. Support me and do not support anyone against me. Devise for me and do not devise against me. Make the Guidance easy for me. Help me against the one who attacks me. O Lord, make me grateful to You, mindful of You, fearful of You, obedient to You and humble to You, supplicating, penitent. Accept my repentance. Wash away my sins and answer my prayer. Substantiate my plea and guide my heart. Make my tongue correct and let rancour flow out of my heart.*’ ”

666. Mu‘āwiya b. Abī Sufyān stated on the *minbar*: “I heard these words from the Prophet ﷺ in this very place, ‘*None can withhold what You give nor give what Allah withholds. The wealth and status of the person will not benefit him. When Allah desires good for a person, He gives him understanding in the religious life (dīn).*’ ”

667. Abū Hurayra said: “The Prophet ﷺ said, ‘The firmest supplication is to say, ‘*Allāhumma anta rabbī wa anā ‘abduka, zalamtu nafsī wa’ taraftu bi dhambī, lā yaghfiru’ dh-dhunūba, illā anta, rabbi’ ghfir lī – O Allah, You are my Lord and I am Your slave. I have wronged myself and I admit my sin. Only You forgive sins, O Lord, forgive me.*’ ”

668. Abū Hurayra said: “The Messenger of Allah ﷺ often made this supplication, ‘*Allāhumma aṣliḥ lī dīniya’ l-ladhī huwa ‘iṣmatu amrī wa aṣliḥ lī dunyāya’ l-latī fīhā ma’ āshī, wa’ j’ali’ l-mawta raḥmatan lī min kulli sū’ in – O Allah, strengthen and guard my dīn (religious life) in correctness – that is the best refuge for me. Make me prosperous in this world which is my livelihood. Make death a mercy and escape for me from every evil.*’ or words to that effect.”

669. Abū Hurayra said: “The Prophet ﷺ used to seek refuge ‘from the trouble of (bodily) affliction, meeting with wretchedness, an evil decree and the gloating of enemies.’

“Sufyān (the narrator) said, “There were three things in the *ḥadīth*, and I added one, but I do not know which one.”

670. ‘Umar said: “The Prophet ﷺ used to seek refuge from five things: from laziness, miserliness, afflictions of old age, the trial of (what is in) the breast and the punishment of the grave.”

671. Anas b. Mālik said: “The Prophet ﷺ used to say, ‘*Allāhumma innī a‘ūdhu bika mina’l-‘ajzi wa’l-kasali wa’l-jubni wa’l-haramī, wa a‘ūdhu bika min fitnati’l-maḥyā wa’l-mamāti wa a‘ūdhu bika min ‘adhābi’l-qabr – O Allah, I seek refuge with You from incapacity, laziness, cowardice, and old age. I seek refuge with You from the trials of life and death. I seek refuge with You from the punishment of the grave.’*”

672. Anas said: “I heard the Prophet ﷺ say, ‘*Allāhumma innī a‘ūdhu bika mina’l-hammi wa’l-ḥazani wa’l-‘ajzi wa’l-kasali wa’l-jubni wa’l-bukhli wa ḍala‘i’l-dayni wa ghalabati’r-rrijāl – O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, miserliness, being deeply in debt and being overpowered by men.’*”

673. Abū Hurayra said: “One of the supplications of the Prophet ﷺ was, ‘*Allāhumma għfir lī mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a’lantu wa mā anta a’lamu bihī minnī innaka anta’l-muqaddimu wa anta’l-mu’akhkhiru, lā ilāha illā anta – O Allah, forgive me for my past and future sins, what I conceal and what I divulge, and what You know of me that I do not know. You are the One who brings forward and sets back. There is no god but You.’*”

674. ‘Abdullāh said: “The Prophet ﷺ used to make this supplication, ‘*Allāhumma innī as-aluka’l-hudā wa’l-‘afāfa wa’l-ghinā – O Allah, I ask You for guidance, virtue and wealth.’*”

(Abū ‘Abdullāh al-Bukhārī said:) ‘Our companions related this *ḥadīth* from ‘Amr, with addition of the words *Wa’t-tuqā* and piety.’

675. (ATH 161) Thumāma b. Ḥazn said: “I heard an old man call out in a loud voice, ‘*Allāhumma innī a‘ūdha bika mina’sh-sharri lā yakhlīṭuhū shay’un – O Allah, I seek refuge with You from total (lit. nothing mixed with it) evil.’* I asked, ‘Who is this old man?’ I was told, ‘Abu’d-Dardā.’”

676. ‘Abdullāh b. Abī Awfā said: “The Prophet ﷺ used to say, ‘*Allāhumma ṭahhirnī bi’ th-thalji wa’ l-baradi wa’ l-mā’ i’ l-bāridi kamā yuṭahharu’ th-thawbu’ d-danisu minā’ l-wasakh. Allāhumma rabbanā laka’ l-ḥamdu mil’ as-samāwāti wa mil’ a’ l-ardi, wa mil’ a mā shi’ ta min shay’ in ba’ du – O Allah, cleanse me with ice and snow and cold water as the dirty garment is cleansed of dirt. O Allah, our Lord, praise is Yours in measure as great as the sky and as great as the earth and as great as You wish from anything beyond that.*’ ”

677. Anas said: “The Prophet ﷺ often prayed with this supplication, ‘*Allāhumma ’ātinā fi’ d-dunyā ḥasanatan wa fi’ l-’ākhirati ḥasanatan wa qinā ’adhāba’ n-nār – O Allah, give us good in this world and good in the World Hereafter and guard us from the punishment of the Fire.*’ ”

678. Abū Hurayra said: “The Prophet ﷺ used to say, ‘*Allāhumma innī a’ūdhu bika minā’ l-faqri wa’ l-qillati wa’ dh-dhillati wa a’ūdhu bika an azlima aw uzlama – O Allah, I seek refuge with You from poverty, deprivation and abasement. I seek refuge with You from being unjust and from being wronged.*’ ”

679. Abū ‘Umāma said: “We were with the Prophet ﷺ and he made many supplications which we did not remember. We said, ‘You make supplications which we do not remember.’ He said, ‘I will tell you of something that will combine all of them for you, ‘*Allāhumma innā nas-aluka mimmā sa-alaka nabiyyuka Muḥammadun ﷺ. Allāhumma anta’ l-musta’ānu wa ’alay-ka’ l-balāghu, wa lā ḥawla wa lā quwwat illā billāh – O Allah, we ask You for what Your Prophet Muḥammad ﷺ asked You and we seek refuge with You from what Your Prophet Muḥammad ﷺ sought refuge. O Allah, You are the One to whom one turns for help and You are the One who brings it about. There is no power nor strength except through Allah*’ or words to that effect.’ ”

680. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “I heard the Prophet ﷺ say, ‘*Allāhumma innī a’ūdhu bika min fitnati’ l-masīḥi’ d-dajjāli wa a’ūdhu bika min fitnati’ n-nār – O Allah, I seek refuge with You from the trial of the Dajjāl and I seek refuge with You from the trial of the Fire.*’ ”

681. (ATH 162) Sa’īd said: “Ibn ‘Abbās used to say, ‘*Allāhumma qanni’ nī bimā razaqtanī wa bārik lī fīhī, wa’ khluf ’alayya kulla ghā’ ibatin bi-khayr – O Allah, make me content with the provision that You have granted me and bless me in it and appoint good for me for everything that I do not have.*’ ”

682. Anas said: “The most frequent supplication of the Prophet (ﷺ) was, ‘O Allah, give us good in this world and good in the World Hereafter and guard us from the punishment of the Fire.’ ”

683. Anas said: “The Prophet (ﷺ) most frequently said, ‘Allāhumma yā muqalliba’l-qulūbi thabbit qalbī ‘alā dīnika – O Allah, O controller (lit. turner) of hearts, make my heart firm in Your dīn.’ ”

684. ‘Abdullāh b. Abī Awfā said: “The Prophet (ﷺ) used to utter these words in his supplication, ‘Allāhumma laka’l-ḥamdu mil’ a’ s-samāwāti wa mil’ a’ l-arḍi, wa mil’ a mā shi’ ta min shay’ in ba’du. Allāhumma ṭahhirnī bi’l-baradi wa’th-thalji wa’l mā’ i’ l-bārid. Allāhumma ṭahhirnī mina’ dh-dhunūbi, wa naqqini kamā yunaqqa’ th-thawbu’ l-abyaḍu mina’ d-danas – O Allah, Praise is Yours in measure as great as the heavens and in measure as great as the earth and in measure as great as You wish from anything else. O Allah, cleanse me with ice and snow and cold water. O Allah, purify me of sins and clean me as the white garment is cleansed of dirt.’ ”

685. ‘Abdullāh b. ‘Umar said: “Among the supplications of the Messenger of Allah (ﷺ) was, ‘Allāhumma innī a’ūdhu bika min zawāli ni’matika wa taḥawwuli ‘āfiyatika wa fujā’ati niqmatika, wa jamī’i sakhatika – O Allah, I seek refuge with You from the disappearance of Your bounty and from the loss of well-being and Your sudden vengeance and all of Your wrath.’ ”

Chapter 289: Supplication In Heavy Rain And Ordinary Rain

686. ‘Ā’isha, may Allah be pleased with her, said: “When the Messenger of Allah (ﷺ) saw a cloud rising from the horizon, he would leave what he was doing, even if he was in prayer, and face towards it. If Allah dispersed it, he praised Allah and if it rained, he said, ‘Allāhumma sayban nāfi’an – O Allah, make it a beneficial rainfall.’ ”

Chapter 290: Supplication For Death

687. Qays said: “I came to Khabbāb when he had been cauterized seven times. He said, ‘If it had not been that the Messenger of Allah (ﷺ) had forbidden us to pray for death, I would have done so.’ ”

Chapter 291: The Supplications Of The Prophet ﷺ

688. Abū Mūsā said: “The Prophet ﷺ used to make this supplication, *‘Rabbi’ ghfir lī khaṭī’ atī wa jahlī wa isrāfī fī amrī kullihī wa mā anta a’lamu bihī minnī. Allāhumma’ ghfir lī khaṭa’ ī kullahū, wa ‘amadī wa jahlī wa hazlī, wa kullu dhālika ‘indī. Allāhumma’ ghfir lī ma qaddamtu wa mā akhkhartu wa mā asrartu wa mā a’lantu. Anta’ l-muqaddimu wa anta’ l-mu’akhkhiru, wa anta’ alā kulli shay’in qadīr – O Lord, forgive my errors and my ignorance and my excess in all my affairs, and what You know better than me of these things. O Allah, forgive all my errors, what I do intentionally or out of my ignorance or in jest and all that I do. O Allah, forgive me my past and future sins, what I conceal of them and what I divulge. You are the One who brings matters forward and the One who sets them back. You have power over everything.’ ”*

689. It is a part of the above *ḥadīth*, with a different *isnād*.

690. Mu‘adh b. Jabal said: “The Prophet ﷺ took my hand and then said, ‘Mu‘adh!’ I said, ‘At your service.’ He said, ‘I love you.’ I said, ‘And by Allah, I love you.’ He said, ‘Shall I teach you some words to say at the end of your prayer?’ I replied, ‘Yes.’ He said, ‘Say, *‘Allāhumma a’innī ‘alā dhikrika wa shukrika wa ḥusnī ‘ibādatika – O Allah, help me to remember You and thank You and to worship You in the best manner.’ ”*

691. Abū Ayyūb al-Anṣārī said: “A man said in the presence of the Prophet ﷺ *‘Praise be to Allah with pure, blessed and abundant praise.’* The Prophet ﷺ asked, ‘Who said that?’ The man was silent thinking that it was a reprimand from the Prophet ﷺ for something which he disliked. He said, ‘Who was it? He said nothing incorrect.’ The man spoke up, ‘I did and I hope for good by it.’ He said, ‘By Him who holds my soul in His hand, I saw thirteen angels racing each other to see which of them would take it to Allah, the Mighty and Exalted.’ ”

692. Anas said: “When the Prophet ﷺ wanted to enter the lavatory, he said, *‘Allāhumma innī a’ūdhu bika mina’ l-khubuthi wa’ l-khabā’ ith – O Allah, I seek refuge with You from shayṭān, both male and female.’ ”*

693. ‘Ā’isha, may Allah be pleased with her, said: “When the Messenger of Allah ﷺ left the lavatory, he said, *‘Ghufṛānaka – Your forgiveness!’ ”*

694. Ibn ‘Abbās said: “The Prophet ﷺ used to teach us this supplication as he taught us the *sūras* of the Qur’ān, ‘*A‘ūdhu bika min ‘adhābi jahannama wa a‘ūdhu bika min ‘adhābi l-qabri wa a‘ūdhu bika min fitnati l-masīhi d-dajjāli, wa a‘ūdhu bika min fitnati l-mahyā wa l-mamāti, wa a‘ūdhu bika min fitnati l-qabri* – I seek refuge with You from the punishment of Jahannam, and I seek refuge with You from the punishment of the grave. I seek refuge with You from the trial of the Dajjāl and I seek refuge with You from the trials of life and death. I seek refuge with You from the trial of the grave.’ ”

695. Ibn ‘Abbās said: “I spent the night at the house of my aunt, Maymūna. The Prophet ﷺ got up to answer a call of nature and then washed his hands and face and slept. Then he got up and took the water-skin and loosened its strap and then performed *wuḍū’* and did not use much water but he did *wuḍū’* properly. Then he prayed. I stood up and moved slowly, not wanting him to see that I was observing him. I did *wuḍū’*. Then he stood up to pray and I stood on his left. He took my hand and brought me around to his right. His complete night prayer consisted of thirteen (13) *rak‘ats*. Then he lay down and went to sleep until he snored. When he slept, he would snore. Bilāl announced the prayer to him and he prayed without doing *wuḍū’*. One of his supplications was, ‘*Allāhumma j‘al fī qalbī nūran wa fī sam‘ī nūran, wa ‘an yamīnī nūran wa ‘an yasārī nūran, wa fawqī nūran wa tahtī nūran wa amāmī nūran wa khalfī nūran, wa a‘zīm lī nūra* – O Allah, put light in my heart and light in my hearing and light on my right and light on my left and a light above me and a light under me and a light in front of me and a light behind me and make my light great.’ ”

Kurayb (the narrator from Ibn ‘Abbās) said: “And seven other things which I do not remember by heart but it is written down and kept in the box. I met a man who was one of al-‘Abbās’ children and (it was) he who reported them to me. He mentioned, ‘My sinews, my flesh, my blood, my hair, and my skin’ and he mentioned two other things.’ ”*

*Hāfiẓ ibn Ḥajar said it is likely that he prayed for tongue and self, which Aqīl added in the narration of Muslim.

696. ‘Abdullāh b. ‘Abbās said: “When the Prophet ﷺ prayed the night prayer, and finished his prayer, glorifying Allah as He deserves, he said at the end of it, ‘*Allāhumma j‘al lī nūran fī qalbī, wa j‘al lī nūran fī sam‘ī wa j‘al lī nūran fī baṣarī wa j‘al lī nūran ‘an yamīnī, wa nūran ‘an shimālī wa j‘al lī nūran min bayni yadayya, wa nūran min khalfī wa zidnī nūran, wa zidnī nūran wa zidnī nūra* – O Allah, give me a light in my heart and give me a light in my hearing and give me a light in my sight. Give

me a light on my right and a light on my left and give me a light in front of me and a light behind me and increase me in light. Increase me in light, and increase me in light.’ ”

697. ‘Abdullāh b. ‘Abbās said: “When the Messenger of Allah ﷺ got up to pray in the middle of the night, he would say, ‘*Allāhumma laka’l-ḥamdu, anta nūru’s-samāwāti wa’l-arḍi wa man fihinna, wa laka’l-ḥamdu anta qayyāmu’s-samāwāti wa’l-arḍi, wa laka’l-ḥamdu anta rabbu’s-samāwāti wa’l-arḍi wa man fihimā, anta’l-ḥaqqu wa wa’duka’l-ḥaqqu, wa liqā’uka’l-ḥaqq. Wa’l-jannatu ḥaqqun, wa’n-nāru ḥaqqun wa’s-sā’atu ḥaqq. Allāhumma laka aslamtu, wa bika ‘āmaniu wa ‘alayka tawakkaltu, wa illayka anabtu wa bika khāṣamtu wa ilayka ḥakamtu, fa’ gfir lī mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a’lantu. Anta ilāhī, lā ‘ilāha illā anta – O Allah, Yours is the praise. You are the light of the heavens and the earth and whoever is in them. Yours is the praise. You are the Sustainer of the heavens and the earth. Yours is the praise. You are the Lord of the heavens and the earth and whoever is in them. You are the Truth and Your promise is true and the meeting with You is true and the Garden is true and the Fire is true and the Hour is true. O Allah, I have surrendered to You and I have believed in You. I have trusted in You and I repent to You. I reason by You and I have come to You for judgement. Forgive me my past and future wrong actions, what I conceal and what I show. You are my God. There is no god but You.’ ”*

698. Ibn ‘Umar said: “The Prophet ﷺ used to make this supplication, ‘*Allāhumma innī as-aluka’l-‘afwa wa’l-‘āfiyata fī’d-dunyā wa’l-‘ākhīrah. Allāhumma innī as-aluka’l ‘āfiyata fī dīnī wa ahlī, wa’stur ‘awratī wa ‘āmin raw’atī, wa’ḥfaznī min bayni yadayya wa min khalfī wa ‘an yamīnī wa ‘an yasārī, wa min fawqī, wa a’ūdhu bika an ‘ughtāla min taḥtī – O Allah, I ask You for pardon and well-being in this world and the Hereafter. O Allah, I ask You for well-being in my dīn (religious life) and my family. Veil my faults and assuage my terror. Guard me from before and behind me, on my right and my left and from above me. I seek refuge with You from unexpected destruction from beneath me.’ ”*

699. Rifa’a az-Zuraqī said: “On the Day of Uḥud when the idol-worshippers retreated, the Messenger of Allah ﷺ said, ‘Form (ranks) so that I can praise my Lord, the Mighty and Exalted.’ They formed ranks behind him. He said, ‘*Allāhumma laka’l-ḥamdu kulluhu. Allāhumma lā qābiḍa limā basatṭa, wa lā muqarriba limā bā’adta, wa lā mubā’ida limā qarrabta, wa lā mu’ṭiya limā mana’ta, wa lā māni’a limā a’tayta. Allāhumma’bsuṭ ‘alaynā min barakātika wa raḥmatika wa faḍlika wa*

rizqika. Allāhumma innī as-aluka' n- na'īma' l-muqīma' l-ladhī lā yahūlu wa lā yazūl. Allāhumma innī as-aluka' n-na'īma yawma' l-'aylati, wa' l-amna yawma' l-khawf. Allāhumma 'ā'idhan bika min sū'i mā a'ṭaytanā wa sharri mā nana'ta minnā. Allāhumma ḥabbib ilayna' l-'īmāna wa zayyinhu fī qulūbinā, wa karrīh ilayna' l-kufra wa' l-fusūqa wa' l-'iṣyāna, wa' j'alnā minna' r-rāshidīn. Allāhumma tawaffanā muslimīna, wa alḥiqnā bi' s-ṣāliḥīna, ghayra khazāyā walā maftūnīn. Allāhumma qātīli' l-kafarata' l-ladhīna yaṣuddūna 'an sabīlika wa yukadh-dhibūna rusulaka, wa' j'al 'alayhim rijzaka wa 'adhābak. Allāhumma qātīli' l-kafarata' l-ladhīna 'ūtu' l-kitāb. Ilāha' l-ḥaqqi! – O Allah, all praise belongs to You. O Allah, none can contract what You expand nor bring near what You put far away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. O Allah, extend to us some of Your blessings, Your mercy and favour and Your provision. O Allah, I ask You for the abiding blessing which is not changed nor removed. O Allah, I ask You for blessing on the Day of poverty, and security on the Day of fear. O Allah, I seek refuge with You from the evil in what You give us and from the evil in what You withhold from us. O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, erring and rebellion. Place us among the rightly-guided. O Allah, make us die Muslims and make us live as Muslims and join us to the rightly-acting, who are neither disgraced nor afflicted. O Allah, fight the unbelievers who bar Your path and who deny Your messengers. Set Your abasement and punishment over them. O Allah, fight the unbelievers who were given the Book, O Lord of Truth!''

Chapter 292: Supplication In Affliction

700. Ibn 'Abbās said: "The Prophet ﷺ made supplication in distress in this manner, 'Lā ilāha illallāhu' l-'azīmu' l-ḥalīmu. Lā ilāha illallāhu rabību' s-Samāwāti wa' l-arḍi wa rabbu' l-'arshi' l-'azīm – There is no god but Allah, the Immense, the Forbearing. There is no god but Allah, the Lord of the heavens and the earth and the Lord of the Immense Throne.'"

701. 'Abdu'r-Raḥmān b. Abī Bakra reported that he said to his father: "I hear you making this supplication every morning, 'Allāhumma 'āfinī fī badanī. Allāhumma 'āfinī fī sam'ī. Allāhumma 'āfinī fī baṣari; lā ilāha illā anta – O Allah, make me healthy in my body. O Allah, make me healthy in my hearing. O Allah, make me healthy in my sight. There is no god but You,' and you repeat it three times in the evening and three times in the

morning. You also say, ‘*Allāhumma innī a’ūdhū bika minā l-kufri wa l-faqr. Allāhumma innī a’ūdhū bika min ‘adhābi l-qabri; lā ilāha illā anta – O Allah, I seek refuge with You from disbelief and poverty. O Allah, I seek refuge with You from the punishment of the grave. There is no god but You,*’ and repeat it three times in the evening and three times in the morning?’ He replied, ‘Yes, my son. I heard the Messenger of Allah ﷺ say these words and I like to follow his way.’

He (also) said: ‘‘The Messenger of Allah ﷺ said, ‘The supplications for a person in distress are, ‘*Allāhumma rahmatāka arjū wa lā takilnī ilā nafsī tarfata ‘ayn, wa aṣliḥ lī sha’ nī kullahū, lā ilāha illā anta – O Allah, I hope for Your mercy! Do not leave me to myself for the blink of an eye. Put all of my affairs in order. There is no god but You.*’ ’’

702. Ibn ‘Abbās said: ‘‘The Prophet ﷺ used to say in affliction, ‘*Lā ilāha illā llāhu l-‘azīmu l-ḥalīmu, lā ilāha illā llāhu rabbu l-‘arshi l-‘azīm. Lā illāha illā llāhu rabbu s-samāwāti wa rabbu l-arḍi wa rabbu l-‘arshi l-karīm. Allāhumma ṣrif sharrah – There is no god but Allah, the Immense, the Forbearing. There is no god but Allah, the Lord of the Immense Throne. There is no god but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the Immense Throne. O Allah, avert its evil.*’ ’’

Chapter 293: The *Istikhara* Prayer

703. Jābir said: ‘‘The Prophet ﷺ used to teach us the *Istikhara* (seeking guidance in a matter) on occasions just as he would teach us a *sūra* of the Qur’ān: ‘When someone is concerned about something he intends to do, he should pray two *rak’ats* and then say, ‘*Allāhumma innī astakhīruka bi ‘ilmika wa ‘astqdiruka bi qudratika wa as-aluka min fadlika l-‘azīm. Fa innaka taqdiru wa lā aqdiru wa ta ‘lamu wa lā a’lamu wa anta ‘allāmu l-ghuyūb. Allāhumma in kunta ta ‘lamu anna hādha l-amra khayrun lī fī dīnī wa ma’āshī wa ‘āqibati amrī-fī ‘ājili amrī wa ‘ājilihī-fa’ qdurhu lī, wa in kuna ta ‘lamu anna hādha l-amra a sharrun lī fī dīnī wa ma’āshī wa ‘āqibati amrī-‘ājili amrī wa ‘ājilihī fa’ ṣrifhu ‘annī wa ṣrifnī ‘anhu wa qdur liya l-kayra ḥaythu kāna thumma radḍinī bihi – O Allah, I ask You for the good by Your knowledge and I ask You for strength by Your power and I ask You for some of Your limitless abundant favour. You have the power and I do not. You know and I do not know. You are the Knower of the Unseen. O Allah, if You know that this (affair) is good for me in my religious life (dīn), my livelihood and the outcome of my affair’ – or he said ‘in my present affair and its*

conclusion – then decree it for me. If You know that this affair is bad for me in my religious life (dīn), my livelihood and the outcome of my affair” – or he said “in my present state of affair or my future state – then avert it from me and avert me from it. Decree for me the good wherever it is and then make me content” and he should state what he needs.’”

704. Jābir b. ‘Abdullāh said: “The Messenger of Allah (ﷺ) made supplication in this mosque, the Mosque of Victory (Masjid al-Faḥ in Madīna), on Monday, Tuesday and Wednesday and his supplication was answered for him between the two prayers (between *Duḥr* and *‘Aṣr*) on Wednesday.*

Jābir said, “Whenever anything severe and serious befell me and I singled out that time and made supplication to Allah concerning it between the two prayers on Wednesday, I found the answer.”

*On the occasion of the Battle of the Trench.

705. Anas said: “I was with the Prophet (ﷺ) and a man made supplication, saying, ‘*Yā badī‘a’ s-samāwāti, ya ḥayyu, ya qayyūmu innī as-aluka – O Originator of the heavens, O Ever-Living, O Self-Subsistent. I ask You.*’ He said, ‘Do you know by what he has made this supplication? By Him who holds my soul in His hand, he has asked Allah by His name that He answers when He is asked by it.’”

706. ‘Abdullāh b. ‘Amr said: “Abū Bakr, may Allah be pleased with him, said to the Prophet (ﷺ), ‘Teach me a supplication which I can use in my prayer.’ He said, ‘Say, ‘*Allāhumma innī zalmtu nafsī zulman kathīran, wa lā yaghfiru’ dh-dhunūba illā anta, fa’ghfir lī min ‘indika maghfiratan, innaka anta’ l-ghafūru’ r-rahīm – O Allah, I have wronged myself greatly. Only You forgive sins. Forgive me with forgiveness directly from You. You are the Forgiving, the Merciful.*’ ”

Chapter 294: When A Ruler Is Feared

707. (ATH 163) ‘Abdullāh b. Mas‘ūd said: “When there is a ruler in charge of you whose arrogance or injustice is feared, you should say, ‘*O Allah, Lord of the Seven Heavens and Lord of the Immense Throne, be my Protector against so-and-so the son of so-and-so and his followers among Your creatures so that none of them exceeds the bounds towards me or oppresses me. Your protection is mighty and Your praise is great. There is no god but You.*’ ”

708. (ATH 164) Ibn ‘Abbās said: “When you go to a tyrannical or awesome ruler and fear that he will attack you, repeat the following words three times, ‘*Allāhu akbaru, Allāhu a‘azzu min khalqihī jamī‘an, Allāhu a‘azzu mimmā akhāfu wa aḥdharu, wa a‘ūdhu billāhi’l ladhī lā ilāha illā huwa, al-mum-siku’s-samāwāti’s-sab‘a an yaqa’na ‘ala’l-ardī illā bi idhnihī min sharri ‘abdika (name) wa junūdihī wa atbā’ihī wa ashya’ihī mina’l-jinni wa’l-insi. Allāhumma kun lī jāran min sharrihim, jalla thanā’uka wa ‘azza jāruka wa tabāraka’smuka, wa lā ilāha ghayruka – Allah is Greater. Allah is mightier than all His creation and Allah is greater than all that I fear and all that I am wary of. I seek refuge with Allah. There is no god but He, the One who keeps the seven heavens from falling onto the earth but by His leave, from the evil of your slave so-and-so and his armies and followers and supporters, both among jinn and men. O Allah, be my protector against their evil. Your praise is great and Your protection is immense. Blessed is Your name. There is no god but You.’*”

709. (ATH 165) Ibn ‘Abbās said: “Whoever has a worry, sorrow or grief or fears a ruler, and prays to Allah with these words, will be answered. It is, ‘*As-aluka bi lā ilāha illā anta rabbu’s-samāwāti’s-sab‘i wa rabbu’l-‘arshi’l-‘azīm, wa as-aluka bi lā ilāha illā anta rabbu’s-samāwāti’s-sab‘i wa rabbu’l-‘arshi’l-karīm, wa as-aluka bi lā ilāha illā anta rabbu’s-samāwāti’s-sab‘i wa’l-ardīna’s-sab‘i wa mā fihinna, innaka ‘alā kulli shay’in qadīr – I ask You by ‘There is no god but You, the Lord of the seven heavens and the Lord of the Immense Throne’ and I ask You by ‘There is no god but You, the Lord of the seven heavens and the Lord of the Immense Throne’ and I ask You by ‘There is no god but You, the Lord of the seven heavens and the seven earths and what is in them. You have power over everything.’* Then you should ask Allah for what you need.”

Chapter 295: What Is Stored Up As Reward And Wage For The Person Who Makes Supplication

710. Abū Sa‘īd al-Khudrī said: “The Prophet ﷺ said, ‘No Muslim makes supplication to Allah – unless it is for a sin or for cutting off relatives – but that he is given one of three things: either his supplication is answered quickly, or it is stored up for him in the World Hereafter, or an evil equal to it is averted from him.’ It was said, ‘Then many supplications will be made.’ He replied, ‘Allah has yet more to give.’”

711. Abū Hurayra said: “The Prophet (ﷺ) said, ‘No believer turns his face to Allah and asks Him for something but that He gives it to him, either by giving it to him sooner in this world or storing it up for him in the Hereafter, as long as he does not try to hasten it.’ They asked, ‘Messenger of Allah, what does “hasten it” mean?’ He said, ‘The person says, “I asked and asked and do not think that I will be answered.”’”

Chapter 296: The Virtues Of Supplication

712. Abū Hurayra said: “The Prophet (ﷺ) said, ‘Nothing is dearer to Allah than supplication.’”

713. Abū Hurayra said: “The Prophet (ﷺ) said, ‘Supplication is the noblest act of worship.’”

714. An-Nu‘mān b. Bashīr said: “The Prophet (ﷺ) said, ‘Supplication is worship.’ Then he recited, ‘*Call on Me and I will answer you.*’ ” (40: 60)

715. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet (ﷺ) was asked, ‘Which type of worship is best?’ He replied, ‘A man’s supplication to Allah for himself.’”

716. Ma‘qil b. Yasār said: “I went with Abū Bakr as-Ṣiddīq, may Allah be pleased with him, to the Prophet (ﷺ). He said, ‘Abū Bakr, inward *shirk* (associating other things with Allah) among you is more hidden than the ant-trail.’ Abū Bakr said, ‘Is there any other way of associating than putting another god with Allah?’ The Prophet (ﷺ) said, ‘By Him who holds my soul in His hand, there is *shirk* (association) more hidden than the ant-trail. Shall I tell you something that will remove the lesser and greater *shirk* if you say it?’ He went on, ‘Say, “*Allāhumma innī a‘ūdhu bika an ushrika bika wa anā a‘lamu wa astaghfiruka limā lā a‘lamu – O Allah, I seek refuge with You from associating (anything) with You knowingly, I ask forgiveness from You from associating (anything) with You unknowingly.*”’”

Chapter 297: Supplication When The Wind Gusts

717. Anas said: “Whenever a strong wind blew, the Prophet (ﷺ) said, ‘*Allāhumma innī as-aluka min khayri mā ursilat bihī wa a‘ūdhu bika min sharri mā ursilat bihī – O Allah, I ask You for the good of what has been sent with it and I seek refuge with You from the evil of what has been sent with it.*’”

718. Salama said: “When the wind blew strongly, the Prophet ﷺ would say, ‘*Allāhumma lāqihan lā ‘aqīman – O Allah, may it bring fertility and not barrenness.*’ ”

Chapter 298: Do Not Curse The Wind

719. (ATH 166) Ubayy said: “Do not curse the wind. When you see something you dislike in the wind, say ‘*Allāhumma innā nas-aluka khayra hādhihi’ r-rīhi wa khayra mā fīhā wa khayra mā ursilat bihī, wa na’ūdhu bika min sharri hādhihi’ r-rīhi wa sharri mā fīhā wa sharri mā ursilat bihī – O Allah, we ask You for the good of this wind and the good of what it contains and the good of what it has been sent with. We seek refuge with You from the evil of this wind and the evil of what it has been sent with.*’ ”

720. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The wind is from the command of Allah. It brings mercy and punishment, so do not curse it. However, you should ask Allah for the good of it and seek refuge with Allah from its evil.’ ”

Chapter 299: Supplication During Lightning

721. ‘Abdullāh b. ‘Umar said: “Whenever there was thunder and lightning, the Prophet ﷺ would say, ‘*Allāhumma lā taqtulnā bi ṣa’qika, wa lā tuhliknā bi ‘adhābika, wa ‘āfinā qabla dhālika – O Allah, do not kill us with Your lightning nor destroy us with Your punishment and preserve us before any of that befalls us.*’ ”

Chapter 300: When One Hears Thunder

722. (ATH 167) ‘Ikrima said: “When Ibn ‘Abbās heard the sound of thunder, he would say, ‘*Sub-ḥāna’ l-ladhī sabbahat lahū – Glory be to the One whom it glorifies.*’ He said, ‘Ra’d is an angel who calls for rain as the shepherd calls for his sheep.’ ”

723. (ATH 168) ‘Amir b. ‘Abdullāh b. az-Zubayr said: “When ‘Abdullāh b. az-Zubayr heard thunder, he would stop speaking and cite: ‘*Sub-ḥāna’ l-ladhī yusabbiḥu’ r-ra’du bi ḥamdihī wa’ l-malā’ ikatu min khīfatih – Glory be to the One whose praise is glorified by the thunder and the angels in awe of Him.*’ ” (13: 13)

Then he said, “This is a strong threat to the people of the earth.”

Chapter 301: One Who Asks Allah For Good Health

724. ‘Awsaṭ b. Ismā‘īl said: “Abū Bakr as-Ṣiddīq, may Allah be pleased with him, said after the death of the Prophet ﷺ ‘The Prophet ﷺ was standing in the place where I am now standing . . .’ Then Abū Bakr wept; then he went on, ‘And the Prophet said, “You must have truthfulness. It goes hand in hand with piety and they are both in the Garden. Avoid lying. It goes with erring behaviour and they are both in the Fire. Ask Allah for well-being. After certainty (of belief), there is nothing better for you than well-being. Do not cut one another off. Do not work against one another. Do not envy one another. Do not become angry with one another. O slaves of Allah, be brothers.”’”

725. Mu‘ādh said: “The Prophet ﷺ passed by a man who was saying, ‘O Allah, I ask You for complete blessing.’ He asked, ‘Do you know what the completion of blessing is?’ He said, ‘The completion of blessing is to enter the Garden and to be successful in escaping from the Fire.’ Then he passed by a man who was saying, ‘O Allah, I ask You for patience.’ He said, ‘You have asked your Lord for affliction, so ask Him for well-being.’ Then he passed by a man who was saying, ‘O Master of Majesty and Generosity!’ He told him, ‘Ask.’”

726. Al-‘Abbās b. ‘Abdu’l-Muṭṭalib said: “I said, ‘Messenger of Allah, teach me something I can use as a supplication to Allah.’ He replied, ‘Abbās, ask Allah for well-being.’ Then I waited a short time and came and said, ‘Teach me something I can use to ask Allah with, O Messenger of Allah.’ He said, ‘Abbās, uncle of the Messenger of Allah, ask Allah for well-being in this world and the Next World.’”

Chapter 302: Supplication For Affliction Is Disliked

727. Anas said: “A man said in the presence of the Prophet ﷺ ‘O Allah, you have not given me money which I can give as *sadaqa*, so give me an affliction that will bring me some reward.’ He said, ‘*Subhāna Allah*, Glory be to Allah! You will not be able to endure it! Why didn’t you say, “O Allah, give us good in this world and good in the Next World and protect us from the punishment of the Fire”?’”

728. Anas said: “The Prophet ﷺ visited a man so ill that he was reduced to skin and bones. The Prophet said, ‘Ask Allah for something, or pray to Him.’ The man began to say, ‘O Allah,

do not punish me in the Next World. Give me all my punishment in advance in this world.' He said, 'Glory be to Allah! You cannot endure that! Why didn't you say, "*O Allah, give us good in this world and good in the World Hereafter and protect us from the punishment of the Fire.*"?' Then the Prophet prayed for him and Allah, the Mighty and Exalted, cured him."

Chapter 303: One Who Seeks Refuge From The Trouble Of Affliction

729. (ATH 169) 'Abdullāh b. 'Amr said: "A man says, '*O Allah, I seek refuge with You from the trouble of affliction,*' and then keeps silent. Yet when saying that, he should add, '*Except an affliction that contains elevation.*'"

730. Abū Hurayra said: "The Prophet (ﷺ) used to seek refuge from the trouble of affliction, from meeting with wretchedness, the gloating of enemies and an evil destiny."

Chapter 304: One Who Quotes A Man's Words When He Is Censured

731. Abū Nawfal b. Abū 'Aqrab said: "His father asked the Prophet (ﷺ) about fasting.

"The Prophet said, 'Fast one day every month.' He said, 'May my father and mother be your ransom, give me more.' The Prophet said, 'Give me more? Give me more? Fast two days a month!' He said, 'May my father and mother be your ransom, give me more. I feel strong.' The Prophet repeated his words, 'I feel strong? I feel strong?' and (then) kept silent. He (Abū 'Aqrab) said, 'I thought that he would not permit me any more.' Then the Prophet said, 'Fast three days every month.'"

Chapter 305: [Slander]

732. Jābir b. 'Abdullāh said: "We were with the Messenger of Allah (ﷺ) when a terrible and foul stench was sensed. The Prophet said, 'Do you know what this is? – This is the smell of those who slander the believers.'"

733. Jābir said: "There was a foul stench once – during the time of the Messenger of Allah (ﷺ) – and he said, 'Some of the hypocrites have slandered some of the Muslims. This stench has arisen for that reason.'"

734. (ATH 170) Al-Qāsim b. ‘Abdu’r-Rahmān ash-Shāmī said: “Ibn Umm ‘Abd said, ‘If someone hears a believer slandered in his presence and then defends him, Allah will reward him well in this world and the Hereafter. If someone hears a believer slandered in his presence and does not defend him, Allah will repay him with evil in this world and the Hereafter. No one eats a morsel more evil than the slander of a believer. If he says what he knows about him, he has slandered him. If he says what he does not know about him, he has accused him.’”

Chapter 306: Slander: The Words Of Allah, “Do Not Slander One Another”

735. Jābir b. ‘Abdullāh said: “We were with the Messenger of Allah (ﷺ) when he came upon two graves whose inhabitants were being punished. He said, ‘They are not being punished for a big reason but rather it is because one of them used to slander people and the other one was not careful about urine.’ He called for a fresh palm-stalk, or two palm-stalks, and broke them. Then he commanded that each be planted on a grave. The Messenger of Allah (ﷺ) said, ‘Their punishment will be lessened for as long as the palm-stalks are still moist’ – or he said, ‘As long as they do not dry up.’”

736. (ATH 171) Qays said: “‘Amr b. al-‘Āṣ was travelling with some of his companions. He passed by a bloated dead mule. He said, ‘By Allah, it would be better for one of you to eat this until it fills his belly than to eat the flesh of a Muslim (i.e. slander him).’”

Chapter 307: Slandering The Dead

737. Abū Hurayra said: “Ma’iz b. Mālik, al-Aslamī came and the Prophet (ﷺ) ordered that he be stoned to death after he had admitted, four times, to adultery. The Messenger of Allah (ﷺ) passed by (his grave) with some of his Companions one of whom said, ‘This stupid man came to the Prophet (ﷺ) several times and was turned away until he was killed like a dog.’ The Prophet (ﷺ) was silent until he passed by the corpse of a donkey whose legs were sticking up in the air. He said, ‘Eat some of this donkey.’ They said, ‘From the corpse of a donkey, Messenger of Allah?’ He said, ‘The dishonour which you have shown to your brother before is worse. By him who holds Muḥammad’s life in His hand, he is plunging into one of the rivers of the Garden.’”

Chapter 308: One Who Strokes The Head Of A Child Accompanied By His Father And Blesses Him

738. ‘Ubāda b. al-Walīd b. ‘Ubāda aṣ-Ṣāmit said: “I went out with my father when I was a young boy. We met an old man wearing a striped cloak and a *mu‘āfirī* robe while his slave was also wearing both a striped cloak and a *mu‘āfirī* robe. I said, ‘Uncle, why don’t you give your slave this robe and take the cloak yourself – that way you can have the two cloaks and he the robe?’ He turned to my father and asked, ‘Is this your son?’ He replied, ‘Yes.’ He stroked my head and said, ‘May Allah bless you. I testify that I heard the Messenger of Allah ﷺ say, ‘Feed them (slaves) from what you eat and clothe them from what you wear.’ Nephew, I prefer to lose the goods of this world than to lose some of the goods of the Hereafter.’ I said, ‘Father, who is this man?’ He answered, ‘Abu’l-Yasar (Ka’b) b. ‘Amr.’”

Chapter 309: Mutual Love And Trust Between Muslims

739. (ATH 173) Muḥammad b. Ziyād said: “I have met the *Salaf* (early Muslims) and they used to be in a single house with their families. Sometimes a guest would arrive to visit one of them while another’s pot was cooking. The person with the guest would take the pot for his guest and then the person would miss his pot. He would ask, ‘Who took the pot?’ The person with the guest would reply, ‘We took it for our guest.’ The owner of the pot would respond, ‘May Allah bless you for it’ – or words to that effect.”

Baqiyya (one of the narrators of this *ḥadīth*) said that Muḥammad said, “The same thing used to happen when bread was baked. There was only a reed between them.”

Baqiyya also said, “I met Muḥammad b. Ziyād and his companions in like circumstances.”

Chapter 310: Honouring A Guest And Serving Him Yourself

740. Abū Hurayra said: “A man came to the Prophet ﷺ and he sent to his wives. They said, ‘We have nothing but water.’ The Messenger of Allah ﷺ said, ‘Who will give hospitality to this man?’ One of the *Anṣār* said, ‘I will.’ He took the guest to his wife and said, ‘Honour the guest of the Messenger of Allah ﷺ.’ She said, ‘We only have food for the children.’ He said, ‘Prepare the food, trim your lamp, and put the children to sleep

when they want their supper.’ She prepared the food, trimmed her lamp and put her children to bed. Then she got up as if she were going to adjust the lamp and put it out. They went through the movements of eating, but spent the night hungry. In the morning, the *Anṣārī* went to the Messenger of Allah (ﷺ). He (ﷺ) said, ‘Allah is pleased with what you did. Allāh has revealed, ‘*They prefer others to themselves, even if they are in great need. Whoever is protected from the covetousness of himself, those are the successful.*’” (59: 9)

Chapter 311: The Entertainment Of A Guest

741. Abū Shurayḥ al-‘Adawī said: “My ears heard and my eyes saw the Prophet (ﷺ) when he said, ‘Whoever believes in Allah and the Last Day should be generous towards his neighbour. Whoever believes in Allah and the Last Day should be generous when he entertains his guest.’ He was asked, ‘What is his entertainment, Messenger of Allah?’ He replied, ‘A day and a night. Hospitality is for three days. Whatever is more than that is *ṣadaqa* for him. Whoever believes in Allah and the Last Day should speak well or be silent.’”

Chapter 312: Hospitality Is For Three Days

742. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘Hospitality is for three days. Whatever is more than that is *ṣadaqa*.’”

Chapter 313: (A Guest Should) Not Stay With Someone To The Point That He Causes Him Inconvenience By The Length Of His Stay

743. Abū Shurayḥ al-Ka‘bī said: “The Messenger of Allah (ﷺ) said, ‘Whoever believes in Allah and the Last Day should speak well or be silent. Whoever believes in Allah and the Last Day should be generous in entertaining his guest – a day and a night. Hospitality is (for) three days. Whatever is more than that is *ṣadaqa* (charity). It is not lawful for the guest to stay with his host to the point that he causes him inconvenience.’”

Chapter 314: Whoever Is In The Compound Of Someone's House

744. Al-Miqdām Abū Karima as-Sāmi said: “The Prophet ﷺ said, ‘Having a guest for a night is a binding duty on every Muslim. Whenever someone enters his yard, that person has a debt owed to him. If he likes, he discharges it, and if he likes, he defers it.’”

Chapter 315: When A Guest Is Deprived

745. ‘Uqba b. ‘Āmir said: “I said, ‘Messenger of Allah, you send us out and we stay with certain people who do not give us hospitality. What is your advice in this case?’ He said to us, ‘If you visit people who give you what a guest should have, then accept it. If they do not, then take from them what is your right as their guest – what a guest is owed.’”

Chapter 316: Serving Your Guest Yourself

746. Sahl b. Sa’d said: “Abū Usayd as-Sa’idi invited the Prophet ﷺ to his wedding. His wife, who was the bride, served them that day. She said, ‘Do you know what I served the Messenger of Allah ﷺ? I served him some dates which I had soaked in a pot of water overnight.’”

Chapter 317: One Who Brings His Guest Food And Then Stands Up To Pray

747. Nu‘aym b. Qa’nab said: “I went to Abū Dharr’s and did not find him (at home). I said to his wife, ‘Where is Abū Dharr?’ She said, ‘Fetching some things for the house. He will be back soon.’ I sat down to wait for him. He came with two camels. One of them was lined up behind the other and each of the camels had a waterskin on its neck. Abū Dharr took these off and then came. I said, ‘Abū Dharr! There is no man who I desired to meet more than you and there was none that I hated to meet more than you.’ He said, ‘*Lillāh Abūka!* (To Allah belongs the excellence of your father.) How can these two be joined together?’ I said, ‘In the time of the *Jāhiliyya*, I buried a daughter alive and I feared that I would meet you and you would say, ‘There is no way for you to repent. There is no way out.’” On the other hand, I used to hope that you

would say, “There is a way for you to repent. There is a way out.” Abū Dharr asked, ‘Was it in the time of the *Jāhiliyya* that you did so?’ I said, ‘Yes.’ He said, ‘Allah has pardoned what was done in the past.’ Then he said to his wife, ‘Bring us some food.’ She refused. Then he commanded her and still she refused. This continued until their voices were raised. Abū Dharr said, ‘Oh! Stop this nuisance! You cannot go beyond what the Messenger of Allah ﷺ said.’ I asked, ‘What did the Messenger of Allah say about women?’ He said, ‘Woman is a crooked rib. If you try to straighten her out, you will break her. If you deal with her gently despite her crookedness, you should get what you want from her.’ She went and brought some *tharīd*, (dish) like sand grouse.

“Abū Dharr said, ‘Eat. Don’t let me alarm you. I am fasting.’ Then he got up to pray. He began to do *rak‘ats* one after another. Then he turned and ate. I said, ‘*Innā lillāh!* (We belong to Allah!) I never thought that you would lie to me.’ He said, ‘To Allah belongs the excellence of your father! I have not lied since the moment you met me.’ I said, ‘Didn’t you tell me that you were fasting?’ He said, ‘Yes, I have fasted three days of this month and so the reward for a whole month has been written for me and it is lawful for me to eat (with you).’”

Chapter 318: A Man Spending For His Family

748. Thawbān said: “The Prophet ﷺ said, ‘The best *dinār* a man spends is the *dinār* which he spends on his family, the *dinār* which he spends on his companions in the way of Allah, and the *dinār* which he spends on his riding animal in the way of Allah.’”

Abū Qilāba (one of the narrators) said, “He started by mentioning the children,” and also said, “None has a greater reward than the man who spends on small children until such time that Allah, the Mighty and Exalted, makes them independent.”

749. Abū Mas‘ūd al-Badrī said: “The Prophet ﷺ said, ‘When someone spends something on his family and reckons its reward to be with Allah, it is *ṣadaqa* for him.’”

750. Jābir said: “A man said, ‘Messenger of Allah, I have a *dinār*.’ He said, ‘Spend it on yourself.’ The man said, ‘I have another.’ He said, ‘Spend it on your servant’ – or he said ‘on your child.’ The man said, ‘I have another.’ He said, ‘Use it in the way of Allah, but that is the least form of it (*ṣadaqa*).’”

751. Abū Hurayra said: “The Prophet ﷺ said, ‘There are four *dinārs*: a *dinār* you give to a poor person, a *dinār* you give to

free a slave, a *dinār* you spend in the way of Allah, and a *dinār* you spend on your family. The best of them is the *dinār* you spend on your family.’”

Chapter 319: There Is A Reward For Everything, Even A Morsel Offered To One’s Wife To Eat

752. Sa’d b. Abī Waqqāṣ said: “The Prophet (ﷺ) said to Sa’d, ‘You spend nothing by which you desire the face of Allah, the Mighty and Exalted, but that you are rewarded for it, even what you put in your wife’s mouth.’”

Chapter 320: Supplication In The Last Third Of The Night

753. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘Our Lord, the Blessed and Exalted, descends to the lowest heaven every night when a third of the night remains. He says, ‘Who is calling on Me so that I can answer him? Who is asking Me for something so that I can give to him? Who is asking Me for forgiveness so that I can forgive him?’”’”

Chapter 321: A Man’s Words, “So-And-So, The Black With Curly Hair” Or “Tall, Short” When He Intends To Describe Him And Does Not Mean To Slander Him

754. Abū Ruhm Kulthūm b. al-Ḥuṣain al-Ghifārī, who was one of the Companions of the Messenger of Allah (ﷺ) who offered homage to the Prophet under the tree, said: “I took part in the expedition to Tabūk with the Messenger of Allah (ﷺ). When we were spending a night at al-Akhḍar, I was near to the Prophet. A heavy sleepiness overcame us, but when I awoke, (I saw that) my camel had drifted near the Prophet’s camel. I was afraid that when it came close, it might hit his foot in the stirrup. I began to hold my camel back, but at a certain point in the night I fell asleep. Then my camel jostled against the camel of the Messenger of Allah (ﷺ) while his foot was in the stirrup and hit his foot. I didn’t wake up until he said, ‘Ow!’ I said, ‘Messenger of Allah, ask for forgiveness for me!’ The Messenger of Allah (ﷺ) said, ‘Don’t worry.’

“Then the Messenger of Allah (ﷺ) began to ask me about those of the Banū Ghifār who had stayed behind. He said, ‘What

happened to the tall, red people with thin beards?’ I told him that they had stayed behind. He said, ‘What did the short, black people with curly hair who own camels in Shabakat Shadakh* do?’ I thought that they were among the Banū Ghifār, but then I recalled that they were a party from Aslam (with whom we had an alliance). So I said, ‘Messenger of Allah, they are from Aslam.’ He said, ‘What kept one of those men – when he fell back – from putting an eager man in the way of Allah on one of his camels? The most painful thing for me is that *Muhājirūn* from Quraysh, the *Anṣār*, Ghifār and Aslam should fall behind.’”

*A place in Hijāz.

755. ‘Ā’isha, may Allah be pleased with her, said: “A man asked for permission to come in to see the Prophet (ﷺ) and the Prophet said, ‘He is a bad brother to his tribe.’ Then when the man entered, the Prophet was cheerful towards him. I asked the Prophet about that. He said, ‘Allah does not love anyone who is foul and coarse.’”

756. ‘Ā’isha, may Allah be pleased with her, said: “Sawda, who was a heavy, sluggish woman, asked the Prophet for permission on the night of gathering (at Muzdalifa), (to go to Mina before *Fajr* Prayer to perform the ritual of stoning) so he gave her permission.”

Chapter 322: One Who Does Not See Any Harm In A Historical Story

757. Ibn Mas‘ūd said: “When the Messenger of Allah (ﷺ) divided the booty of Ḥunayn at Ji‘irrāna, the people crowded up against him. Then the Messenger of Allah (ﷺ) said, ‘Allah sent one of His slaves to a people and they rejected him and wounded him in the head. He wiped the blood from his forehead, saying, ‘O Allah, forgive my people for they do not know.’”

‘Abdullāh b. Mas‘ūd said, “It is as if I were looking at the Messenger of Allah (ﷺ) telling of the man wiping his forehead.”

Chapter 323: One Who Shields A Muslim

758. Abu’l-Haytham said: “Some people came to ‘Uqba b. ‘Amir and said, ‘We have some neighbours who drink (wine) and act (incorrectly). Shall we take them before the ruler?’ He said, ‘No. I heard the Messenger of Allah (ﷺ) say, “Whoever sees

the fault of a Muslim and then veils it, it is as if he brought a girl buried alive back to life from her grave.”””

Chapter 324: A Man Saying, “People Are Destroyed”

759. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘When you hear a man saying, “People are destroyed,” then he is most wicked.’”

Chapter 325: Do Not Call A Hypocrite “Sayyid (Master)”

760. Burayda said: “The Messenger of Allah (ﷺ) said, ‘Do not call a hypocrite, “Master.” If he is your master, then you have angered your Lord, the Mighty and Exalted.’”

Chapter 326: What A Man Should Say When He Is Praised

761. (ATH 173) ‘Adī b. Arṭā’t said: “When one of the Companions of the Prophet (ﷺ) was praised, he prayed to Allah, ‘Do not take me to task for what they say and forgive me for what they do not know.’”

762. Abū Qilāba said: “‘Abū ‘Abdullāh asked Abū Mas‘ūd – or Abū Mas‘ūd asked Abū ‘Abdullāh – ‘What did you hear the Prophet (ﷺ) say about *Za‘ama*, (he alleged, asserted or it is said)?’ He said, ‘It is a bad mount for a man.’”*

*It means that the Prophet (ﷺ) condemned a man for giving information about something that he was not sure about. He related this to others on the basis of allegations and hearsay. One should first check information before relating it to others.

763. Abū Muhallab said: “‘Abdullāh b. ‘Āmir said, ‘Abū Mas‘ūd, what did you hear the Messenger of Allah (ﷺ) say about the term “*Za‘amū*” (they alleged, asserted or it is said)?’ He said, ‘I heard him say, “A bad mount for a man” and I heard him say, “Cursing a believer is like killing him.””’”

**Chapter 327: One Should Not Say
About Something He Does Not Know,
“Allah Knows It”**

764. (ATH 174) Ibn ‘Abbās said: “None of you should say about a thing that he does not know, (pretending being sure about that) ‘Allah knows it’ when Allah knows other than what he said and thus he (tries as if to) teach Allah what He does not know. That is a terrible thing in Allah’s sight.”

Chapter 328: The Rainbow

765. (ATH 175) Ibn ‘Abbās said: “The Milky Way is one of the gates of the heavens. The rainbow is security from drowning after the people of Nūḥ, peace be upon him.”

Chapter 329: The Milky Way

766. (ATH 176) Abū aṭ-Ṭufayl said: “Ibn al-Kawwā’ asked ‘Alī about the Milky Way. He said, ‘It is the water-trough (loop of the skin) from which the heaven opens up flowing water.’”

767. (ATH 177) Ibn ‘Abbās said: “The rainbow is security for the people of the earth from drowning. The Milky Way is the door of the heavens and forms a furrow through it.”

**Chapter 330: One Who Dislikes For It To Be
Said, “O Allah, Place Me In The
Abiding Abode Of Your Mercy”**

768. (ATH 178) Abul Hārith al-Kirmani said: “A man said to Abū Rajā’, ‘I greet you and I ask Allah to join both of us together in the abiding Abode of His mercy.’ Abū Rajā’ said, ‘Is anyone capable of that? What is the abiding abode of His mercy?’ The man said, ‘The Garden.’ He said, ‘That is not correct.’ The man said, ‘Then what is the abiding abode of His mercy?’ He said, ‘The Lord of the Worlds.’”

Chapter 331: Do Not Curse Time

769. Abū Hurayra said: “The Prophet ﷺ said, ‘None of you should say, ‘May time (*ad-Dahr*) be disappointed. For Allah causes time (*ad-Dahr*).’”

770. Abū Hurayra said: “The Prophet ﷺ said, ‘None of you should say, ‘How disappointing time is!’ Allah, the Mighty and Exalted, said, ‘I am *Dahr*. I send the night and day. If I so wished, I could take them away.’ None of you should call the grape-vine “*karm* (nobility)”.* *Karm* is the Muslim man.’”

*Arabs used the word “*Karm*” (generosity) for grape-vines because they thought that a man is more generous when he is drunk. Islam prohibited the use of that term, lest Shayṭān tempts someone to the vice itself.

Chapter 332: A Man Should Not Look Sharply At His Brother When He Turns Away

771. (ATH 179) Mujāhid said: “It is disliked for a man to stare at his brother or to let his eye follow him when he turns his back or to inquire, ‘Where have you come from? Where are you going?’”

Chapter 333: Saying To Another Man, “*Waylaka*, Pity On You”

772. Anas said: “The Prophet ﷺ saw a man driving a sacrificial camel. He said, ‘Ride it.’ The man said, ‘It is a sacrificial camel.’ He said, ‘Ride it.’ The man said, ‘It is a sacrificial camel.’ He said, ‘Ride it.’ The man said, ‘It is a sacrificial camel.’ The Prophet said, ‘Ride it, and pity on you!’”

773. (ATH 180) Al-Miswar b. Rifā‘a al-Qurazī said: “I heard a man ask Ibn ‘Abbās, ‘Should I do *wuḍū’* after I have eaten bread and meat?’ He said, ‘Woe to you, would you do *wuḍū’* on account of good things?’”

774. Jābir said: “The Messenger of Allah ﷺ was at al-Ji‘irrāna on the day of the Battle of Ḥunayn with the (gold and silver spoils) in Bilāl’s lap. The Prophet was dividing them. A man came up to him and said, ‘Be just! You are not being just!’ The Prophet said, ‘Woe to you! Who will be just if I am not just?’ ‘Umar said, ‘Messenger of Allah, let me strike off the head of this hypocrite!’ The Prophet said, ‘This man with his followers are those who recite the Qur’ān and it does not go beyond their throats. They would leave the *dīn* as the arrow leaves the bow.’”

775. “Bashīr b. Ma‘bad as-Sadūsi (whose name was Zaḥm b. Ma‘bad) had made *hijra* to the Prophet ﷺ. The Prophet

asked him, 'What is your name?' He replied, 'Zaḥm (crowd).' The Prophet said, 'No, you are Bashīr (bearer of good news).'

"Bashīr said, 'While I was walking with the Messenger of Allah ﷺ he passed the graves of some idol-worshippers. He said three times, 'These people have missed much good.' Then he passed by the graves of the Muslims and said, 'These people have obtained much good.' The Prophet ﷺ suddenly looked up and saw a man walking among the graves wearing sandals. He said, 'You with the ox-hide sandals, take off your sandals!' When he saw the Prophet ﷺ the man removed his sandals and threw them away.'"

Chapter 334: Building

776. Muḥammad b. Abū Fudayk said: "Muḥammad b. Hilal said, 'He saw the rooms of the wives of the Prophet ﷺ. The rooms were made of palm trunks covered with rags made of hair.'

Muḥammad b. Abū Fudayk said, "I asked him about the room of 'Ā'isha and he said, 'Its door faced Syria (meaning north).' I said, 'Was it one or two spans?' He said, 'Its door was one span.' I said, 'What was it made of?' He said, 'From cypress or teak wood.'"

777. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The Hour will not come until houses are adorned like painted garments.'"

Ibrāhīm (b. al-Mundhir) said, "He meant striped garments."

Chapter 335: A Man Saying, "Lā: Wa Abīka, No: By Your Father"

778. Abū Hurayra said: "A man came to the Messenger of Allah ﷺ and said, 'Messenger of Allah, which *ṣadaqa* has the best reward?' He answered, '*Wa abīka*. By your father, you will learn of it. It is that you give *ṣadaqa* while you are healthy and avaricious, fearful of poverty and desirous of wealth. You should not delay it until you are at the point of death and then say, "This much is for so-and-so. This much is for so-and-so when it already belongs to so-and-so."'"

Chapter 336: When A Person Seeks Something, He Should Ask For It Simply And Not Flatter

779. (ATH 181) 'Abdullāh said: "When one of you seeks something, he should ask for it simply. He will have what is

decreed for him. None of you should go to your companion and then flatter him and thus break his back.’’

780. Abū ‘Azza Yasār b. ‘Abdullāh al-Hudhalī said: ‘‘The Prophet (ﷺ) said, ‘When Allah wants a slave to die in a particular land, He makes a need for him to be there.’’’

Chapter 337: A Man’s Words, ‘‘May Him Who Hates You Not Prosper’’

781. (ATH 182) Abū ‘Abdu’l-‘Azīz said: ‘‘Abū Hurayra spent the night with us and, seeing a star in front of him, he said, ‘By Him who holds the soul of Abū Hurayra in His hand, some people who had been rulers in this world and governors, they wish they were far from their position, and were at the distance of the star, had not accepted these emirates and jobs.’ Then he turned to me and said, ‘May him who hates you not prosper, is all of this tolerated by the people of the east in the East?’ I said, ‘Yes, by Allah.’ He said, ‘By Him who holds the soul of Abū Hurayra in His hand, people, with rough and broad red faces (lit: as though their faces were shields clad with sinews one above another) drive them angrily until they join the farmers to their fields and shepherds to their herds.’’’

Chapter 338: A Man Should Not Say, ‘‘Allah And So-And-So’’

782. (ATH 183) Mughīth claimed that Ibn ‘Umar once asked him about his *mawlā* and Mughīth replied: ‘‘Allah, and so-and-so.’’ Ibn ‘Umar said, ‘‘Do not speak in that way. Do not put anyone with Allah. Say ‘so-and-so’ after ‘Allah.’’’

Chapter 339: A Man Saying ‘‘What Allah Wills And You Will’’

783. Ibn ‘Abbās said: ‘‘A man said to the Prophet (ﷺ) ‘Whatever Allah wills and you will.’ He said, ‘You have set up an equal with Allah. It is what Allah alone wills.’’’

Chapter 340: Singing And Play

784. (ATH 184) ‘Abdullāh b. Dīnār said: ‘‘I went out with ‘Abdullāh b. ‘Umar to the market. He passed by a little girl who was singing and said, ‘If Satan had left anyone, he would have left this girl.’’’

785. Anas b. Mālik said: “The Messenger of Allah ﷺ said, ‘I have nothing to do with falsehood and falsehood has nothing to do with me.’”

He meant that he does not do anything worthless.

786. (ATH 185) Ibn ‘Abbās said: “The verse ‘*There are people who buy idle talk*’ (31: 6) means singing and things like that.”

787. Al-Barā’ b. ‘Azib said: “The Messenger of Allah ﷺ said, ‘Extend the greeting and you will be safe. Idle talk is evil.’”

Abū Mu‘āwiya (the narrator) commented, “*Al-ashr:* means vain.”

788. (ATH 186) Faḍāla b. ‘Ubayd was at a meeting when he heard that some people were playing backgammon. He got up in anger to forbid it in the strongest possible terms. Then he said: “The one who plays it in order to eat off his winnings (gambling) is like the person who eats pork and does *wuḍū’* in blood.”

Chapter 341: True Faith And Good Behaviour

789. (ATH 187) Zayd b. Wahab said: “Ibn Mas‘ūd said, ‘You are living at a time when there are many men of understanding and few orators. There are few who ask and many who give. In this time virtues are stronger than passion. After you there will be a time when there are few men of understanding and many orators. There will be many who ask and few who give. Passion will direct action. Know that good behaviour is better than some actions in the last period.’”

790. Al-Jurayrī said: ‘I asked Abu’ṭ-Ṭufayl, ‘Did you see the Prophet ﷺ?’ He said, ‘Yes, and I do not know of any man left alive on the face of the earth except myself who saw the Prophet ﷺ.’ He went on, ‘The Prophet had white skin and a handsome face.’”

From Yazīd b. Hārūn from al-Jurayrī who said: “I and Abu’ṭ-Ṭufayl (‘Āmir b. Wāthila al-Kināni) were doing *ṭawāf* round the House when Abu’ṭ-Ṭufayl said, ‘There is no one remaining who saw the Prophet ﷺ except me.’ I asked, ‘Did you see him?’ He replied, ‘Yes.’ I asked, ‘What did he look like?’ He said, ‘He was white skinned, handsome and of medium stature.’”

791. Ibn ‘Abbās said: “The Prophet ﷺ said, ‘True faith, right behaviour and being moderate make up a twenty-fifth portion of prophecy.’”

**Chapter 342: *Wa Ya'tika Bil
Akhbāri Man Lam Tuzawwidī,*
News Will Come To You From Someone
You Did Not Expect**

792. 'Ikrima said: "I asked 'Ā'isha, may Allah be pleased with her, 'Did you ever hear the Messenger of Allah ﷺ quoting poetry?' She said, 'Sometimes when he entered his house, he would say, '*Wa Ya'tika bil akhbāri man lam Tuzawwidī*, News will come to you from someone you did not expect.'"

793. Ibn 'Abbās said about the phrase: "*Wa Ya'tika bil akhbāri man lam Tuzawwidī*, News will come to you from someone you did not expect." He said, "It is a phrase recited by a Prophet."

**Chapter 343: Wishing For What Is
Disliked**

794. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'When one of you wishes for something, he should look to what he desires. He does not know what he will be given.'"

**Chapter 344: Do Not Call The
Grape "*Karm*"**

795. Wā'il b. Hujr said: "The Prophet ﷺ said, 'None of you should say, '*karm*', say, '*ḥabala*' meaning grape.'"

**Chapter 345: A Man Saying,
"*Wayḥaka, Pity On You*"**

796. Similar to No. 772, from Abū Hurayra, with a different *isnād*.

**Chapter 346: A Man Saying,
"*Ya Hantāh, O Person*"**

797. The mother of 'Imrān b. Ṭalḥa, Ḥamna bint Jaḥsh, said: "The Prophet ﷺ said, 'What is it? *Ya Hantāh*, O person!'"

798. (ATH 188) Ḥabīb b. Ṣaḥbān al-Asadi said: “I saw ‘Ammar praying the obligatory prayer. Then he said to a man at his side, ‘*Ya Hannāh*, O person.’ After that he got up.”

799. Ash-Sharīd said: “The Prophet (ﷺ) seated me behind him on his mount and said, ‘Do you know any of the poetry of Umayya b. Abi’s-Ṣalt?’ I said, ‘Yes,’ and recited a couplet. He said, ‘Go on,’ until I had recited a hundred couplets.”

Chapter 347: A Man Saying, “I Do Not Feel Active”

800. ‘Abdullāh b. Abū Mūsā said: “‘Ā’isha said, ‘Do not forget to stand up at night to pray. The Prophet (ﷺ) did not neglect to do it. If he was either ill or did not feel active, he prayed sitting down.’”

Chapter 348: The Person Who Seeks Refuge From Laziness

801. Anas b. Mālīk said: “The Prophet (ﷺ) used to say frequently, ‘*O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, avarice, being overburdened by debt and being overcome by other men.*’”

Chapter 349: A Man’s Words, “*Nafsī Laka Al-Fidā’u*, May My Self Be Your Ransom!”

802. Anas b. Mālīk said: “Abū Ṭalḥa was kneeling before the Messenger of Allah (ﷺ) and scattering his quiver, saying:

*‘Wajhī li wajhika’l wiqā’u
Nafsī li nafsika’l fidā’u,*

May my face be a protection for your face
And my life be a ransom for your life.”

803. Abū Dharr said: “The Prophet (ﷺ) went towards al-Baqī’ and I began to follow him. He turned and saw me and called out, ‘Abū Dharr!’ I said, ‘At your service, Messenger of Allah. May I be your ransom.’ He said, ‘Those who are rich will be poor on the Day of Rising except those who say, “Such-and-such and such-and-such rightfully.”’ He repeated this three times. I said, ‘Allah and His Messenger know best.’ Then we

came to Uḥud. He called out, ‘Abū Dharr!’ I said, ‘At your service, Messenger of Allah and may I be your ransom.’ He said, ‘It would not delight me if Uḥud were to become gold for the family of Muḥammad and then have them spend a night with a *dīnār*’ – or he said ‘a *mithqal*.’ Then we were at a valley and he went on ahead, so I thought that he felt a call of nature, and so I sat down at the edge of the valley. He was gone a long time and I feared for him. Then I heard him and it seemed as if he were talking to a man. Then he came out to me by himself. I said, ‘Messenger of Allah, who was the man you were talking to?’ He said, ‘Did you hear him?’ I said, ‘Yes.’ He said, ‘That was Jibrīl. He came to me and gave me the good news that whoever of my *Umma* dies without associating anything with Allah will enter the Garden.’ I said, ‘Even if he commits adultery or steals?’ He said, ‘Yes.’”

Chapter 350: A Man Saying, “May My Father And Mother Be Your Ransom”

804. ‘Alī, may Allah be pleased with him, said: “I did not hear the Prophet ﷺ say, ‘May my parents be your ransom’ after Sa’d b. Abī Waqqāṣ. I heard him say, ‘Shoot, *Fidāka abī wa ummī* (may my father and mother be your ransom).’”

805. Burayda said: “The Prophet ﷺ went out to the mosque while Abū Mūsā was reciting and said, ‘Who is this?’ I said, ‘I am Burayda, may I be your ransom?’ He said, ‘This man has been given one of the flutes of the family of Dāwūd.’”

Chapter 351: A Man Saying, “My Son” To Someone Whose Father Did Not Become Muslim

806. (ATH 189) Sharīk b. Nawla said: “I came to ‘Umar b. al-Khaṭṭāb, may Allah be pleased with him. He began to say, ‘Nephew.’ Then he questioned me and I told him my lineage and so he knew that my father had not become Muslim. He began to say, ‘My son, my son.’”

807. Anas said: “I used to serve the Prophet ﷺ.” He went on, “I used to enter without asking for permission to enter. One day I came and he said, ‘My son, you are the same but the situation is new. You should not come in unless you have permission.’”*

*This was after the command for veiling was revealed.

808. (ATH 190) Abū Ṣa‘ṣa‘a said: “Abū Sa‘īd al-Khudrī said to me, ‘My son.’”

**Chapter 352: A Man Should Not Say,
“*Khabuthat Nafsī*
(I Am Overcome By Nausea)”**

809. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet ﷺ said, ‘None of you should say, “*Khabuthat nafsī*.”’ He should say, “*Laqisat nafsī*.”’”*

*Both expressions have the same meaning but the first one has other meanings as well, e.g. ‘I have become wicked’. *Laqisat nafsī* means only ‘I have been overcome by nausea because of a full stomach’. This is why the Prophet ﷺ recommended the second expression which has no unpleasant connotations.

810. As No. 809, from Sahl b. Ḥunayf, with a different *isnād*.

**Chapter 353: The *Kunya*
Of Abu’l-Ḥakam**

811. Hānī’ b. Yazīd said: “When I came to the Prophet ﷺ with my people, the Prophet ﷺ heard them call me using the *kunya* Abu’l-Ḥakam. The Prophet ﷺ called me and said, ‘Allah is (al-Ḥakam) the Judge, and He has judgement. Why do you use the *kunya* of Abu’l-Ḥakam?’ I said, ‘No (it is not really my *kunya*, rather) when my people disagree about something, they bring it to me and I judge between them so that both parties are content.’ The Prophet said, ‘How excellent this is!’ Then he said, ‘Do you have any children?’ I said, ‘I have Shurayḥ, ‘Abdullāh, and Muslim.’ He said, ‘Which of them is the oldest?’ I said, ‘Shurayḥ.’ He said, ‘You are Abū Shurayḥ’ and he prayed for me and my children.

“And the Prophet ﷺ heard people call a man among them ‘Abdu’l-Ḥajar (slave of the stone). The Prophet ﷺ asked, ‘What is your name?’ He said, ‘Abdu’l-Ḥajar (slave of the stone).’ He said, ‘No, your name is ‘Abdullāh.’

Shurayḥ said, “When Hānī’ was ready to return to his own country, he came to the Prophet ﷺ and said, ‘Tell me something that will make the Garden certain for me.’ He said, ‘You must speak well and give food.’”

Chapter 354: The Prophet ﷺ Liked A Good Name

812. ‘Abū Ḥadrad said: “The Prophet ﷺ said, ‘Who will drive these camels of ours?’ (or ‘Who will deliver these camels of ours?’) A man said, ‘I will.’ He said, ‘What is your name?’ The man said, ‘So-and-so.’ He said, ‘Sit down.’ Then another man stood up and the Prophet said, ‘What is your name?’ The man said, ‘So-and-so.’ He said, ‘Sit down.’ Then another man stood up and the Prophet said, ‘What is your name?’ The man said, ‘Nājiya (Rescuer).’ The Prophet said, ‘You will do it. Drive them.’”

Chapter 355: Swiftmess In Walking

813. Ibn ‘Abbās said: “The Prophet of Allah ﷺ came forward swiftly while we were sitting and we were alarmed by how rapidly he advanced towards us. When he reached us, he greeted us and said, ‘I came swiftly to you to tell you about the Night of Power. I forgot which night it was in the time it took me to get to you, so look for it in the last ten nights (of Ramaḍān).’”

Chapter 356: The Names That Allah, The Mighty And Exalted, Loves The Most

814. Abū Wahb, who was a Companion, said: “The Prophet ﷺ said, ‘Name yourselves with the names of the Prophets. The names that Allah, the Mighty and Exalted, loves the most are ‘Abdullāh and ‘Abdu’r-Raḥmān. The most truthful names are Ḥārith and Hammām. The ugliest names are Ḥarb and Murra.’”

815. Jābir said: “A child was born to a man among us (the *Anṣār*) and he named him al-Qasim. We said, ‘We will not give you the *kunya* of Abu’l-Qāsim* nor will we so honour you. The Prophet ﷺ was told and said, ‘Call your son ‘Abdu’r-Raḥmān.’”

*The Prophet ﷺ was called Abul Qāsim, and in his life-time this *kunya* was restricted to avoid confusion. In Arabia a person is usually called by his *kunya* as a sign of respect.

Chapter 357: Changing A Name To Another Name

816. Sahl said: “Al-Mundhir b. Abī Usayd was brought to the Prophet ﷺ when he was born and the Prophet placed him

on his thigh while Abū Usayd was seated near him. The Prophet ﷺ became busy with something in front of him, so Abū Usayd told someone to take his son from the leg of the Prophet ﷺ. When the Prophet ﷺ became aware of it, he asked, 'Where is the child?' Abū Usayd said, 'We sent him home.' The Prophet asked, 'What is his name?' He said, 'Such-and-such.' The Prophet said, 'No, rather his name is al-Mundhir (the warner).' So we called him al-Mundhir from that day."

Chapter 358: The Name That Allah, The Mighty And Exalted, Hates The Most

817. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The name that Allah hates the most is that a man be called the King of Kings.'"

Chapter 359: One Who Calls Another Person Using The *Tasghīr* (Diminutive Form) Of His Name

818. Ṭalq b. Ḥabīb said: "I was the most vehement of people in denying intercession. I questioned Jābir and he said, 'Ṭulayq, I heard the Prophet ﷺ say, 'They will come out of the Fire after entering it,' and we recite (the same Book) you recite.'"

Chapter 360: Calling A Man By The Name He Loves The Most

819. Ḥanzala b. Ḥidhyam said: "The Prophet ﷺ used to like to call a man by the name that he liked the best and by his favourite *kunya*."

Chapter 361: Changing The Name "Aṣiya (Rebellious)"

820. Ibn 'Umar said: "The Prophet ﷺ changed the name of 'Aṣiya (which means "rebellious")', saying, 'You are *Jamila* (beautiful).'"

821. Muḥammad b. 'Amr b. 'Aṭā' said: "I visited Zaynab bint Abū Salama and she asked me about the name of one of my

sisters. I said, 'Her name is Barra.' She said, 'Change her name. The Prophet ﷺ married Zaynab bint Jaḥsh whose name was Barra and changed her name to Zaynab. He visited Umm Salama when married and my name was Barra and he heard her call me Barra. He said, 'Do not flatter yourselves. Allah is the One who knows those who are pious (barra) among you and who are erring. Call her Zaynab.' Umm Salama said, 'She is Zaynab.' I said to Zaynab, 'Give her a name.' Zaynab said, 'Change it to what the Messenger of Allah ﷺ changed it.' So Muḥammad called her Zaynab.'"

Chapter 362: *Ṣarm* (Separation)

822. Ibn 'Abdu'r-Raḥmān b. Sa'īd al-Makhzūmi said: "My grandfather Sa'īd, whose name had been as-Ṣarm before the Prophet ﷺ changed it to Sa'īd. He said, 'I saw 'Uthmān, may Allah be pleased with him, reclining in the mosque.'"

823. 'Alī, may Allah be pleased with him, said: "When al-Ḥasan, may Allah be pleased with him, was born, I named him Ḥarb. The Prophet came and said, 'Show me my son. What have you named him?' We said, 'Ḥarb.' He said, 'He is Ḥasan.' When al-Ḥusayn, may Allah be pleased with him, was born, I named him Ḥarb. The Prophet ﷺ came and said, 'Show me my son. What have you called him?' We said, 'Ḥarb.' He said, 'He is Ḥusayn.' When we had a third son, I named him Ḥarb. The Prophet ﷺ came and said, 'Show me my son. What have you named him?' We said, 'Ḥarb.' He said, 'He is Muḥassin.' Then he said, 'I have named them according to the names of the sons of Hārūn (Prophet), Shabbar, Shabbīr and Mushabbir.'"

Chapter 363: *Ghurāb* (Crow)

824. Muslim said: "I was present at Ḥunayn with the Prophet ﷺ and he said to me, 'What is your name?' I said, 'Ghurāb (Crow).' He said, 'No, your name is Muslim.'"

Chapter 364: *Shihāb* (Flame)

825. 'Ā'isha, may Allah be pleased with her, said: "A man called Shihāb (Flame) was mentioned in the presence of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, 'Rather, you are Hishām.'"

Chapter 365: Al-‘Aṣ (Rebel)

826. Muṭī‘ said: “I heard the Prophet (ﷺ) say on the day of the Conquest of Makka, ‘No Qurayshi will be killed for apostasy from today until the Day of Rising.’

“None of Quraysh named Al-‘Aṣ except Muṭī‘ became Muslim. His name was al-‘Aṣ (rebel) and the Prophet (ﷺ) named him Muṭī‘ (obedient).”

Chapter 366: One Who Calls His Companion And Shortens Or Leaves Out Part Of His Name

827. ‘Ā’isha, may Allah be pleased with her, said: “The Messenger of Allah (ﷺ) said, ‘Ā’ish! Jibrīl sends the greeting to you.’ She replied, ‘And peace be upon him and the mercy of Allah.’ She said, ‘He sees what I do not see.’”

828. Umm Kulthūm bint Thumāma, said: “I went on *hajj*. My brother, al-Mukhāriq b. Thumāma said, ‘Go to ‘Ā’isha and ask her about ‘Uthmān b. ‘Affān because people have said a lot about him.’ I went to her (‘Ā’isha) and said, ‘One of your sons sends you greetings and inquires about ‘Uthmān b. ‘Affān.’ ‘Ā’isha said, ‘And peace be upon him and the mercy of Allah.’ ‘Ā’isha then went on, ‘I testify that I saw ‘Uthmān in this house one hot night when the Prophet of Allah (ﷺ) had received revelation through Jibrīl, peace be upon him. The Prophet (ﷺ) struck the palm – or the shoulder – of Ibn ‘Affān with his hand, saying, ‘Write, ‘Uthma! Allah would only elevate to this position with His Prophet (ﷺ) a man who is honoured by Him. Whoever abuses Ibn ‘Affān, has the curse of Allah on him.’”

Chapter 367: Zaḥm (Crowd)

829. Bashīr b. Nahīk [narrated from Bashīr b. Ma‘bad as-Sadūsī, that he] said: “The Prophet (ﷺ) came and said, ‘What is your name?’ I said, ‘Zaḥm.’ He said, ‘Rather you are Bashīr (bringer of good news).’ While I was walking and keeping pace with the Prophet (ﷺ) he said, ‘Ibn al-Khaṣāṣiyya!* Do you still have a grievance against Allah when you are walking closely with the Messenger of Allah (ﷺ) and you have obtained every blessing?’ I said, ‘May my mother and father be your ransom, I do not hold any complaint against Allah.’ The Prophet (ﷺ) came to the graves of the idol-worshippers and said, ‘These people have missed a lot of good.’ Then he came to the graves of the Muslims and said, ‘These people have obtained much good.’ There was a

man wearing ox-hide sandals walking between the graves. The Prophet ﷺ said, ‘You with the ox-hide sandals! Remove your sandals!’ So he removed his sandals.’

*Al-Khaṣāṣiyya was the grandmother of Bashīr.

830. Iyād b. Laqīṭ said: I heard Lailā the wife of Bashīr narrate from Bashīr b. al-Khaṣāṣiyya, whose name was Zaḥm, that he had his name changed to Bashīr by the Prophet ﷺ.

Chapter 368: Barra (Pious)

831. Ibn ‘Abbās said: ‘‘Juwayriyya’s name had been Barra (Pious) and then the Prophet ﷺ named her Juwayriyya.’’

832. Abū Hurayra said: ‘‘Maymūna’s name was Barra and then the Prophet ﷺ renamed her Maymūna.’’

Chapter 369: Aflaḥ (Most Fortunate)

833. Jābir said: ‘‘The Prophet ﷺ said, ‘If I live long enough, I will prohibit my *Umma* – if Allah so wills – from any of them taking the name Baraka (blessing), Nāfi‘ (beneficial) or Aflaḥ (most fortunate) (and I do not know whether he said Rāfi‘ (he who elevates) or not).’

‘‘For someone who asks, ‘Is Baraka (blessing) here?’ and is told, ‘He (blessing) is not here.’ The Prophet ﷺ died before he could forbid it (using those names).’’

834. Jābir b. ‘Abdullāh said: ‘‘The Prophet ﷺ wished to forbid people calling themselves Ya‘lā (to rise), Baraka (blessing), Nāfi‘ (beneficial), Yasār (wealth), Aflaḥ (most fortunate) and names like that. Then he was silent about that matter and did not say anything.’’

Chapter 370: Rabāḥ (Profit)

835. ‘Abdullāh b. ‘Abbās said: ‘‘‘Umar b. al-Khaṭṭāb said, ‘When the Prophet ﷺ withdrew from his wives, I met unexpectedly with Rabāḥ, the servant of the Messenger of Allah ﷺ and I called, ‘Rabāḥ, ask permission for me to come to the Messenger of Allah ﷺ.’’’’’

Chapter 371: The Names Of Prophets

836. Abū Hurayra said: “The Prophet ﷺ said, ‘Call yourself by my name but do not use my *kunya*. I am Abu’l-Qāsim.’”

837. Anas b. Mālik said: “The Prophet ﷺ was in the market. A man called out, ‘Abu’l-Qāsim!’ The Prophet ﷺ turned towards the man. He said, ‘Messenger of Allah, I was calling this man.’ The Prophet ﷺ said, ‘Name yourselves with my name but do not use my *kunya*.’”

838. Yūsuf b. ‘Abdullāh b. Salām said: “The Prophet ﷺ named me Yūsuf and let me sit in his lap and stroked my head.”

839. Jābir b. ‘Abdullāh said: “One of our men among the *Anṣār* had a son and wanted to call him Muḥammad.”

In the *ḥadīth* of Mansur, Shu‘ba said: “The *Anṣāri* said, ‘I put him on my shoulder and took him to the Prophet ﷺ.’”

In the *ḥadīth* of Sulaymān, “He had a son and they wanted to name him Muḥammad. The Prophet said, ‘Name yourselves with my name but do not use my *kunya*. I have been made the distributor (Qāsim) to divide things between you.’”

Ḥuṣayn said that he added, “I was sent as a distributor to divide between you.”

840. Abū Mūsā said: “I had a son and I brought him to the Prophet ﷺ and he named him Ibrāhīm. He chewed up a date and gave it to him and prayed for him to be blessed and then gave him back to me.”

Ibrāhīm was the oldest son of Abū Mūsā.

Chapter 372: Ḥazn (Rough)

841. Sa‘īd b. al-Musayyib related from his father, from his grandfather, Ḥazn b. Abū Wahab, that he came to the Prophet ﷺ. He asked, “What is your name?” He said, “Ḥazn (rough).” The Prophet said, “You are Sahl (Easy).” He said, “I will not change a name which my father gave me.”

(Ibn al-Musayyib commented, “Roughness (*ḥazūna*) remained among us thereafter.”)

Chapter 373: The Prophet's Name (ﷺ) And His *Kunya*

842. Jābir said: “One of our men had a son and named him al-Qāsim. The *Anṣār* said, ‘We will not give you the *kunya* of Abu’l-Qāsim to make you happy.’ He went to the Prophet (ﷺ) and told him what the *Anṣār* had said. The Prophet (ﷺ) said, ‘The *Anṣār* did well. Name yourselves with my name but do not use my *kunya*. I am Qāsim (the distributor).’”

843. Ibn al-Ḥanafīyya said: “There was an allowance made for ‘Alī. He said, ‘Messenger of Allah, if I have a son after you, can I call him with your name and use your *kunya*?’ He said, ‘Yes.’”

844. Abū Hurayra said: “The Messenger of Allah (ﷺ) forbade anyone to have both his name and his *kunya*. He said, ‘I am Abu’l-Qāsim. Allah gives and I distribute.’”

845. As No. 837, with a different *isnād*.

Chapter 374: May An Idol-Worshipper Be Called By A *Kunya*?

846. Usāma b. Zayd said: “The Messenger of Allah (ﷺ) arrived at a gathering that included ‘Abdullāh b. Ubayy b. Salūl. This was before ‘Abdullāh b. Ubayy* announced being a Muslim. He said, ‘Do not disturb us in our gathering.’ The Prophet (ﷺ) went to Sa’d b. ‘Ubāda and said, ‘Sa’d, did you not hear what Abū Ḥubāb said?’ (By ‘Abū Ḥubāb) he meant ‘Abdullāh b. Ubayy b. Salūl using his *kunya*.’”

*He became known as the leader of the hypocrites.

Chapter 375: A *Kunya* For A Child

847. Anas said: “The Prophet (ﷺ) used to visit us, and I had a young brother who used the *kunya* of ‘Abū ‘Umayr. He had a sparrow which he played with and then it died. The Prophet (ﷺ) came in and saw that he was sad. When he asked, ‘What is wrong with him?’ he was told, ‘His sparrow has died.’ The Prophet said, ‘‘Abū ‘Umayr, what has happened to the little sparrow?’”

Chapter 376: Having A *Kunya* Before Having A Child

848. (ATH 191) Ibrāhīm said: “‘Abdullāh gave ‘Alqama the *kunya* of Abū Shibl before he (‘Alqama) had had a child.’”

849. (ATH 192) Ibrāhīm said: “‘Alqama said, ‘Abdullāh gave me a *kunya* before I had a child.’”

Chapter 377: The *Kunya* For Women

850. ‘Ā’isha, may Allah be pleased with her, said: “I went to the Prophet ﷺ and said, ‘Messenger of Allah, you give your wives *kunyas*, so also give me a *kunya*.’ He said, ‘Adopt the *kunya* of your nephew, ‘Abdullāh.’”

851. ‘Ā’isha, may Allah be pleased with her, said: “Prophet of Allah, won’t you give me a *kunya*?” He said, “Use the *kunya* of your son,” i.e. ‘Abdullāh b. az-Zubayr (the son of ‘Ā’isha’s elder sister Asmā’). She was given the *kunya* of Umm ‘Abdullāh.

Chapter 378: One Who Gives A Man A *Kunya* By Something Or Someone Related To Him

852. Sahl b. Sa’d said: “The name that ‘Alī, may Allah be pleased with him, liked the best was Abū Turāb (father of dust) and he was happy when called that. Only the Prophet ﷺ gave him that name. One day he was cross with Faṭima and went out and lay against the wall of the mosque. The Prophet ﷺ came to look for him and was told that he was leaning against the wall. The Prophet ﷺ went up to him and his back was covered with dust so the Prophet ﷺ began to wipe the dust off his back and said, ‘Sit down, Abū Turāb (father of dust)!’”

Chapter 379: How One Should Walk With Great Men

853. Anas said: “While the Prophet ﷺ was in a palm grove of ours, the palm-trees belonging to Abū Ṭalḥa, he went out for something. Bilāl was walking behind the Prophet ﷺ (instead of walking by his side). Bilāl did this as a mark of respect. The Prophet ﷺ passed by a grave and stood until Bilāl reached

him. He said, 'Woe to you, Bilāl. Did you hear what I heard?' He said, 'I did not hear anything.' He said, 'The man in the grave is being punished.' It was found out that the dead man in the grave was a Jew.'

Chapter 380: Abundance Of Friends Entails Abundance Of Enemies

854. (ATH 193) Qays said: "I heard Mu'āwiya say to a young brother of his, 'Mount your servant behind you.' He refused. Mu'āwiya said to him, 'How badly you have been taught!' " Qays said, "I heard Abū Sufyān, (Mu'āwiya's father), say, 'Leave your brother alone.' "

855. (ATH 194) Yaḥyā b. Ayyūb related from Mūsā b. 'Alī, from his father, that 'Amr b. al-'Aṣ said: "When you have a lot of close friends, you have a lot of creditors."

Mūsā was asked, "What are creditors?" He replied, "Rights owed."

Chapter 381: There Is Wisdom In Some Poetry

856. (ATH 195) Khālīd b. Kaysan said: "I was with Ibn 'Umar when Iyās b. Khaythama got up and said to him, 'Shall I recite some of my poetry, Ibn al-Fārūq?' He said, 'Yes, but only recite good poetry to me.' He recited until he came to something which Ibn 'Umar disliked. Then he told him, 'Stop.' "

857. (ATH 196) Muṭarrif said: "I accompanied 'Imrān b. Ḥuṣayn from Kūfa to Baṣra. Very rarely did he arrive at a place without reciting some poetry to me. He said, 'Allusions give great scope for avoiding lies.' "

858. Ubayy b. Ka'b said: "The Messenger of Allah ﷺ said, 'Some poetry contains wisdom.' "

859. Al-Aswad b. Suray' said: "Messenger of Allah, I have praised my Lord, the Mighty and Exalted, in some words of praise." He said, "Your Lord loves praise." He did not say anything more.

860. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'It is better for a man to fill his belly with oozing pus than to fill it with poetry.' "

861. Al-Aswad b. Suray' said: "I was a poet and went to the Prophet ﷺ and said, 'Shall I recite to you hymns of praise, which I have composed to glorify my Lord, the Mighty and Exalted.' He said, 'Your Lord loves praise.' He did not say to me anything more."

862. 'Ā'isha, may Allah be pleased with her, said: "Ḥassān b. Thābit asked the Messenger of Allah ﷺ for permission to satirize the idol-worshippers (of Makka). The Messenger of Allah ﷺ said, 'And what of my relation to them?' He said, 'I will distinguish you from them as a hair is taken from dough.'"

863. From Hishām from his father who said: "I began to abuse Ḥassān in the presence of 'Ā'isha and she said, 'Do not abuse him. He used to defend the Messenger of Allah ﷺ.'"

Chapter 382: The Good In Poetry Is Like The Good In Speech And Some Of It Is Bad

864. Ubayy b. Ka'b said: "The Prophet ﷺ said, 'Some poetry contains wisdom.'"

865. 'Abdullāh b. 'Amr said: "The Messenger of Allah ﷺ said, 'Poetry is in the same category as speech. The good of it is like good speech and its bad part is like bad speech.'"

866. (ATH 197) 'Ā'isha, may Allah be pleased with her, used to say: "Poetry is both good and bad. Take the good and leave the bad. Some of the poetry of Ka'b b. Mālik was related to me. It included an ode of forty verses and some with less than that."

867. Shurayḥ said: "I asked 'Ā'isha, may Allah be pleased with her, 'Did the Messenger of Allah ﷺ recite any poetry?' She said, 'He used to recite some of the poetry of 'Abdullāh b. Rawāḥa:

Wa Ya'tika bil-Akḥbāri man lam Tuzawwidī,

And someone to whom you have not given provisions brings you news.'"

868. Similar to No. 861, with a different *isnād*.

Chapter 383: One Who Is Asked To Recite Poetry

869. Ash-Sharīd said: “The Prophet (ﷺ) asked me to recite the poetry of Umayya b. Abi’s-Ṣalt and I recited it. The Prophet (ﷺ) began to say, ‘*Heh, Heh, Go on, go on,*’ until I had recited a hundred lines. The Prophet said, ‘He (that poet) had been about to become a Muslim.’”

Chapter 384: One Who Disliked Someone Being Obsessed By Poetry

870. As No. 860, from Ibn ‘Umar, with a different *isnād*.

871. (ATH 198) Ibn ‘Abbās said about the verse: “*The poets – those in error follow them. Haven’t you seen them wandering in every valley. And how they say what they do not do*”, that it was abrogated and an exception was made. He said, “*Except those who believe and do good work and remember Allah much and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a great reverse they will be overturned.*” (al-Shu‘arā’ 26: 224–7)

Chapter 385: One Who Says, “There Is Some Magic In Eloquence”

872. Ibn ‘Abbās said: “A man – or a bedouin – came to the Prophet (ﷺ) and spoke some eloquent words. The Prophet (ﷺ) said, ‘Some eloquent speech has the influence of magic, and some poetry contains wisdom.’”

873. (ATH 199) ‘Umar b. Sallām narrated that ‘Abdu’l-Malik b. Marwān entrusted his children to ash-Sha‘bi for teaching. He said, “Teach them poetry so that they will possess dignity and vigour. Feed them meat so that their hearts will be strong. Cut off their hair so that their necks will be strong. Make them sit with men of distinction who will contradict them in words.”

Chapter 386: Poetry Which Is Disliked

874. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet (ﷺ) said, ‘The greatest of criminals is the poet who satirizes the whole tribe and a man who disclaims his father.’”

Chapter 387: Talkativeness

875. Ibn ‘Umar said, “In the time of the Messenger of Allah (ﷺ) two orators came from the East to visit. They stood up, spoke and then sat down. Thābit b. Qays, the orator of the Messenger of Allah (ﷺ) stood up and spoke and the people admired their speech. The Messenger of Allah (ﷺ) stood up and said, ‘O people, say what you have to say. Chattering about words is from Satan.’ Then the Messenger of Allah (ﷺ) said, ‘There is magic in some eloquence.’”

876. (ATH 200) Anas said: “A man made a speech in the presence of ‘Umar and did so at length. ‘Umar said, ‘Too many words in orations comes out of the prattling of Satan.’”

877. Abū Yazīd – or Ma‘n b. Yazīd – said: “The Prophet (ﷺ) said, ‘Gather in your mosques. When the people are gathered, come and tell me.’ The first of those to whom he came was our group and he sat down. One of the speakers from among us made a speech and said, ‘Praise be to Allah. No praise can be directed to anyone except Him nor is there any escape without Him.’ The Prophet (ﷺ) became angry and stood up and we blamed each other. We said, ‘We were the first to whom he came.’ Then he went to another mosque and sat in it and we went to him and spoke to him. He came with us and sat where he had been sitting or near to it. Then he said, ‘Praise be to Allah who puts whatever He wishes before Him and whatever He wishes behind Him. Some eloquent speech has the influence of magic.’ Then he commanded us and taught us.”

Chapter 388: Wishing

878. ‘Āmir b. Rabī‘a said: “‘Ā’isha said, ‘The Prophet (ﷺ) was sleepless one night and said, ‘I wish that a righteous man from among my Companions would come and guard me tonight!’ and then we heard the sound of weapons. He (the Prophet) called, ‘Who is it?’ The answer was, ‘Sa’d.’ Sa’d said, ‘Messenger of Allah, I have come to guard you.’ The Prophet (ﷺ) slept until we heard him snore.’”

Chapter 389: When One Says Of A Man, A Thing, Or A Horse, “It Is A Sea”

879. Anas b. Mālik said: “There was some alarm in Madīna and the Prophet (ﷺ) borrowed a horse belonging to Abū Ṭalḥa called al-Mandūb. He rode it and when he returned, he said, ‘We did not see anything and we found the horse to be like a sea (smooth and flowing).’”

Chapter 390: Beating For Mistakes In Pronunciation

880. (ATH 201) Nāfi‘ said: “Ibn ‘Umar used to strike his son for mistakes in pronunciation.”

881. (ATH 202) ‘Abdu’r-Raḥmān b. ‘Ajlān said: “‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, passed by two men who were shooting. One of them said to the other, ‘*Asabta* instead of *Aṣabta*, You hit the mark (using the letter *sīn* instead of *ṣad*)’ ‘Umar said, ‘A mistake in pronunciation is worse than a bad shot.’”

Chapter 391: A Man Describing Something By Saying, “It Is Nothing” Meaning That It Is Not True

882. ‘Urwa b. az-Zubayr said: “‘Ā’isha, the wife of the Prophet (ﷺ) said, ‘People asked the Prophet (ﷺ) about *kahins* (soothsayers). He told them, ‘They (the soothsayers) are nothing.’ They said, ‘Messenger of Allah, they speak of things that sometimes turn out true.’ The Prophet (ﷺ) responded, ‘That (morsel of truth) is a word that Satan steals and then mumbles into the ear of his protégé with a sound like the clucking of a chicken. They mix more than a hundred lies with it.’”

Chapter 392: Indirect Allusion

883. Anas b. Mālik said: “The Messenger of Allah (ﷺ) was on one of his journeys and the camel-driver was chanting. The Prophet (ﷺ) said, ‘Gently, Anjasha! Be careful with the fragile creature, (lit: glass vessels)’ (referring to the women).”

884. (ATH 203) ‘Umar said: “A man is reckoned to be lying when he transmits all that he hears.”

Abū ‘Uthmān said that he thought that ‘Umar said: “Are not indirect allusions enough to keep a Muslim from lying?”

885. (ATH 204) Muṭarrif b. ‘Abdullāh b. ash-Shakhhīr said: “I accompanied ‘Imrān b. Ḥuṣayn to Baṣra. Every day he used to recite poetry to us and he said, ‘Indirect allusions give ample scope for avoiding lying.’”

Chapter 393: Divulging A Secret

886. (ATH 205) ‘Amr b. al-‘Āṣ said: “I am astonished at a man who flees from fate when he has to face it and who sees the mote in his brother’s eye and not the tree trunk in his own. He uncovers the rancour in his brother’s heart and not the rancour in himself. I have never entrusted anyone with a secret of mine and then blamed him for divulging it. How could I blame him when I myself could not keep it a secret?”

Chapter 394: Mockery

And The Words Of Allah, The Mighty And Exalted,
“*People should not mock other people.*” (al-Ḥujurāt 49: 11)

887. (ATH 206) ‘Ā’isha, may Allah be pleased with her, said: “A man suffering from an affliction passed by some women and they laughed together mocking him and so one of them got that affliction.”

Chapter 395: Deliberation In Things

888. A man from Baliy said: “I came to visit the Messenger of Allah ﷺ with my father. He whispered something to my father which I could not hear. I said to my father, ‘What did he say to you?’ He said, ‘When you desire something, then you must proceed with a measured pace until Allah shows you a way out of it or until Allah makes a way out for you.’”

889. (ATH 207) Muḥammad b. al-Ḥanafiyya said: “Unwise is he who does not deal correctly with a person whose company he cannot avoid until Allah appoints for him a release or a way out.”

Chapter 396: One Who Guides In An Alley Or On A Path

890. Al-Barā' b. 'Azib said: "The Prophet (ﷺ) said, 'Whoever lends something to someone to use or guides down a lane' – or he said 'a path' – 'that is the equivalent for him of freeing a slave.'"

891. Abū Dharr said: "Your putting some of (the water from) your bucket into your brother's bucket is *ṣadaqa*. Your commanding good and prohibiting wrong is *ṣadaqa*. Your smiling when you meet your brother is *ṣadaqa*. Your removing the stones, thorns and bones from people's path is *ṣadaqa*. Your guiding a man in a place where there is fear of getting lost is *ṣadaqa*."

Chapter 397: One Who Misleads A Blind Person

892. Ibn 'Abbās said: "The Messenger of Allah (ﷺ) said, 'Allah curses anyone who misleads a blind person from the path.'"

Chapter 398: Outrage

893. Ibn 'Abbās said: "While the Prophet (ﷺ) was sitting in the courtyard of his house in Makka, 'Uthmān b. Maz'ūn passed by and smiled at him (ﷺ). The Prophet (ﷺ) said to him, 'Why don't you sit down?' He said, 'Yes.' So the Prophet (ﷺ) sat facing him. While they conversed, the Prophet (ﷺ) stared at the sky and said, 'A messenger from Allah came to me just now while you were sitting.' 'Uthmān asked, 'What did he say to you?' He said, '*Allah commands justice and doing good and giving to relatives and He forbids indecency, objectionable acts and outrage. He warns you so that you might remember.*' (al-Nahl 16: 90)

"'Uthmān said, 'That was the moment belief established itself in my heart and I loved Muḥammad.'"

Chapter 399: The Punishment For Outrage

894. Anas said: "The Prophet (ﷺ) said, 'I will be in the Garden with one who brings up two daughters until they come of age, like these two.'"

Muḥammad (b. ‘Abdu’l-‘Azīz) indicated the closeness of his index-finger and middle finger.

895. And “Two categories of punishment are quickly reached in this world: outrage and cutting off relatives.”

Chapter 400: Noble Descent

896. Abū Hurayra said: “The Prophet ﷺ said, ‘The noble son of the noble son of the noble son of the noble one was Yūsuf ibn Ya‘qūb ibn Ishāq ibn Ibrāhīm (peace be upon them).’”

897. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Those near me on the Day of Rising will be those who are fearfully conscious of Allah, even if one lineage is closer than another. It should not be that some people come to me with their good actions, while you (meaning the Quraysh, his own people by lineage) come with only worldliness and call me, ‘Muḥammad!’ I will say, ‘No,’ (making the gesture of turning his face away).’”

898. (ATH 208) Ibn ‘Abbās said: “I do not know anyone who acts by this verse: *‘O people! We created you male and female and We made you tribes and peoples so that you might distinguish one another. The noblest among you is the one with the most taqwā (fearful consciousness).’* (al-Ḥujurāt 49: 13) A man says to another man, ‘I am more noble than you.’ No one is nobler than another person except by *Taqwā* of Allah.”

899. (ATH 209) Ibn ‘Abbās said: “What do you think nobility is? Allah has made nobility clear. The noblest of you in the sight of Allah is the one with the greatest *taqwā*. What do you think lineage is? The best of you in lineage is the best of you in character.”

Chapter 401: The *Arwāh* (Spirits) Are A Unified Army

900. ‘Ā’isha, may Allah be pleased with her, said: “I heard the Prophet ﷺ say, ‘The souls are like recruited troops, those who are of like qualities are inclined to each other but those of dissimilar qualities differ.’”

901. As No. 900, from Abū Hurayra, with a different *isnād*.

Chapter 402: A Man Saying, “*Subhāna Allah, Glory Be To Allah!*” When He Is Amazed

902. Abū Hurayra said: “I heard the Prophet ﷺ say, ‘While a shepherd was herding his sheep, a wolf came and took one of the sheep. The shepherd went after the wolf which turned to him and said, ‘Who will look after them on the ‘Day of Wild Beasts?’ They will have no shepherd but me.’” People said, “*Subhāna Allah, Glory be to Allah!*”’ The Messenger of Allah ﷺ said, ‘I believe it – I and Abū Bakr and ‘Umar.’”

903. ‘Alī, may Allah be pleased with him, said: “The Prophet ﷺ was in a funeral procession and he took something and began to scratch the ground with it. He said, ‘There is not one but has his place written for him – either in the Fire or in the Garden.’ They said, ‘Messenger of Allah, then should we not rely on our book and leave action?’ He said, ‘Act. It is easy for someone to do something for which he was created.’ He (further) said, ‘As for someone who is among the people of happiness, it is easy for him to do the actions of happiness. As for someone who is one of the people of wretchedness, it is easy for him to do the actions of wretchedness.’ Then he recited, ‘*As for the one who gives and is fearful and conscious (of Allah) and confirms the good.*’” (al-Layl 92: 5–10)

Chapter 403: Wiping The Ground With The Hand

904. ‘Usayd b. Abū ‘Usayd narrated from his mother (who) said: “I said to Abū Qatāda, ‘Why don’t you narrate from the Messenger of Allah ﷺ as other people narrate from him?’ Abū Qatāda said, ‘I heard the Messenger of Allah ﷺ say, “Whoever attributes anything false to me, paves the way for himself to a bed in the Fire.” When the Messenger of Allah ﷺ said that, he began to wipe his hand on the ground.’”

Chapter 404: Slings

905. ‘Abdullāh b. Mughaffal al-Muzani said: “The Messenger of Allah ﷺ forbade slings. He said, ‘They do not kill game nor injure the enemy. They only gouge the eye and break the teeth.’”

Chapter 405: Do Not Curse The Wind

906. Thābit b. Qays said: “Abū Hurayra said, ‘A fierce wind blew on the people on the road to Makka while ‘Umar was making the *hajj*. ‘Umar said to those around him, ‘What is the wind?’ They did not give any answer. I urged my camel forward, I caught up with him and said, ‘I have heard that you asked about the wind. I heard the Messenger of Allah (ﷺ) say, ‘The wind (*rīḥ*) is from the spirit (*rūḥ*) of Allah. It brings mercy and it brings punishment. Do not curse it. Ask Allah for the good in it and seek refuge from its evil.’””

Chapter 406: A Man’s Words, “We Have Been Given Rain By The Rising Of Such-And-Such And Such-And-Such (A Star)”

907. Zayd b. Khālid al-Juhani said: “The Messenger of Allah (ﷺ) prayed the morning prayer with us at al-Hudaybiyya and there were traces of the rain that had fallen during the night. When the Prophet (ﷺ) had finished, he turned to the people and said, ‘Do you know what your Lord says?’ They said, ‘Allah and His Messenger know best.’ He said, ‘Allah says, ‘In the morning there are those of My slaves who believe in Me and those who disbelieve. As for someone who says, ‘We have been given rain by the favour and mercy of Allah,’ that person is the one who believes in Me and disbelieves in the stars. As for someone who says, ‘It is by the rising of such-and-such a star,’ that person disbelieves in Me and believes in the stars.’””

Chapter 407: What A Man Says When He Sees Clouds

908. ‘Ā’isha, may Allah be pleased with her, said: “When the Prophet (ﷺ) saw rain clouds, he would get up and sit down, and walk to and fro, and his face would change. When rain came from the sky, he would be relieved.”

When ‘Ā’isha commented on this, the Prophet (ﷺ) said, “(It is that) I do not know. Perhaps it is to be as Allah, the Mighty and Exalted, said, ‘*When they saw it coming towards their valleys.*’” (al-Aḥqāf, 46: 24)

909. ‘Abdullāh b. Mas‘ūd said: “The Prophet (ﷺ) said, ‘*Tiara* – Superstition is *shirk*, one who follows it is not one of us, Allah removes it through reliance (on Him).’”

Chapter 408: Omens

910. Abū Hurayra said: “I heard the Prophet ﷺ say, ‘*Tiara*; and the good omen is called (*al-fa’l*).’ They asked, ‘What is the good omen?’ He said, ‘A right, pleasant word that one of you has heard.’”

Chapter 409: The Excellence Of Someone Who Takes No Notice Of Omens

911. ‘Abdullāh b. Mas‘ūd said: “The Prophet ﷺ said, ‘The nations were presented to me on the Festival during the days of *Hajj*, and I was astonished at the great number of my ‘*Umma*. They filled the plains and mountains. I was asked, “Muḥammad, are you content?” I said, “Yes, O Lord.””

He ﷺ also said: “Among those people there are seventy thousand who will enter the Garden without any reckoning. They are those who do not use charms nor cauterize themselves nor seek omens and who depend on their Lord.” ‘Ukkāsha said, “Ask Allah to place me among them.” The Prophet said, “O Allah, place him among them!” Then another man said, “Ask Allah to place me among them.” The Prophet said, “‘Ukkāsha has beaten you to it.”

Chapter 410: Concerning Superstition, Against The *Jinn*

912. ‘Alqama narrated from his mother, who said: “Children used to be brought to ‘Ā’isha when they were born and she would pray for blessing for them. A child was brought to her and she removed its pillow and found a straight razor under his head. She asked about the razor and they said, ‘We put it there against the *jinn*.’ She took the razor and threw it away and forbade them to use it. She said that the Messenger of Allah ﷺ disliked and hated such charms.”

‘Ā’isha used to forbid this.

Chapter 411: Good Omens

913. Anas said: “The Prophet ﷺ said, ‘There is no contagion and no seeing bad omens in things. I like the good omen – the good word.’”

914. Ḥābis b. Rabī‘a said: “I heard the Prophet (ﷺ) say, ‘There is nothing in *hāmas** (night bird), and the most truthful of omens is the good omen. The Evil Eye is a reality.’”

**Hāma* is a night bird, usually an owl, said to embody the spirit of the dead calling for vengeance. People in *Jāhiliyya* used to believe in this but Islam rejected it.

Chapter 412: Seeing Blessing In A Good Name

915. ‘Abdullāh b. as-Sā’ib said: “In the year of al-Ḥudaybiyya, ‘Uthmān b. ‘Affān told the Prophet (ﷺ) that Suhayl had been sent to him by his people to make a truce with them that, provided that he left them that year, they would leave Makka empty for him for three days. When Suhayl came and the people said, ‘Suhayl has come,’ the Prophet (ﷺ) said, ‘Allah has made your business easy (*sahhala* and *Suhayl* meaning easy).’”

‘Abdullāh b. as-Sā’ib met the Prophet (ﷺ).

Chapter 413: Bad Luck In A Horse

916. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah (ﷺ) said, ‘Bad luck can exist in a house, a woman and in a horse.’”

917. Sahl b. Sa‘īd said: “The Messenger of Allah (ﷺ) said, ‘If there is bad luck in anything, it is to be found in a woman, a horse and a house.’”

918. Anas b. Mālik said: “A man said, ‘Messenger of Allah, we lived in a house and there were a large number of us and we had a lot of property in it. Then we moved to another house and our numbers decreased and our property became less in it (the new house).’ The Messenger of Allah (ﷺ) said, ‘Leave it (the new house) – it is bad.’”

Chapter 414: The Sneeze

919. Abū Hurayra said: “The Prophet (ﷺ) said, ‘Allah loves the sneeze and dislikes the yawn. When someone sneezes and then praises Allah, it is a duty for every Muslim who hears him to say, “May Allah have mercy on you.” As for the yawn, it is from Satan, so one should repress it as much as possible. When a man says, “*Haw!*” Satan laughs at him.’”

Chapter 415: What To Say When You Sneeze

920. (ATH 210) Ibn ‘Abbās said: “When one of you sneezes and says, ‘*Al-Ḥamdu li’ llāh, Praise be to Allah,*’ the angel adds, ‘*Rabbi’l-‘ālamīn, The Lord of the Worlds.*’ When you say, ‘*Rabbi’l-‘ālamīn, The Lord of the Worlds,*’ the angel says, ‘*Yarḥamuka’ llāh, May Allah have mercy on you.*’”

921. Abū Hurayra said: “The Prophet ﷺ said, ‘When someone sneezes, he should say, ‘*Al-ḥamdu li’ llāh – Praise be to Allah.*’ When he says that, his brother or companion should say to him, ‘*Yarḥamuka’ llāh – May Allah have mercy on you.*’ When it is said to him, the person who sneezed should say, ‘*Yahdīka’ llāhu wa yuṣliḥu bālaka – May Allah guide you and put your affairs in order.*’”

Abū ‘Abdullāh (Bukhārī) commented, “The most confirmed of what is related on this subject is this *ḥadīth* which is related from Abū Ṣālih as-Sammān.”

Chapter 416: Wishing Mercy On The One Who Sneezes

922. ‘Abdu’r-Raḥmān b. Ziyād b. An‘am al-Afrīqī said: “My father narrated to me that they were taking part in a sea raid in the time of Mu‘āwiya. (He said), ‘Our ship was right up against the ship of Abū Ayyūb al-Anṣārī. When it was time for our midday meal, we invited him and he came. He said, “You invited me, but even though I am fasting, I may not avoid accepting your invitation because I heard the Messenger of Allah ﷺ say, ‘A Muslim owes six things to his brother. If he neglects any of them, he has neglected an obligatory duty owed to his brother. He should greet him when he meets him. He should accept when he gives him an invitation. He should pray for mercy on him when he sneezes. He should visit him when he is ill. He should attend his funeral when he dies. He should give him good counsel when he asks him for advice.’”

“He said, ‘There was a humorous man with us who said to the man who was serving our food, “May Allah repay you with good and piety.” The man became angry with him when he said this to him several times. Then the first man who had joked said to Abū Ayyūb, “What do you think of a man who becomes angry and reviles me when I say to him, ‘May Allah repay you with good and piety.’?” Abū Ayyūb said, “We used to say, ‘If someone is not put right by good, he will be put right by evil.’” So he changed the words. He said to the man when he came, “May Allah reward you with evil and disgrace!” The man laughed and

was pleased and said, “Will you not stop joking?” The man said, “May Allah repay Abū Ayyūb al-Anṣārī with good.””

923. Ibn Mas‘ūd said: “The Prophet ﷺ said, ‘There are four things that one Muslim owes to another Muslim: to visit him when he is ill, to attend his funeral when he dies, to accept when he gives him an invitation, and to pray for mercy on him when he sneezes.’”

924. Al-Barā’ b. ‘Azib said: “The Messenger of Allah ﷺ commanded us seven things and he forbade us to do seven things. He commanded us to visit the sick, to follow the bier, to pray for mercy on one who sneezes, to help someone in fulfilling an oath, to help the wronged, to extend the greeting, and to answer an invitation. He forbade us gold signet-rings, silver vessels, red (silk) saddle cloths, *Qasī* (silk and flax) garments, thick brocade, embroidered silk, and pure silk.”

925. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘A Muslim owes another Muslim six duties.’ He was asked, ‘What are they, Messenger of Allah?’ He said, ‘To greet him when he meets him, to accept when he gives him an invitation, to give him good counsel when he asks him for advice, to pray for mercy on him when he sneezes and says, “Praise be to Allah,” to visit him when he is ill, and follow him (attend his funeral) when he dies.’”

Chapter 417: When Someone Hears A Sneeze, And Says, “*Al-Hamdu Lillāhi,* Praise Be To Allah”

926. (ATH 211) ‘Alī, may Allah be pleased with him, said: “When someone hears a sneeze and says, ‘*Al-Hamdu lillāhi, Rabbil ‘Ālamīna ‘ālā kullihāll,* Praise be to Allah, Lord of the Worlds in every situation,’ he will never get toothache or ear-ache.”

Chapter 418: How To Wish Mercy On A Person When You Hear A Sneeze

927. As No. 921, with a different *isnād*.

928. Similar to No. 919, with a different *isnād*.

929. (ATH 212) Abū Jamra said: “I heard Ibn ‘Abbās when he sneezed and someone prayed for mercy for him, he would say, ‘May Allah protect us and you from the Fire. May Allah have mercy on you.’”

930. Abū Hurayra said: “We were sitting with the Messenger of Allah (ﷺ) when a man sneezed and praised Allah. The Messenger of Allah (ﷺ) said to him, ‘May Allah have mercy on you.’ Then another man sneezed, but the Prophet did not say anything to him. The man said, ‘Messenger of Allah, you responded to the other man, but did not say anything to me!’ The Prophet said, ‘He praised Allah whereas you were silent.’”

Chapter 419: When Someone Does Not Praise Allah, You Should Not Pray For Mercy For Him

931. Anas said: “Two men sneezed in the presence of the Prophet (ﷺ) and he wished mercy on one of them but not on the other man. The second man asked, ‘Why did you pray for mercy for this man and not for me?’ He said, ‘This one praised Allah but you did not praise Him.’”

932. Abū Hurayra said: “Two men sat in the presence of the Prophet (ﷺ) and one was from a nobler family than the other. The nobler one sneezed and did not praise Allah, so the Prophet did not ask for mercy on him. The other sneezed and did praise Allah, so the Prophet (ﷺ) asked for mercy on him. The nobler one said, ‘I sneezed in your presence and you did not ask for mercy on me. This other man sneezed and you asked for mercy on him.’ The Prophet said, ‘This man mentioned Allah, so I mentioned him. You forgot Allah, so I forgot you.’”

Chapter 420: What Should Someone Who Sneezes Say First?

933. (ATH 213) Nāfi‘ said: “When ‘Abdullāh b. ‘Umar sneezed and it was said to him, ‘May Allah have mercy on you,’ he would respond, ‘May He have mercy on us and you. May He forgive us and you.’”

934. (ATH 214) ‘Abdullāh said: “When one of you sneezes, he should say, ‘Praise be to Allah, the Lord of the Worlds.’ Let anyone responding to him say, ‘May Allah have mercy on you.’ Then the person who sneezed should say, ‘May Allah forgive me and you.’”

935. ‘Iyās b. Salama narrated from his father who said: “A man sneezed in the presence of the Prophet (ﷺ) and the Prophet said, ‘May Allah have mercy on you.’ Then the man sneezed again and the Prophet (ﷺ) said, ‘This man has a cold.’”

Chapter 421: Of One Who Says, “May Allah Have Mercy On You If You Praised Allah”

936. (ATH 215) Makhūl al-Azdī said: “I was beside Ibn ‘Umar when a man sneezed on one side of the mosque. Ibn ‘Umar said, ‘May Allah have mercy on you if you praised Allah.’”

Chapter 422: Do Not Say, “Āb”

937. (ATH 216) Mujāhid said: “A son of ‘Abdullāh b. ‘Umar – either Abū Bakr or ‘Umar* – sneezed and he said, ‘Āb!’ Ibn ‘Umar said, ‘What is this “Āb”?’ Āb is a name of one of the Satans whom he put between the sneeze and the praise.’”

*‘Abdullāh b. ‘Umar named his two sons after his father and Abū Bakr out of love for them.

Chapter 423: When Someone Sneezes Several Times

938. As No. 935, with a different *isnād*.

939. (ATH 217) Abū Hurayra said: “Pray for mercy for a person once, twice, and three times. Anything more than that is a cold.”

Chapter 424: When A Jew Sneezes

940. Abū Mūsā said: “The Jews would sneeze in the presence of the Prophet (ﷺ) hoping that he would say to them, ‘May Allah have mercy on you.’ He would say to them, ‘May Allah guide you and put your affairs right.’”

Chapter 425: How A Man Prays For Mercy For A Woman When She Sneezes

941. Abū Burda (son of Abū Mūsā) said: “I came to Abū Mūsā while he was in the house of Umm al-Faḍl b. al-‘Abbās, and I sneezed and Abū Mūsā did not pray for mercy on me. Umm al-Faḍl sneezed and he prayed for mercy on her. I told my mother about that, so when Abū Mūsā came to her, she confronted him and said, ‘My son sneezed and you did not pray for mercy on him. She (Umm al-Faḍl) sneezed and you prayed for mercy on her.’ Abū Mūsā replied, ‘I heard the Prophet ﷺ say, “When one of you sneezes and praises Allah, you should pray for mercy on him. If he does not praise Allah, do not pray for mercy for him.” My son sneezed and did not praise Allah, so I did not pray for mercy for him. She sneezed and praised Allah, so I wished mercy on her.’ She said, ‘You did well.’”

Chapter 426: Yawning

942. Abū Hurayra said: “The Prophet ﷺ said, ‘When one of you yawns, he should repress it as much as possible.’”

Chapter 427: One Who Says, “Labbayk (At Your Service)” When He Answers

943. Mu‘ādh said: “I was riding behind the Prophet ﷺ and he called, ‘Mu‘ādh!’ I said, ‘*Labbayka, wa sa‘dayka*, At your service.’ Then the Prophet ﷺ said the same thing three times and went on, ‘Do you know what Allah has made obligatory for His slaves? That they must worship Him and not associate anything with Him.’ Then he rode on for an hour and called, ‘Mu‘ādh!’ I said, ‘*Labbayka, wa sa‘dayka*, At your service!’ He said, ‘Do you know what right the slaves have over Allah, the Mighty and Exalted, when they do that? That He will not punish them.’”

Chapter 428: A Man Standing Up For His Brother

944. ‘Abdullāh b. Ka‘b b. Mālik said: “Ka‘b b. Mālik told of the time when, during the raid on Tabūk, he had stayed behind the Messenger of Allah ﷺ (i.e. he did not join the army). Allah accepted his repentance. The Messenger of Allah ﷺ announced after he had prayed the *Fajr* prayer that Allah had forgiven him. People came to Ka‘b in great numbers to congratulate him on the good news that Allah had forgiven him.

(Ka‘b said,) “They said, ‘Allah has turned to you’ until I entered the mosque. There was the Messenger of Allah ﷺ surrounded by some people. Ṭalḥa b. ‘Ubaydullāh got up for me and came forward hastily until he shook my hand and congratulated me. By Allah, he was the only man among the *Muhājirīn* to get up for me. I will not forget that Ṭalḥa did that.”

945. Abū Sa‘īd al-Khudrī reported this: “Some people (from the Jews of Qurayṣa) chose to abide by the judgement of Sa‘d b. Mu‘adh who was sent for and came on a donkey. When he drew near to the mosque, the Prophet ﷺ said, Come forward to the best of you or your leader.* Then the Prophet ﷺ said, ‘Sa‘d, these people have chosen to abide by your judgement.’ Sa‘d pronounced, ‘My judgement** regarding them is that their fighting men be executed and their children taken as booty.’ The Prophet ﷺ said, ‘You have given the judgement of Allah’ or he said, ‘You have given the judgement of the King.’”

*In another authentic narration of the same *ḥadīth* is ‘Stand up to your leader’. See the commentary on *al-Adab al-Mufrad* by Faḍlullāh.

**For their treachery during the siege of Madīna by the Quraysh unbelievers’ army and their alliance. For details see the story of the Battle of the Trench in any authentic book of *Sīra* on the life of the Prophet ﷺ. For example, *Muḥammad, the Last Prophet* or *Muḥammad Rasūllullāh* by Sayyed Abul Ḥasan ‘Alī Nadwī.

946. Anas said: “There was no one the people loved to see more than the Prophet ﷺ. But when they saw him, they did not stand up for him, since they knew that he disliked that.”

947. ‘Ā’isha, the Umm al-Mu’minīn, may Allah be pleased with her, said: “I have not seen anyone who more resembled the Prophet ﷺ in words or speech or manner of sitting than Faṭīma.”

‘Ā’isha continued, “When the Prophet ﷺ saw that she had come, he would welcome her and then he would stand up for her, kiss her, take her hand and bring her forward until he made her sit in his place. When the Prophet ﷺ visited her, she greeted him and stood up for him and kissed him. She came to the Prophet ﷺ in his final illness and he greeted and kissed her and told her

a secret. She wept. Then he said something secretly to her again and she laughed. I said to the women, 'I see that this woman is superior to other women, yet she is one of them. First she wept and then she laughed.' I asked her, 'What did he say to you?' She said, 'If I told you, I would be divulging a secret.' When the Prophet (ﷺ) died, Faṭīma said, 'He said secretly to me, "I am dying," so I wept. Then he said secretly to me, "You will be the first of my family to join me," so I was happy and pleased at that.'"

Chapter 429: A Man Standing Up For A Man Sitting Down

948. Jābir said: "The Prophet (ﷺ) was ill and we prayed behind him while he was sitting down. Abū Bakr relayed his *takbīr* to the people. The Prophet turned toward us and saw that we were standing. He indicated to us that we should sit down. So we prayed with him sitting down. After giving the *taslīm*, he said, 'You were about to do what the Persians and Romans do. They stand in front of their kings while they are seated. Do not do that. Follow your *imāms*. If the *imām* prays standing, then pray standing. If he prays sitting down, then pray sitting down.'"

Chapter 430: When Someone Yawns, He Should Put His Hand Over His Mouth

949. Abū Sa'īd said: "The Prophet (ﷺ) said, 'When one of you yawns, he should put his hand over his mouth. Because Satan will enter it.'"

950. Ibn 'Abbās said: "When someone yawns, he should place his hand over his mouth. Yawning is from Satan."

951. As No. 949, with a different *isnād*.

Chapter 431: Should Anyone Delouse Someone Else's Head?

952. Anas b. Mālik said: "The Prophet (ﷺ) used to visit Umm Ḥarām, the daughter of Milhān who was married to 'Ubāda b. aṣ-Ṣāmit. He visited her and she served him food and started delousing his head so he slept and then awoke cheerful."*

*The '*Ulamā*' agreed that Umm Ḥarām bint Milhān was closely related to the Prophet (ﷺ) from his maternal side. His grandfather 'Abdul Muṭṭalib's mother was from the Banū Nājjar, the family of Umm Ḥarām.

953. Qays b. ‘Aṣim as-Sa‘di said: ‘‘I came to the Messenger of Allah (ﷺ) and he said, ‘This is the master of the people of the desert.’ I asked, ‘Messenger of Allah, how much property may I own without owing any claim to someone who comes with a request or as a guest?’ The Messenger of Allah said, ‘The best property is forty. A lot of property is sixty. Woe to whoever has hundreds unless he gives away something precious, lends an animal with abundant milk or sacrifices a fat animal to eat and feed the beggar and the poor.’ I said, ‘Messenger of Allah, how noble these qualities are! The valley where I live is full of my cattle.’ The Prophet asked, ‘What do you give as a gift?’ I said, ‘I give the virgin camel and I give the she-camel.’ The Prophet asked, ‘How much do you lend for a loan?’ I said, ‘I lend a hundred.’ He asked, ‘What do you do with she-camels that are ready to be mated?’ I said, ‘People bring their ropes (to use as halters for the male camels) and no man is prevented from taking a camel on which he puts a halter. He takes the male camel he thinks suitable (for mating and keeps it) until he himself returns it.’ The Prophet (ﷺ) said, ‘Which do you love more – your property or your heirs’ (*mawāli*)?’ I said, ‘My property.’ The Prophet said, ‘Your share is what you eat of your property and consume or what you give and spend. The rest of it belongs to your heirs.’ I said, ‘When I go back, I must reduce it by giving it away.’’’

When Qays b. ‘Aṣim as-Sa‘di was near death, he gathered his sons around him and said, ‘‘My sons, take from me. You will not listen to anyone who will give you better advice than me. Do not wail over me. The Messenger of Allah (ﷺ) was not wailed for. I heard the Prophet (ﷺ) forbid wailing. Shroud me in the garment in which I used to pray. Make the oldest of you your leader. If you make the oldest of you your leader, you will continue to have a successor from your father among you. If you make the youngest of you your leader, then the eldest of you will be lowered in people’s eyes and they would desert you. Be abstinent among yourselves. Have a good livelihood and you will be free of the need to ask from other people. Beware of begging. It is the lowest of a man’s earnings. When you bury me, flatten my grave. There have been some bad feelings between me and the tribe of Bakr b. Wā’il in this area because of wounds I inflicted. I do not trust a fool to bring something about that might occasion disgrace to your religious life (*dīn*) (i.e. by his revealing the site of the grave).’’

Chapter 432: Shaking The Head And Biting The Lips In Amazement

954. ‘Abdullāh b. aṣ-Ṣāmit said: ‘‘My close friend Abū Dharr said, ‘I brought to the Prophet (ﷺ) some water for *wuḍū’*. He shook his head and bit his lips. I said, ‘‘My father and mother

be your ransom, have I offended you?” He said, “No, but you will meet amirs – or *imāms* – who delay the prayer beyond its time.” I said, “What do you command me to do?” He said, “Pray the prayer at the proper time. If you come across them, then pray with them and do not say, – ‘I have already prayed, so I will not pray again.’”””

Chapter 433: A Man Striking His Hand On His Thigh When He Is Amazed Or For Some Other Reason

955. ‘Alī, may Allah be pleased with him, said: “The Messenger of Allah ﷺ came at night to me and Faṭīma, the daughter of the Prophet ﷺ and said, ‘Do you not pray?’ (‘Alī said) I said, ‘Messenger of Allah, our spirits are with Allah. When He wishes to wake us up, we will wake up.’ The Prophet ﷺ left without saying anything to me. Then after he had turned his back I heard him strike his thigh and say, ‘*Man is the most contentious of beings.*’” (al-Kaḥf, 18: 54)

956. Abū Razīn said of Abū Hurayra: “I saw him striking his forehead with his hand and saying, ‘People of Iraq, do you claim that I lie against the Messenger of Allah ﷺ? Should you have contentment while I have the sin? I testify that I heard the Messenger of Allah ﷺ say, “When one of you breaks his sandal-strap, he should not walk in his other sandal until it is mended.”””

Chapter 434: When A Man Strikes His Brother’s Thigh And Does Not Intend Anything Bad By It

957. Abu’l-‘Aliyya al-Barā’ said: “‘Abdullāh b. aṣ-Ṣāmit was passing by me and I gave him a chair. He sat down. I said to him, ‘Ibn Ziyād has delayed the prayer. What do you command?’ He struck my thigh (and the narrator thinks Abu’l-‘Aliyya said, ‘So that it left a mark on it’) and then said, ‘I asked Abū Dharr as you asked me. He struck my thigh as I have struck yours and said, “Pray the prayer at the proper time, but if you come across some of them, pray with them and do not say, ‘I have already prayed,’ so I will not pray (again).””””*

*To avoid confrontation with the tyrant.

958. Sālim b. ‘Abdullāh said: “‘Abdullāh b. ‘Umar said that ‘Umar b. al-Khaṭṭāb went with the Messenger of Allah ﷺ and a group of Companions, to Ibn Ṣayyād and found him playing with some boys in the fortress of the Banū Maghāla. Ibn Ṣayyād at that

time was near puberty. He was not aware of the Prophet ﷺ until he struck him on the back with his hand. Then he said, ‘Do you testify that I am the Messenger of Allah?’ He looked at him and said, ‘I testify that you are the Messenger of the unlettered people.’ Ibn Ṣayyād said, ‘Do you testify that I am the Messenger of Allah?’ The Prophet ﷺ squeezed him and then said, ‘I believe in Allah and His Messenger.’ Then he said to Ibn Ṣayyād, ‘What dreams do you have?’ Ibn Ṣayyād said, ‘(I dream of) a truthful man and a liar coming to me.’ The Prophet ﷺ said, ‘You are confused.’ The Prophet ﷺ said, ‘I have concealed something from you (in my mind).’ Ibn Ṣayyād said, ‘It is “Dukh”* (smoke).’ The Prophet ﷺ said, ‘Get away! You will not go beyond your rank.’ ‘Umar said, ‘Messenger of Allah, will you give me permission to strike off his head?’ The Prophet ﷺ said, ‘If it is him (i.e. the *Dajjāl*), then you are not the one to overcome him. If it is not him, you gain nothing good by killing him.’

Sālim said, ‘I heard ‘Abdullāh b. ‘Umar say, ‘After that, the Prophet ﷺ went one day with Ubayy b. Ka‘b al-Anṣārī to the palm-trees where Ibn Ṣayyād was. The Prophet ﷺ entered and hid behind the palm-trunks, trying to hear something from Ibn Ṣayyād before he saw him. Ibn Ṣayyād was lying on his bed in a wrapper and a murmuring could be heard coming from him. Ibn Ṣayyād’s mother saw the Prophet ﷺ hiding behind the palm-trunk and called to Ibn Ṣayyād, ‘‘Ṣāf (that was his name)! Here is Muḥammad.’’ Ibn Ṣayyād stopped and the Prophet ﷺ said, ‘‘If she had left him alone, the business would have been clear’’.’

Sālim said that ‘Abdullāh said, ‘‘The Prophet ﷺ stood up among the people, praised Allah as is His due and then spoke of the *Dajjāl* and said, ‘I warn you of him. There is no prophet who has not warned his people about him. Nūḥ warned his people, but I will tell you something that no prophet before has told his people: you should know that he is one-eyed and that Allah is not one-eyed.’’’**

*The Prophet ﷺ had concealed the *āya* from *Sūra al-Dukhān* verse 44 from the Qur’ān. So Ibn Ṣayyād wanted to repeat it but was not able to read the *āya*.

***Dajjāl* would claim that he is God, so the Prophet ﷺ told the people a clear sign of his being false is that he is one-eyed. Also in another *ḥadīth*, is that it is written on his forehead *kāfir* (unbeliever).

959. Jābir said: ‘‘When the Prophet ﷺ was in *janāba*, (e.g. he ought to have a bath) he poured three handfuls of water over his head.’’

When al-Ḥasan b. Muḥammad (b. al-Ḥanafīyya) said, ‘‘Abū ‘Abdullāh. I have more hair than that,’’ Jābir struck his hand on al-Ḥasan’s thigh, and said, ‘‘Nephew, the Prophet ﷺ had more hair than you have and better hair as well!’’

Chapter 435: One Who Dislikes Being Seated In Prayer While Others Are Standing Up

960. Jābir said: “The Messenger of Allah ﷺ was thrown from a horse in Madīna onto a palm-trunk and dislocated his foot. We used to visit him in the room of ‘Ā’isha, may Allah be pleased with her. We came upon him while he was praying sitting down and we prayed standing. Then we visited him another time while he was praying the obligatory prayer sitting and we prayed standing behind him. He indicated to us that we should sit down. When he finished the prayer, he said, ‘When the *imām* prays sitting, then pray sitting.* When he prays standing, then pray standing. Do not stand while the *imām* is sitting as the Persians’ custom is with their great men.’”

*Imam Abū ‘Abdullāh al-Bukhārī said Al-Ḥummaidī commented on this *ḥadīth* that the Prophet did this before but afterwards the Prophet ﷺ prayed sitting while the people behind him were standing and he did not order them to sit. So the Prophet’s last action should be followed. (See the commentary of *al-Adab al-Mufrad* by Faḍlullah.)

961. He (Jābir) said: “One of the young men of the *Anṣār* had a son and he called him Muḥammad. The *Anṣār* said, ‘We will not give you the *kunya* of the Messenger of Allah (i.e. Abul Qāsim).’ Then they sat at the road-side and asked the Prophet about the Hour. The Prophet said, ‘You have come to me to ask me about the Hour?’ We said, ‘Yes.’ He said, ‘There is no one present now who will live to see a hundred years.’* ”

“We said, ‘A young man of the *Anṣār* has had a son and called him Muḥammad.’ The *Anṣār* said, ‘We will not call you by the *kunya* of the Messenger of Allah.’ The Prophet said, ‘You have done well. Call yourselves with my name but do not use my *kunya*.’”

*This prophecy was one of the miracles of the Prophet ﷺ that no one who was alive at that time lived more than a hundred years after that. As to their question it is also an indirect answer, as in another *ḥadīth*, ‘whoever dies, his Hour has come’, means he cannot do anything after that except stand in front of his Lord so it is no use knowing the actual time of the Hour.

Chapter 436: [This World Is More Worthless In The Sight Of Allah Than A Dead Goat]

962. Jābir b. ‘Abdullāh said: “The Messenger of Allah ﷺ passed the market on his way in from a high part of the city and the people were on both sides of him. He passed a dead goat with both ears cut off and reached out and took its ear. Then he

said, ‘Who would like to buy this for a *dirham*?’ The people said, ‘Why would we want to when it is worthless? What would we do with it?’ He said, ‘Would you like to have it?’ They said, ‘No.’ He said that to them three times and they said, ‘No, by Allah! If it were alive, it would have a defect as it has no ear. Why would we want it when it is dead?’ The Prophet said, ‘By Allah, this world is less in the sight of Allah than this dead goat is to you.’”

963. ‘Utayy b. Ḍamura said: “I saw a man with my father. The man was calling to another man in the way people used to call each other in the days of *Jāhiliyya*. My father rebuked him and refused to use his *kunya*. His companions looked at my father, so he said, ‘You seem to disapprove!’ He said, ‘I will never respect anyone who does this. I heard the Prophet ﷺ say, “If someone calls people in the way people did in the days of *Jāhiliyya*, then rebuke him, and do not use his *kunya*.”’”

Chapter 437: What A Man Says When His Foot Goes Numb

964. ‘Abdu’r-Raḥmān b. Sa’d said: “Ibn ‘Umar’s foot went numb/deadened and a man said to him, ‘Mention the person you love the most.’ He said, ‘Muḥammad.’”

Chapter 438: [Tidings To Certain Companions]

965. Abū Mūsā said: “He was with the Prophet ﷺ in one of the gardens of Madīna. The Prophet ﷺ had a twig in his hand with which he was striking the water and the mud. A man came asking for the garden to be opened to him and the Prophet ﷺ said, ‘Open it for him and give him the good news of the Garden.’ I went and it was Abū Bakr, may Allah be pleased with him. I opened the door for him and gave him the good news of the Garden. Then another man asked to be let in and the Prophet said, ‘Open the door and give him the good news of the Garden.’ It was ‘Umar, may Allah be pleased with him, and I let him in and gave him the good news of the Garden. Then another man asked to be let in and the Prophet was reclining and then sat up. He said, ‘Open it for him and give him the good news of the Garden along with an affliction that will befall him (in this world) – or that will happen.’ I went and it was ‘Uthmān, may Allah be pleased with him. I opened the door for him and told him what the Prophet had said. He said, ‘Allah is the One who is asked for help.’”

Chapter 439: Shaking Hands With Children

966. Salama b. Wardān said: “I saw Anas b. Mālik shake hands with some people and he asked me, ‘Who are you?’ I said, ‘The *mawlā* of the Banū Layth.’ He stroked my head three times and said, ‘May Allah bless you.’”

Chapter 440: Shaking Hands

967. Anas b. Mālik said: “When the people of Yemen came, the Prophet ﷺ said, ‘The people of Yemen have come and they have more courteous hearts than you. They are the first who introduced the handshake.’”

968. ‘Abdullāh b. Yazīd said: “Al-Barā’ b. ‘Āzib said, ‘Part of the full greeting is to shake your brother’s hand.’”

Chapter 441: A Woman Stroking A Child’s Head

969. Marzūq ath-Thaqafī said: “‘Abdullāh b. az-Zubayr sent me to his mother, Asmā’ bint Abū Bakr, and he told her how Ḥajjaj was treating them. She prayed for me and stroked my head. I was a young boy at that time.”

Chapter 442: Embracing

970. Jābir b. ‘Abdullāh said: “A *ḥadīth* reached me on the authority of a Companion of the Prophet ﷺ so I purchased a camel and rode it for a month until I reached Syria. ‘Abdullāh b. ‘Unays was there, and I sent word to him, saying, ‘Jābir is at the door’. The messenger returned and said, ‘Jābir b. ‘Abdullāh?’ I said, ‘Yes.’ So ‘Abdullāh came out and embraced me. I said, ‘A *ḥadīth* reached me which I myself did not hear (from the Prophet) and I feared that one of us would die.’ He (‘Abdullāh b. ‘Unays) said, ‘I heard the Prophet ﷺ say, “Allah will gather His slaves’ – or ‘people’ – ‘naked, uncircumcised, without anything.’ We asked, ‘What is meant by “without anything”?’ The Prophet said, ‘They will have nothing with them of worldly goods.’ (The Prophet went on), ‘He will call them with a voice that is heard from afar’ – (and I think that he said: – ‘as if it was heard somewhere nearby’) – ‘saying “I am the King. No one of the people of the Garden will enter the Garden while any (one) of the people of the Fire is seeking him for some injustice he did to him.

No one of the people of the Fire will enter the Fire while any (one) of the people of the Garden is seeking him for an injustice he did to him.’” I asked, ‘How can this be? We come to Allah naked and without any worldly goods?’ He (‘Abdullāh b. ‘Unays) said, ‘Either with good actions or with evil actions.’”*

*The oppressor would lose his good deeds which would be credited to the oppressed. If he has no good deeds, the bad deeds of the oppressed would be transferred to him.

Chapter 443: A Man Kissing His Daughter

971. ‘Ā’isha, the *Umm al-Mu’minīn*, said: “I did not see anyone who more resembled in speech the Messenger of Allah ﷺ than Faṭīma. When she came to him, he stood up for her and welcomed her and kissed her and made her sit down in his place. When the Prophet came to her, she stood up for him and took his hand and made him welcome and kissed him and made him sit in her place. She came to him during his final illness and he greeted her and kissed her.”

Chapter 444: Kissing The Hand

972. Ibn ‘Umar said: “We were in a battlefield and some people retreated (from the front). We said, ‘How can we face the Prophet ﷺ when we have run away?’ Then it was revealed, ‘*Unless withdrawing to fight again or removing to join another host.*’* (al-Anfāl 8: 16) We said, ‘We will not advance to Madīna and then no one will see us.’ Then we said, ‘Perhaps we should go.’ The Prophet ﷺ came from the *Fajr* prayer and we said, ‘We are those who fled.’ He said, ‘But you are those who return to the fighting.’ We kissed his hand. He said, ‘I am your host whom you joined.’”*

*Referring to the *‘āya* of the Qur’ān: “*O believers, when you encounter the unbelievers marching to battle, turn not your back to them. Whoso turns his back that day to them, unless withdrawing to fight again or removing to join another host, he is laden with that burden of God’s anger, and his refuge is Gehenna – an evil homecoming*”. (8: 16)

973. ‘Abdu’r-Raḥmān b. Razīn said: “We passed by ar-Rabdha and were told, ‘There is Salama b. al-Akwa’’. We went to him and greeted him. Then he held out his hands and said, ‘With these two hands I offered allegiance to the Prophet of Allah ﷺ.’ He held out his palm – as massive as the palm of a camel – and we rose and kissed it.”

974. Thābit said to Anas: “Did you touch the Prophet ﷺ with your hand?” He said, “Yes.” So he (Thābit) kissed it.

Chapter 445: Kissing The Foot

975. Al-Wāzi‘ b. ‘Amir said: “We came and it was said, ‘That is the Messenger of Allah.’ We took his hands and feet and kissed them.”

976. (ATH 224) Suhayb said: “I saw ‘Alī kiss the hands and feet of al-‘Abbās (his uncle).”

Chapter 446: A Man Rising Out Of Respect For Another Man

977. Abū Mijlaz said: “Mu‘āwiya came out while ‘Abdullāh b. ‘Amir and ‘Abdullāh b. az-Zubayr were seated. Ibn ‘Amir got up and Ibn az-Zubayr remained seated – and he was the wiser of the two. Mu‘āwiya said, ‘The Prophet ﷺ said, “Whoever likes to have the slaves of Allah stand up out of respect for him will take his place in the Fire.”’”

Chapter 447: Giving The Greeting First

978. Abū Hurayra said: “The Prophet ﷺ said, ‘Allah created Adam, peace be upon him, and his height was sixty spans. He said, “Go and greet those (a group of the angels who were seated) and listen to how they answer you. It is your greeting and the greeting of your descendants.” He said, “Peace be upon you.” They said, “Peace be upon you and the mercy of Allah.” They added, “and the mercy of Allah.” All who enter the Garden will have his form, but creation has continued to decline until now (in height).”

Chapter 448: To Disseminate The Greeting

979. Al-Barā’ said: “The Prophet ﷺ said, ‘Spread the greeting and you will be safe.’”

980. Abū Hurayra said: “The Prophet ﷺ said, ‘You will not enter the Garden until you believe and you will not believe until you love one another. Shall I show you something that will make you love one another?’ They said, ‘Yes, Messenger of Allah.’ The Prophet said, ‘Spread the greeting among yourselves.’”

981. ‘Abdullāh b. ‘Amr said: “The Messenger of Allah ﷺ said, ‘Worship the Merciful and feed the people. Spread the greeting among yourselves and you will enter the Garden.’”

Chapter 449: One Who Gives The Greeting First

982. (ATH 225) Bashīr b. Yasār said: “No one preceded – or got ahead of – Ibn ‘Umar when giving the greeting.”

983. (ATH 226) Jābir said: “The rider greets the person on foot and the person on foot greets the person sitting down. When there are two people walking, the better of them is the one who gives the greeting first.”

984. Ibn ‘Umar said: “Al-Agharr (a man from Muzayna, who was a Companion of the Prophet ﷺ) was owed some *wasāq* (measurement) of dates by a man from the Banū ‘Amr b. ‘Awf and came to him many times. He (Al-Agharr) said, ‘I went to the Prophet ﷺ (asking help to have the dates returned) and he sent Abū Bakr as-Šiddīq with me.’ He went on, ‘Everyone we met, greeted us.’ Abū Bakr said, ‘Don’t you see that when people initiate the greeting, they have the reward? Initiate the greeting and you will have the reward.’”

Ibn ‘Umar narrated this to express his own manner.

985. Abū Ayyūb said: “The Messenger of Allah ﷺ said, ‘It is not lawful for a Muslim to separate himself from his brother for more than three days (in such a way that) when they meet, each one turns away from the other. The better of them is the one who gives the greeting first.’”

Chapter 450: The Virtue Of The Greeting

986. Abū Hurayra said: “A man passed by the Messenger of Allah ﷺ while he was in an assembly and said, ‘Peace be upon you.’ The Prophet said, ‘Ten good deeds.’ Another man passed by and said, ‘Peace be upon you and the mercy of Allah.’ The Prophet said, ‘Twenty good deeds.’ Then another man passed by and said, ‘Peace be upon you and the mercy of Allah and His blessing.’ The Prophet said, ‘Thirty good deeds.’ Then a man in the assembly got up (to leave) and did not give the greeting. The Messenger of Allah ﷺ said, ‘How quickly your companion forgets! When one of you comes to an assembly, he should give the greeting. If he desires to sit down, he sits down. When he

stands up to leave, he gives the greeting. Neither is a more meritorious duty than the other.’”

987. (ATH 227) ‘Umar said: “I was riding behind Abū Bakr and he passed some people. He said, ‘Peace be upon you.’ They responded, ‘And peace be upon you and the mercy of Allah.’ He said, ‘And peace be upon you and the mercy of Allah.’ They responded, ‘Peace be upon you and the mercy of Allah and His blessings.’ Abū Bakr said, ‘Today the people have excelled us in additional rewards.’”

(ATH 228) Muḥammad b. Bashshār narrated to us and said: “Yaḥyā b. Sa‘īd narrated to us and said: Shu‘ba narrated to us and said: ‘Abdu’l-Malik narrated to me from Zayd and said: ‘Umar narrated the same thing to us.’”

988. ‘Ā’isha said: “The Messenger of Allah (ﷺ) said, ‘The Jews are not jealous of you for anything the way they envy you for the *Salām* and the *Āmīn*.’”

Chapter 451: *As-Salām (Salām)* Is One Of The Names Of Allah, The Mighty And Majestic

989. Anas said: “The Messenger of Allah (ﷺ) said, ‘*As-Salām* (peace) is one of the names of Allah the All-Mighty which He has placed in the earth. Therefore spread the *Salām* (greeting) amongst yourselves.’”

990. Ibn Mas‘ūd said: “They were praying behind the Prophet (ﷺ) and someone said, ‘*as-Salām* (peace) be upon Allah.’ When the Prophet (ﷺ) finished his prayer, he said, ‘Who said, “*as-Salām* be upon Allah”? Allah is *as-Salām*. Say, “Greetings belong to Allah, and prayer and the good. Peace be upon you, O Prophet and the mercy of Allah and His blessings. Peace be upon us and upon the right-acting slaves of Allah. I testify that there is no god but Allah and I testify that Muḥammad is His slave and Messenger.”’”

Ibn Mas‘ūd said, “They used to learn that as one of you learns a *sūra* from the Qur’ān.”

Chapter 452: It Is A Duty For One Muslim To Greet Another Muslim When He Meets Him

991. Abū Hurayra said: “The Prophet (ﷺ) said, ‘The Muslim owes another Muslim five things.’ He was asked, ‘What

are they?’ He said, ‘When you meet him, you should greet him. When he gives you an invitation, you should accept. When he asks you for advice, you should give him good counsel. When he sneezes and praises Allah, you should pray for mercy on him. When he is ill, you should visit him. When he dies, you should accompany him.’”*

*Attend his funeral.

Chapter 453: The Person Walking Greets The Person Sitting Down

992. ‘Abdu’r-Raḥmān b. Shibl said: “I heard the Prophet ﷺ say, ‘The person riding should greet the person on foot. The person on foot should greet the person who is seated. The smaller group should greet the larger. Whoever answers the greeting, it is for him. Whoever does not answer it, has nothing.’”

993. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The person riding greets the person walking. The person walking greets the person sitting. The small group greets the large group.’”

994. (ATH 229) Jābir said: “When two people walking meet, then the one who gives the greeting first is the better of the two.”

Chapter 454: The Person Riding Greets The Person Sitting

995. As No. 993, with a different *isnād*.

996. As Nos. 993–995, from Faḍāla, with a different *isnād*.

Chapter 455: May The Person Walking Greet The Person Riding?

997. (ATH 230) Ḥusayn said: “Ash-Sha’bī met a man riding a horse and gave the greeting first. I asked, ‘Do you give the man riding the greeting first?’ Ash-Sha’bī replied, ‘I saw Shurayḥ walking and he gave the greeting first.’”

Chapter 456: The Small Group Greets The Large Group

998. Faḍāla b. ‘Ubayd said: “The Prophet (ﷺ) said, ‘The person riding greets the person walking. The person walking greets the person sitting. The small group greets the large group.’”

999. As above, with a different *isnād*.

Chapter 457: The Young Person Greets The Old

1000. Similar to No. 999, from Abū Hurayra, with a different *isnād*.

1001. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘The young person greets the old person, and the person walking greets the person sitting and the small group greets the large group.’”

Chapter 458: The End Of The Greeting

1001. (sic) (ATH 231) Abu’z-Zinād said: “Khārija (b. Zayd b. Thābit) used to write on the letter of Zayd when he wrote the *salām*, ‘Peace be upon you, Amīr al-Mu’minīn and the mercy of Allah and His blessings and His forgiveness and the best of His blessings.’”

Chapter 459: The Person Who Greets By A Gesture

1002. (ATH 232) Abū Qurra al-Khurāsani said: “I saw Anas pass by us and he indicated to us with his hand that he was giving the greeting. He had white spots, and I saw al-Ḥasan using yellow dye and wearing a black turban. And Asmā’ said, ‘The Prophet (ﷺ) waved his hand to indicate the greeting to the women.’”

1003. (ATH 233) Sa’d said: “I went out with ‘Abdullāh b. ‘Umar and al-Qāsim b. Muḥammad until they stopped at Sarif and ‘Abdullāh b. az-Zubayr passed by and made a gesture of greeting to them and they answered his greeting.”

1004. (ATH 234) ‘Aṭā’ b. Abī Rabāh said: “They used to dislike the greeting made with the hand.”

Or he said, “The greeting with the hand was disliked.”

Chapter 460: Make It Heard When You Greet

1005. (ATH 235) Thābit b. ‘Ubayd said: “I came to a group which included ‘Abdullāh b. ‘Umar who said, ‘When you greet, make it clearly audible for it is a greeting from Allah containing goodness and blessing.’”

Chapter 461: One Who Goes Out To Greet And Is Himself Greeted

1006. (ATH 236) Aṭ-Ṭufayl b. Ubayy b. Ka’b said: “He used to visit ‘Abdullāh b. ‘Umar and would go with him to the market.

He (aṭ-Ṭufayl) said, “When we went to the market, ‘Abdullāh b. ‘Umar did not pass by any junk site nor merchant nor poor person nor anyone else without greeting them.”

Aṭ-Ṭufayl said, “I visited ‘Abdullāh b. ‘Umar one day and he asked me to follow him to the market. I said, ‘What is the point of your going to the market? You do not engage in selling nor ask about goods nor bargain for them nor sit in any of the groups in the market. Let us sit here and talk.’ ‘Abdullāh said to me, ‘You with the belly! – Aṭ-Ṭufayl had a large belly – We go out only for the sake of the greeting we give to those we meet.’”

Chapter 462: The Greeting When Someone Comes To An Assembly

1007. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When one of you comes to an assembly, he should give the greeting. If he leaves he should give the greeting. Neither greeting is more deserving than the other.’”

Chapter 463: The Greeting When Someone Gets Up From An Assembly

1008. Abū Hurayra said: “The Prophet ﷺ said, ‘When a man comes to an assembly, he should give the greeting. When he sits down and then thinks that he should leave before the assembly has broken up, he should give the greeting. Neither greeting is more deserving than the other.’”

Chapter 464: The Duty Of Someone Who Gives The Greeting When He Stands Up

1009. (ATH 237) Mu'āwiya b. Qurra said: "My father said to me, 'If you sit in a gathering expecting good to come from it, but something occurs which makes you leave, say, "Peace be upon you," and you will share in any reward they obtain in that assembly. There are no people who sit in an assembly and then disperse without Allah having been mentioned but that it is as if they were leaving the corpse of a donkey.'"

1010. (ATH 238) Abū Hurayra said: "Whoever meets his brother should greet him. If a tree or a wall comes between them and then he meets him, he should greet him (again)."

1011. Anas b. Mālik said: "The Companions of the Prophet ﷺ used to walk together and [while walking] they would come across a tree ahead and so a group of them would go to the right and a group to its left. When they met again, they would greet each other."

Chapter 465: The Person Who Perfumes His Hand For The Handshake

1012. (ATH 239) Thābit al-Banānī said: "In the morning, Anas used to oil his hand with scented oil in preparation for shaking the hands of his brothers (fellow Muslims)."

Chapter 466: Greeting Those You Know And Those You Do Not Know

1013. 'Abdullāh b. 'Amr said: "A man asked, 'Messenger of Allah, what Islam is the best of Islam?' He said, 'Feeding people and giving the greeting to those you know and those you do not know.'"

Chapter 467: To Sit In Front Of The House Or On The Road And The Necessary Conduct

1014. Abū Hurayra said: "The Messenger of Allah ﷺ forbade people to sit in front of the house and on the road. The Muslims said, 'We will not be able to avoid it. We cannot

undertake that.' He said, 'If not, then give it its due.' They said, 'What is its due?' He said, 'Lower the eyes, and guide the traveller, and wish for mercy on someone who sneezes and praises Allah, and return the greeting.'"

1015. (ATH 240) Abū Hurayra said: "The most miserly of people is the person who is miserly with the greeting. The loser is the one who does not return it. If a tree comes between you and your brother, and you are able to be the first to initiate the greeting before the other does, then do so."

1016. (ATH 241) Sālim, the *mawlā* of 'Abdullāh b. 'Amr, said: "When Ibn 'Amr was greeted, he returned the greeting and added to it. I came upon him while he was seated and I said, 'Peace be upon you,' and he responded, 'Peace be upon you and the mercy of Allah.' Then I came upon him another time and said, 'Peace be upon you and the mercy of Allah,' and he replied, 'Peace be upon you and the mercy of Allah and His blessings.' Then I came upon him another time and said, 'Peace be upon you and the mercy of Allah and His blessings,' and he responded, 'Peace be upon you and the mercy of Allah and His blessings and the best of His prayers.'"

Chapter 468: One Should Not Greet A Person Who Leads A Sinful Life

1017. (ATH 242) 'Abdullāh b. 'Amr b. al-'Āṣ said: "Do not greet anyone who drinks wine."

1018. (ATH 243) Al-Ḥasan said: "There should be no sense of respect between you and a person who has left the correct path."

1019. (ATH 244) Abū Ruzayq said: "I heard 'Alī b. 'Abdullāh (b. al-'Abbās) expressing his dislike for chess and saying, 'Do not greet the one who plays it. It is a kind of gambling.'"

Chapter 469: Not Greeting The Person Wearing *Khalūq* Perfume* And Those Who (Openly) Commit Offences

1020. 'Alī b. Abī Ṭālib, may Allah be pleased with him, said: "The Prophet ﷺ walked past some people amongst whom was a man who used *khalūq* perfume. He looked at them and greeted them but turned away from that man. The man said, 'Have

you turned away from me?’ He said, ‘There is (the colour of) flame between your eyes.’”

*Coloured perfume used exclusively by women.

1021. ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “A man came to the Prophet (ﷺ) with a gold signet-ring on his hand. The Prophet (ﷺ) turned away from him. When the man saw the Prophet’s dislike of the gold, he threw the ring away. He made a ring out of iron and wore that. He came to the Prophet (ﷺ) who said, ‘This is worse. This is the ornament of the people of the Fire.’ The man went away, threw it away and put on a silver ring and the Prophet (ﷺ) did not say anything about it.”

1022. Abū Sa‘īd said: “A man came from al-Baḥrayn to the Prophet (ﷺ) and greeted him, but the Prophet did not answer him. The man was wearing a gold ring and a silk robe. The man went away in sorrow. He complained to his wife and she said, ‘Perhaps the Messenger of Allah objects to your robe and your ring. Throw them away and then go back.’ He did that and then the Prophet returned his greeting. He said, ‘I came to you earlier and you turned away from me.’ The Prophet said, ‘You had a coal of the Fire on your hand.’ He said, ‘I came then with many coals (he meant that he came from Baḥrayn wearing many ornaments).’* The Prophet said, ‘Gold that you come with is not more valuable than the stones of Ḥarra (at Madīna).** But it is the enjoyment of the life of this world.’ He said, ‘What should I make a ring from?’ He said, ‘From silver or brass or iron (interpreted as meaning iron plated with silver).’”

*In *Musnad* Aḥmad, the Prophet (ﷺ) said: “What you came with is not of help but as the stones of Ḥarra”. He meant that gold is a coal of fire to a man who gives it more value than the stone of Ḥarra, and uses it as an ornament and adorns himself with it, but for the one who does not give it much worth and carries out his worldly needs it will not be as a coal of fire.

**There are areas of volcanic lava in the eastern and western parts of Madīna known as Ḥarra Sharqiyya and Ḥarra Gharbiyya.

Chapter 470: Greeting The Amīr

1023. (ATH 245) Ibn Shihāb said: “‘Umar b. ‘Abdu’l-‘Azīz asked Abū Bakr b. Sulaymān b. Abī Hathama, ‘Why did Abū Bakr used to write, “From Abū Bakr, the *Khalīfa* of the Messenger of Allah,” and then ‘Umar wrote after him, “From ‘Umar b. al-Khaṭṭāb, the *Khalīfa* of Abū Bakr?’” Who was the first to write (using the title) “*Amīr al-Mu‘minīn* (leader of the Faithful)?”’ He said, ‘My grandmother, ash-Shifā’ related this to me, and she was one of the first *muhājir* women, – and when

‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, entered the market, he visited her – she said, “‘Umar b. al-Khaṭṭāb wrote to the Governor of Kūfa and Baṣra requesting him to send him two trustworthy noble men so that he could question them about Iraq and its people. The Governor of Kūfa and Baṣra sent Labīd b. Rabī‘a and also ‘Adī b. Ḥatim, and they came to Madīna. They set their animals to kneel in the courtyard of the mosque and then they entered and found ‘Amr b. al-‘Āṣ. They said to him, ‘Amr, ask for permission for us to come in to the Amīr al-Mu‘minīn ‘Umar.’ ‘Amr got up quickly and went to ‘Umar. He said, ‘Peace be upon you, Amīr al-Mu‘minīn.’ ‘Umar said to him, ‘Ibn al-‘Āṣ, what made you say this name? You must give me an explanation why you said it.’ He said, ‘Yes, Labīd b. Rabī‘a and ‘Adī b. Ḥatim came and said to me, ‘Ask permission for us to come in to the Amīr al-Mu‘minīn.’ I said, ‘You two, by Allah, have found the correct name. He is the Amir and we are the believers.’”’ The title (‘Amīr al-Mu‘minīn’) came into practice from that day.

1024. (ATH 246) ‘Ubaydullāh b. ‘Abdullāh said: “‘Mu‘āwiya came (from Syria) on his first *hajj* after he became *Khalīfa*. ‘Uthmān b. Ḥunayf al-Anṣārī came to him and said, ‘Peace be upon you, Amir, and the mercy of Allah.’ The people of Syria objected to that and said, ‘Who is this hypocrite who shortens the greeting of the Amīr al-Mu‘minīn?’ ‘Uthmān knelt down and said, ‘Amīr al-Mu‘minīn, these men have taken objection to me for something that you know better than them. By Allah, I used this greeting for Abū Bakr, ‘Umar and ‘Uthmān, and none of them objected to it.’ Mu‘āwiya said to those who had spoken among the people of Syria, ‘Be calm. It was partly as he said. But when these trials occurred (he meant the confusion between Muslims which led to the civil war between them) the people of Syria said, ‘Do not shorten the greeting of our *Khalīfa* in our presence.’ People of Madīna, I think you call the collector of *zakāh* ‘Amir.’”’

1025. (ATH 247) Jābir said: “I visited al-Ḥajjāj and did not greet him.”

1026. (ATH 248) Tamīm b. Ḥadhlam said: “I remember the first person to be greeted as ‘Amīr’ in Kūfa. Al-Mughīra b. Shu‘ba left by the ar-Raḥba Gate and a man from Kinda came up to him – they say that this was Abū Qurra al-Kindī – who greeted al-Mughīra, saying, ‘Peace be upon you, O Amir, and the mercy of Allah; Peace be upon you (all). He disliked it and the man said (repeating the man’s words), ‘Peace be upon you, O Amir and the mercy of Allah; Peace be upon you (all). Am I one of them or not?’ ‘Simāk said, ‘Afterwards he accepted it.’”

1027. (ATH 249) Ziyād b. ‘Ubayd (ar-Ru‘ayni) said: “We went to Ruwayfi‘ who was the Amīr of Antābulis (a town between Alexandria and Barqa). A man came and greeted him, saying, ‘Peace be upon the Amīr.’ From ‘Abda, he said, ‘Peace be upon you, Amīr.’ Ruwayfi‘ said to him, ‘If you had greeted us, we would have returned the greeting. But you greeted Maslama b. Mukhallad (Maslama was Amīr of (the whole of) Egypt). Go to him and he will return your greeting.’”

Ziyād said, “(Afterwards) whenever we came in and found Ruwayfi‘ in the assembly we would say, ‘Peace be upon you.’”

Chapter 471: Greeting The Sleeper

1028. Al-Miqdād b. al-Aswad said: “The Prophet ﷺ used to come at night and would give the greeting in such a way that it would not awaken anyone asleep, but the person who was awake would hear it.”

Chapter 472: *Hayyaka Allah Min Marifah* (May Allah Give You Long Life)

1029. (ATH 250) ‘Umar said to ‘Adī b. Hātim: “*Hayyaka Allah min marifah*. May Allah give you long life.”

Chapter 473: *Marḥaban* (Welcome)

1030. ‘Ā’isha, may Allah be pleased with her, said: “Faṭīma came walking in the same way that the Prophet ﷺ walked. He said to her, ‘*Marḥaban bi ibnatī* (Welcome my daughter)!’ Then he had her sit down on his right or his left.”

1031. ‘Alī, may Allah be pleased with him, said: “‘Ammār asked for permission to come in to the Prophet ﷺ. The Prophet recognised his voice and said, ‘Welcome to a man who is good and pure.’”

Chapter 474: How To Return The Greeting

1032. ‘Abdullāh b. ‘Amr said: “During a journey between Makka and Madīna, while we were sitting with the Prophet ﷺ in the shade of a tree, a bedouin, who was an example of the

coarsest and fiercest kind of people, came up and said, 'Peace be upon you,' and they said, 'And upon you.'"

1033. (ATH 251) Abū Jamra said: "I heard Ibn 'Abbās say when he was greeted, 'And upon you and the mercy of Allah.'"

1034. Abū 'Abdullāh said: "And Qayla said, 'A man said, 'Peace be upon you, Messenger of Allah.'" He said, "And peace be upon you and the mercy of Allah.'"

1035. Abū Dharr said: "I came to the Prophet ﷺ when he had finished his prayer. I was the first person who greeted him with the greeting of Islam. He said, 'And on you and the mercy of Allah. From where have you come?' I said, 'From Ghifār.'"

1036. 'Ā'isha, may Allah be pleased with her, said: "The Messenger of Allah ﷺ said, 'A'ish! This is Jibrīl who sends you greetings.'" She said, "I said, 'And peace be upon him and the mercy of Allah and His blessings. You see what I do not see.'" She referred to the Messenger of Allah ﷺ.

1037. (ATH 252) Mu'āwiya b. Qurra said: "My father said to me, 'My son, when a man passes by you and says, 'As *Salāmu 'alaikum*, Peace be upon *you* (plural),' do not say, 'Wa *alaika as-Salam*, And on *you* (singular)' as if you were singling that greeting out for him alone. Rather, say, 'As *Salāmu 'alaikum*, Peace be upon *you* (plural).'"

Chapter 475: One Who Does Not Return The Greeting

1038. (ATH 253) 'Abdullāh b. aṣ-Ṣāmit said: "I said to Abū Dharr, 'I passed by 'Abdu'r-Raḥmān b. Umm al-Ḥakam and I greeted him and he did not answer me at all.' He said, 'Nephew, what harm have you suffered from that? Someone better than him answered you – the angel on his right.'"

1039. (ATH 254) 'Abdullāh said: "Salām (peace) is one of the names of Allah which Allah has placed on the earth. Extend it among you. When a man greets people and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by one who is better and more excellent."

1040. (ATH 255) Al-Ḥasan said: "Greeting is (*Taṭawwu'*) a voluntary act while the answer is (*Farīdah*) a duty."

Chapter 476: One Who Is Miserly With The Greeting

1041. (ATH 256) ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “A (great) liar is someone who lies in his oath. A miser is someone who is miserly with the greeting. A great thief is someone who steals the prayer (does not pray properly).”

1042. (ATH 257) Abū Hurayra said: “The most miserly of people is the one who is miserly with the greeting. The most incapable of people is the one who is incapable of supplication.”

Chapter 477: The Greeting To Children

1043. Thābit al-Bunāni said: “Anas b. Mālik walked past some children and greeted them. Then he said, ‘The Prophet ﷺ used to do that with them (i.e. greet children).’”

1044. (ATH 258) ‘Anbasa said: “I saw Ibn ‘Umar greet children in the schools.”

Chapter 478: Women Greeting Men

1045. ‘Umm Hāni’ bint Abī Ṭālib said: “I went to the Prophet ﷺ while he was taking a bath. I greeted him and he asked, ‘Who is this?’ I said, ‘Umm Hāni.’ He said, ‘*Marḥaban*, welcome.’”

1046. (ATH 259) Al-Ḥasan said: “Women used to greet the men.”

Chapter 479: Greeting Women

1047. Shahr said: “I heard Asmā’ say that the Prophet ﷺ passed by a group of women sitting down in the mosque. He greeted them by (a gesture of) his hand. He said, ‘Beware of the ingratitude of those who have known blessings. Beware of the ingratitude of those who have known blessings.’ One of them said, ‘We seek refuge with Allah, O Prophet of Allah, from ingratitude for the blessings of Allah.’ He said, ‘Yes. One of you women might have been without a husband for a long time (and then Allah provides her with one) and then when she becomes angry at him, she says (to him), ‘By Allah, I have never known an

hour of good from you.” That is ingratitude for the blessings of Allah. That is the ingratitude of those who have known blessings.’”

1048. Asmā’, daughter of Yazīd al-Anṣāriyya said: “The Prophet ﷺ passed by me while I was with some young girls of my age. He greeted us and said, ‘Beware of the ingratitude of those who have known blessings.’ I was the boldest of them in coming forward to question him and I said, ‘Messenger of Allah, what is the ingratitude of those who have known blessings?’ He said, ‘Perhaps one of you will remain with her parents unmarried for a long time and then Allah provides her with a husband and provides her with children from him and then when she gets angry, she becomes ungrateful and says, ‘I have never known any good at all from you.’””

Chapter 480: One Who Dislikes To Greet A Particular Person In A Group

1049. Ṭāriq said: “We were sitting with ‘Abdullāh when his servant came and said, ‘The *Iqāma* for the prayer has been given.’ He got up and we got up with him and went to the mosque. He saw people praying and were in *rukū’* at the front of the mosque. He (joined them) saying the *takbīr* and bowed and we did as he did. Then a man rushed past and said, ‘Peace be upon you, Abū ‘Abdu’r-Rahmān.’ He (‘Abdullāh) said, ‘Allah has spoken the truth and His Messenger has conveyed the message.’ When we had prayed, he returned and went into his house. We remained sitting in our places, waiting for him until he came out. We said to each other, ‘Which of us will ask him?’ Ṭāriq said, ‘I will ask him,’ and he did so. ‘Abdullāh replied, (reporting) from the Prophet ﷺ that he said, ‘Before the Hour people will single out one individual for the greeting, commerce will grow until a woman helps her husband in business, people will cut off links with their relatives, knowledge will spread, false testimony will appear and true testimony will be concealed.’”

1050. ‘Abdullāh b. ‘Amr said: “A man asked the Messenger of Allah ﷺ ‘Which is best of Islam?’ He said, ‘Feeding people and giving the greeting to those you know and those you do not know.’”

Chapter 481: How Was The Verse Of Veiling Revealed?

1051. Anas said: “I was ten years old when the Messenger of Allah ﷺ came to Madīna. My Mothers* used to send me regularly to serve him and I served him for ten years. He passed away when I was twenty. I am the person who knows best about the matter of the veil. The first instance that was revealed occurred when the Messenger of Allah ﷺ married Zaynab bint Jahsh. He celebrated his wedding and invited the people and they ate and then left. A group remained with the Prophet ﷺ. They stayed a long time and then the Prophet went out and I went out hoping that they would leave. He walked and I walked with him until he came to the threshold of ‘Ā’isha’s room. Then, thinking that they would have left, he returned and I returned with him. He went to Zaynab but they were still sitting there. He left again and I left with him until he once more reached the threshold of ‘Ā’isha’s room. When he thought that they would have gone, he went back again and I went back with him. This time they had indeed left. The Prophet ﷺ then put up a curtain between me and him and (the verse about) the veil was revealed.

*He meant his mother and his aunts.

Chapter 482: Three Times Of Undress

1052. (ATH 260) Tha‘laba b. Abū Mālik al-Qurazī said: “He rode to ‘Abdullāh b. Suwayd, the brother of the Banū Ḥarīthā b. al-Ḥarīth to ask him about the three times of undress. ‘Abdullāh used to observe these times (and I asked him about these times).

Tha‘laba said, “He asked, ‘What do you want?’ I said, ‘I want to observe them.’ He said, ‘When I take off my garment at midday, none of my family who has reached puberty comes to me without my permission unless I call them. Nor do they come until dawn when people know that I have prayed (the morning prayer), nor do they come when I have prayed ‘Isha’ and undressed in order to sleep.’”

Chapter 483: A Man Eating With His Wife

1053. ‘Ā’isha, may Allah be pleased with her, said: “I was eating ‘hays” (a mixture of dates and butter) with the Prophet ﷺ. ‘Umar visited and the Prophet invited him and he ate.

‘Umar’s hand touched my fingers and he said, ‘Oh! If I were obeyed about you (women), no eye would ever see you!’ Then the verse about the veil was revealed.’

1054. Umm Ḥabība bint Qays said: “My hand and the hand of the Messenger of Allah ﷺ were put (by turning) together into one vessel.”

Chapter 484: When Someone Enters A House Which Is Uninhabited

1055. (ATH 261) ‘Abdullāh b. ‘Umar said: “When someone enters a house which is not lived in, he should say, ‘Peace be upon us and on the righteous slaves of Allah.’”

1056. (ATH 262) Ibn ‘Abbās said: “To the verse, ‘*Do not enter any house other than your own until you first ask permission and greet its people*’ (al-Nūr 24: 27) there is an exception made when Allah says ‘*It is no harm for you to enter houses which are not lived in where there is benefit for you. Allah knows what you conceal and what you disclose.*’” (al-Nūr 24: 29)

Chapter 485: “Let Those Your Right Hands Own Ask You For Permission To Enter” (al-Nūr 24: 58)

1057. (ATH 263) Ibn ‘Umar said: “*Let those your right hands own (slaves) ask you for permission to enter.*” (al-Nūr 24: 58) He said, “That applies to men rather than women.”

Chapter 486: The Words Of Allah: “When Your Children Reach Puberty” (al-Nūr 24: 59)

1058. (ATH 264) Nāfi‘ said: “When some of Ibn ‘Umar’s children reached puberty, he would separate them. None of them entered where he was except with his permission.”

Chapter 487: Asking Permission To Come In To Visit One's Mother

1059. (ATH 265) 'Alqama said: "A man came to 'Abdullāh and said, 'Shall I ask permission to go in where my mother is?' He said, 'Yes. For you would not wish to see her in every condition.'"

1060. (ATH 266) Muslim b. Nadhīr said: "A man asked Hudhayfa, 'Should I ask permission to enter where my mother is?' He said, 'If you were not to ask her permission, you might see what you would not wish (to see).'"

Chapter 488: Asking Permission To Enter Where One's Father Is

1061. (ATH 267) Mūsā b. Ṭalḥa said: "I entered with my father to where my mother was. He went in and I followed him. He turned and pushed me on the chest until I fell back on my bottom. Then he said, 'What? Will you enter without my permission!'"

Chapter 489: Asking Permission To Enter To One's Father And One's Child

1062. (ATH 268) Jābir said: "A man should ask permission from his son and his mother – even if she is old – his brother, his sister and his father."

Chapter 490: Asking Permission From A Sister

1063. (ATH 269) 'Aṭā' said: "I asked Ibn 'Abbās, 'Do I ask permission of my sister?' He said, 'Yes.' I repeated the question, saying, 'My two sisters live under my care; I provide for them and spend on them, so do I ask them for permission?' He said, 'Yes. Would you want to see them naked?' Then he recited: '*O you who believe, let those whom your right hands own and those of you who have not reached puberty ask for permission from you at three times – before the prayer of Fajr, when you take off your clothes at midday and after the 'Isha' prayers – three times of undress for you.*' (al-Nūr 24: 58)

"Ibn 'Abbās said, 'They were not ordered to ask permission except at the three times of undress.' He went on to cite (the

verse), 'When your children reach puberty, then they should ask permission as those before them asked permission.' (al-Nūr 24: 58)

“Ibn ‘Abbās said, ‘Asking permission is obligatory.’ Ibn Jurayj added, ‘For all people.’”

Chapter 491: Asking Your Brother For Permission To Enter

1064. (ATH 270) ‘Abdullāh said: “A man asks permission of his father, his mother, his brother and his sister.”

Chapter 492: Asking Permission Three Times

1065. ‘Ubayd b. ‘Umayr said: “Abū Mūsā al-Ash‘ari asked permission of ‘Umar b. al-Khaṭṭāb and he was not given permission. It seemed as if he (‘Umar) was busy. Abū Mūsā returned and ‘Umar had finished. He said, ‘Didn’t I hear the voice of ‘Abdullāh b. Qays (Abū Mūsā)? Give him permission.’ He said, ‘He has gone back,’ so he sent after him. Abū Mūsā explained his going back, ‘We were commanded to behave like that (i.e. go back after having asked permission to enter three times).’ ‘Umar said, ‘Bring me a clear proof of it.’ Abū Mūsā then went to the assembly of the *Anṣār*. He questioned them and they said, ‘Only the youngest of us will testify to that – Abū Sa‘īd al-Khudrī.’ Abū Mūsā went back with Abū Sa‘īd. ‘Umar asked, ‘Is something of what the Messenger of Allah (ﷺ) commanded hidden from me? Transactions in the market-place distracted me’ (i.e. having to go out to trade).”

Chapter 493: Asking Permission To Enter Without Greeting

1066. (ATH 271) Abū Hurayra said about the person who asks for permission to enter before he gives the greeting: (Abū Hurayra said) “He is not given permission until he has first given the greeting.”

1067. (ATH 272) Abū Hurayra said: “When someone comes in and does not say, ‘Peace be upon you,’ then say, ‘No’ until he brings the key, that is, the greeting (*salām*).”

Chapter 494: When Someone Looks Without Permission, His Eye Is Gouged Out

1068. Abū Hurayra said: “The Prophet ﷺ said, ‘If a man looks into your house and you take some pebbles and gouge out his eye, there is no fault on your part.’”

1069. Anas said: “The Prophet ﷺ was standing in prayer and a man looked into his room. He (the Prophet ﷺ) took an arrow from his quiver and aimed it at his eyes.”

Chapter 495: Seeking Permission Is To Avoid Unlawful Looking

1070. Sahl b. Sa’d said: “A man looked through a gap in the door of the Prophet ﷺ while the Prophet ﷺ had a comb with which he was scratching his hair. When the Prophet ﷺ saw the man, he said, ‘If I had known that you were peeping at me, I would have stabbed you in the eye with this.’”

1071. The Prophet ﷺ said: “Permission is sought for the sake of the eye, that one should not look at a thing prohibited to see.”

1072. Anas said: “A man looked through the gaps into the room of the Prophet ﷺ and the Messenger of Allah ﷺ aimed an arrow-head at him and the man withdrew his head.”

Chapter 496: When A Man Greets Another Man In His Room

1073. Abū Mūsā said: “I asked permission three times to come in to ‘Umar and permission was not given to me. I went away. He (called me back and) said, ‘Abdullāh, is it hard on you to be kept waiting at my door? Know that people similarly find it hard to be kept waiting at your door.’ I said, ‘I asked permission from you three times and it was not given to me, so I went away as we were commanded to do.’ ‘Umar said, ‘From whom did you hear this?’ I said, ‘I heard it from the Prophet ﷺ.’ ‘Umar said, ‘Did you hear from the Prophet ﷺ something that we did not hear? If you do not bring me a clear proof, I will punish you.’ I, therefore went until I came to a group of the *Anṣār* sitting in the mosque. I asked them and they said, ‘Does anyone doubt this?’ I told them what ‘Umar had said. They said, ‘Only the youngest of us will go with you.’ So Abū Sa‘īd al-Khudrī – or Abū Mas‘ūd –

accompanied me to ‘Umar and said to him, ‘We went out with the Prophet ﷺ when he was going to Sa’d b. ‘Ubāda. He gave the greeting and permission was not given to him. Then he greeted a second time and then a third time, but still it was not given to him. So the Prophet said, ‘We have done what we must.’ Then he went back and Sa’d caught up to him and said, ‘Messenger of Allah! By the One who sent you with the Truth, every time you greeted me, I heard and answered you, but I wanted to have much greeting (*salām*) from you for myself and the people of my house.’

“‘Abū Mūsā said, ‘By Allah, I am trustworthy as regards the *ḥadīth* of the Messenger of Allah ﷺ.’ ‘Umar said, ‘Yes, but I wanted to make sure.’”

Chapter 497: A Man’s Invitation Is His Permission

1074. (ATH 273) ‘Abdullāh said: “‘When a man is given an invitation, that is his permission (to enter).”

1075. Abū Hurayra said: “‘The Prophet ﷺ said, ‘When one of you gives someone an invitation and the person you invited comes with your messenger, that is his permission to enter.’”

1076. Abū Hurayra said: “‘The Prophet ﷺ said, ‘A man’s messenger to another man is his permission to enter.’”

1077. (ATH 274) Abu’l-‘Alāniyya said: “‘I came to Abū Sa‘īd al-Khudrī and greeted him, but permission was not given to me. Then I greeted him again and it was not given to me. Then I greeted him a third time raising my voice and said, ‘Peace be upon you, people of the House,’ and still it was not given to me. Then I went off to one side and sat down. A boy came out to me and said, ‘Enter.’ I entered and Abū Sa‘īd said to me, ‘If you had asked more (than three), you would not have been given permission (because it is *sunna* to ask only three times). I asked him about the vessels (that had been used for wine). Whatever I asked him about, he said, ‘*Ḥarām* (forbidden).’ I asked him about al-Jaff, an old milk-skin made into a bucket (for fermentation purposes). He said, ‘*Ḥarām* (forbidden).’”

Muḥammad (b. Sīrīn) said, “‘(al-Jaff) is a pot with a skin on its top to tighten it.’”

Chapter 498: How Does A Person Stand At The Door?

1078. ‘Abdullāh b. Busr, the Companion of the Prophet ﷺ said: “‘When the Prophet ﷺ came to a door where he

wanted to ask permission to enter, he did not face it directly. He stood either to the right or the left of the door. If he was given permission, he went in. If not, he left.”

Chapter 499: When Someone Asks Permission To Enter And Is Told, “Wait Until I Come Out”, Where Should He Sit?

1079. (ATH 275) Mu‘āwiya b. Ḥudayj said: “I came to ‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, and asked permission to enter. I was told, ‘Stay there until he comes out to you.’ I sat down near his door.”

He continued, “‘Umar came out to me, called for water and did *wudū’*. Then he wiped over his leather socks. I asked, ‘O Amīr al-Mu‘minīn, is this (*mash*, wiping of the sock) on account of urine?’ He said, ‘On account of urine or other things.’”

Chapter 500: Knocking On A Door

1080. Anas b. Mālik said: “People knocked on the door of the Prophet (ﷺ) with their fingernails (quietly).”

Chapter 501: When One Enters Without Asking Permission

1081. Kalda b. Ḥanbal said: “Ṣafwān b. ‘Umayya sent me to the Prophet (ﷺ) during the Conquest of Makka with some milk, gazelle, and *Daghābīs*. (Abū ‘Aṣim said that he meant vegetables.) The Prophet (ﷺ) was at the top of the valley and Kalda neither gave the greeting nor asked for permission. The Prophet said, ‘Go back and say, ‘Peace be upon you. May I enter?’” That was after Ṣafwān had become Muslim.”

‘Amr said, “‘Umayya b. Ṣafwān related this to me from Kalda and he did not say, ‘I heard it from Kalda.’”

1082. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘If someone looks inside, he should not be given permission to enter.’”

**Chapter 502: When Someone Says,
“Can I Come In?”
And Does Not Give A Greeting**

1083. (ATH 276) Abū Hurayra said: “When someone says, ‘Can I come in?’ and does not give a greeting, then say, ‘No, not until you bring the key.’ When asked, ‘You mean the *salām*?’ Abū Hurayra said, ‘Yes.’”

1084. Rib‘ī b. Ḥirāsh said: “A man from the Banū ‘Āmir narrated to me that he came to the Prophet (ﷺ) and asked, ‘Can I come in?’ The Prophet (ﷺ) said to his maid, ‘Go out and say to him, ‘Say, ‘Peace be upon you! Can I come in?’” He did not ask for permission in a proper way.’ The man said, ‘I overheard that before the girl came out to me and I said, ‘Peace be upon you! Can I come in?’” Then the Prophet said, “And upon you. Enter!”’ The man continued, ‘I went in and said, ‘With what have you been sent?’” The Prophet said, “I have only brought good. I have come to you (to teach that) you worship Allah alone with no partner and stop worshipping al-Lāt and al-‘Uzza, and that you pray five prayers in the night and day, fast a month in the year and go on *hajj* to this House. You are to take from the property of your rich men and give it to your poor.’ I said to him, ‘Is there anything you do not know?’” The Prophet said, “Allah knows the good. There is knowledge that no one knows except Allah. There are five things that only Allah knows: *Allah has the knowledge of the Hour. He sends down abundant rain. He knows what is in the wombs. No soul knows what it will earn the next day. A soul does not know in which land it will die.*”” (Luqmān 31: 34)

**Chapter 503: How To Ask
Permission To Enter**

1085. Ibn ‘Abbās said: “‘Umar asked permission to visit the Prophet (ﷺ) and said, ‘Peace be upon the Messenger of Allah! Peace be upon you! Can ‘Umar come in?’”

**Chapter 504: One Who Is Inquired:
“Who Is It?”
And Answered, “Me”**

1086. Jābir said: “I came to the Prophet (ﷺ) about a debt my father owed. I knocked at the door and he said, ‘Who is it?’ I said, ‘Me.’ He said, ‘Me? Me?’ as if he disliked that.”

1087. Burayda said: “The Prophet ﷺ went out to the mosque while Abū Mūsā was reciting. He said, ‘Who is it?’ I said, ‘I am Burayda, may I be your ransom!’ The Prophet said, ‘This man has been given one of the flutes of the family of (Prophet) Dāwūd.’”

Chapter 505: When One Asks Permission And Is Told, “Enter With Peace”

1088. (ATH 277) ‘Abdu’r-Raḥmān b. Jud‘ān said: “I was with ‘Abdullāh b. ‘Umar and he asked permission from the people of a house to enter. He was told, ‘Enter with peace’ but he refused to enter.”*

*It seems that he did not like the expression ‘enter with peace’ because Allah, Exalted is He, says on the Day of Judgement to the believers: “*Enter it with peace without fear*” (al-Ḥijr 15: 46), so it is not befitting for a human to use the expression used by Allah, Exalted is He.

Chapter 506: Looking Into Houses

1089. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When the eye enters, permission to enter should not be given.’”

1090. (ATH 278) Muslim b. Nadhīr said: “A man asked permission from Ḥudhayfa to come in. He looked in and said, ‘May I come in?’ Ḥudhayfa said, ‘As for your eye, it has already entered. As for your bottom, it has not entered.’”

1090. (sic) (ATH 279) A man said (to Ḥudhayfa): “Shall I ask permission from my mother?” He said, “If you do not ask her permission, you may see something you would not wish (to see).”

1091. Anas b. Mālik said: “A bedouin came to the house of the Messenger of Allah ﷺ and put his eye to the crack of the door. Therefore the Prophet took an arrow or a sharp stick and aimed it at the bedouin as if to gouge out his eye. The man moved off and the Prophet said, ‘If you had stayed, I would have gouged out your eye.’”

1092. (ATH 280) ‘Ammār b. Sa’d al-Tujībi said: “‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, said, ‘Whoever fills his eye with the contents of a house before he has been given permission has gone astray.’”

1093. Thawbān, the *mawlā* of the Messenger of Allah (ﷺ) said: “The Prophet (ﷺ) said, ‘It is not lawful for a Muslim to look inside a house until he has been given permission. If he does that, he has entered.’* ”

‘And no one should act as the *Imām* of a people and single himself out for supplication to the exclusion of others until he leaves.

‘And no one should pray while he is under pressure to urinate until he has relieved himself.’”

Abū ‘Abdullāh (al-Bukhārī) said, “This is the soundest *ḥadīth* on this matter.”

*He gets the sin of one who has entered without permission.

Chapter 507: The Virtue Of Someone Who Enters His House With “*Salām*”

1094. Abū Umāma said: “The Prophet (ﷺ) said, ‘Three – Allah is responsible for all of them – if they live, they will have enough, and if they die, they will enter the Garden: Allah, the Mighty and Exalted, is responsible for whoever enters his house saying “*Salām*.” Allah is responsible for whoever goes out to the mosque. Allah is responsible for whoever goes out in the way of Allah.’”

1095. (ATH 281) Jābir said: “When you come to your family, greet them with a greeting from Allah which is blessed and good.”

He said, “I only think that this is a part of what is meant by God’s injunction, ‘*When you are offered a greeting, respond with a better greeting or return the like of it.*’” (al-Nisā’ 4: 86)

Chapter 508: When Someone Does Not Mention Allah When He Enters The House, Satan Spends The Night In It

1096. Jābir said: “The Prophet (ﷺ) said, ‘When a man enters his house, he should mention Allah, the Mighty and Exalted; when he enters and when he eats. If he does this, Satan says (to his satans), ‘You cannot spend the night or eat here.’”

‘But when the man enters, and does not mention Allah when he does so, Satan says to his satans, ‘You have your house for the night.’” If the man does not mention Allah when he eats, Satan says to his satans, ‘You have your house for the night and your supper.’””

Chapter 509: Where One Is Not Obligated To Ask Permission

1097. (ATH 282) A'yan al-Khwarzimī said: “We came to Anas b. Mālik while he was sitting in his foyer without anyone else with him. My companion greeted him and said, ‘May I come in?’ Anas said, ‘Come in. This is a place where no one asks for permission.’ He had food brought to us and we ate. Then a goblet of sweet *nabīdh* (water) was brought and he drank and gave it to us to drink.”

Chapter 510: Asking Permission In Shops In The Market

1098. (ATH 283) Mujāhid said: “Ibn ‘Umar did not ask permission to enter shops in the market.”

1099. (ATH 284) ‘Aṭā’ said: “Ibn ‘Umar used to ask permission to enter market-stalls.”

Chapter 511: How To Ask Permission From Persians (Meaning In Other Than Arabic Language)

1100. (ATH 285) Abū ‘Abdu’l-Malik, the *mawlā* of Umm Miskīn, daughter of (‘Umar b.) ‘Āsim b. ‘Umar b. al-Khaṭṭāb, said: “My mistress sent me to Abū Hurayra and he came with me. When he was at the door, he said in Persian, ‘*Ander āēm*, Can we come in?’ She said in Persian, ‘*Andarūn*, Come in.’ Then she said, ‘Abū Hurayra, if visitors come to me after ‘*Isha*’ (prayer), should I enter into conversation?’ He said, ‘Converse as long as you have not prayed the *witr* prayer. If you have prayed the *witr*, there is no conversation after that.’”

Chapter 512: When The *Dhimmi* Writes And Gives The Greeting, He Is To Be Answered

1101. (ATH 286) Abū ‘Uthmān an-Nahdi said: “Abū Mūsā wrote to a Persian grandee and greeted him in his letter. He was asked, ‘Do you greet him while he is an unbeliever?’ He said, ‘He wrote to me and greeted me, so I have answered him.’”

Chapter 513: Do Not Give The People Of The *Dhimma* The Greeting First

1102. Abū Baṣra al-Ghifāri said: “The Prophet ﷺ said, ‘I will ride to the Jews tomorrow. Do not give them the greeting first. If they greet you, then respond, saying, “and upon you.”’”

1103. Abū Hurayra said: “The Prophet ﷺ said, ‘The People of the Book – do not give them the greeting first. Constrain them to the narrowest part of the road.’”

Chapter 514: A Person Greeting The *Dhimmi* With A Gesture

1104. (ATH 287) ‘Alqama said: “‘Abdullāh used to greet the Persian grandees with a gesture.’”

1105. Anas said: “A Jew passed by the Prophet ﷺ saying, ‘*Sām* (death) be upon you.’ His Companions returned the *salām* (peace). The Prophet said, ‘The Jew said, “*Sām* (death) be upon you.’” * They took hold of the Jew who admitted it. The Prophet said, ‘Answer him with what he said.’”

Chapter 515: How To Answer The People Of The *Dhimma*

1106. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ said, ‘When one of the Jews greets you, he only says, “*As-Sam* *‘alaykum* (Death be upon you),” respond, “And upon you.”’”

1107. (ATH 288) Ibn ‘Abbās said: “Return the greeting to whoever it is, Jew, Christian or Magian. That is because Allah says, ‘*When you are greeted, then respond with a greeting better than it or return the like of it.*’” (al-Nisā’ 4: 86)

Chapter 516: The Greeting To The Assembly Which Includes Both Muslims And Idol-Worshippers

1108. Usāma b. Zayd said: “One day the Prophet ﷺ was riding on a donkey on a straw saddle covered by a rug from Fadak. Usāma b. Zayd was riding behind him. He was on his way to visit Sa’d b. ‘Ubāda. He passed by a meeting which included ‘Abdullāh b. Ubayy b. Salūl – and that was before the enemy of

Allah announced being a Muslim. The meeting contained a mixture of Muslims and *Mushriks* and idol-worshippers. He greeted them.”

Chapter 517: How Does One Write To The People Of The Book?

1109. ‘Abdullāh b. ‘Abbās said: “Heraclius, the Byzantine Emperor sent for Abū Sufyan b. Harb and asked him for the letter of the Messenger of Allah ﷺ which Diḥya al-Kalbi had brought to the Governor of Buṣra. The Governor had forwarded it to Heraclius who read it. It said, ‘In the name of Allah, the Merciful, the Compassionate. From Muḥammad, the slave and Messenger of Allah to Heraclius, the Chief of the Greeks. Peace be upon those who follow the guidance. I invite you to come to Islam. If you become Muslim, you will be safe and Allah will give you your reward twice over. If you turn away, then you will be guilty of the sin of your followers. *“O People of the Book, come to a word which is common between you and us: That we worship none but Allah; That we associate no partners with Him; That we erect not from among ourselves, Lords and patrons other than Allah.”* If then they turn back, say ye: *“Bear witness that we (at least) are Muslims (bowing to Allah’s will)”*.’” (Al ‘Imrān 3: 64)

Chapter 518: When The People Of The Book Say, “As-Sām ‘Alaykum (Death Be Upon You)”

1110. Jābir said: “Some of the Jews greeted the Prophet ﷺ saying, ‘As-Sām ‘alaykum (Death be upon you)’ and the Prophet responded, ‘And upon you.’ ‘Ā’isha, may Allah be pleased with her, said angrily, ‘Didn’t you hear what they said?’ The Prophet replied, ‘Yes, and I answered them. We will be answered for what we said of them and they will not be answered for what they said of us.’”

Chapter 519: The People Of The Book Are Forced To The Narrowest Part Of The Road

1111. Abū Hurayra said: “The Prophet ﷺ said, ‘When you meet the *Mushriks* in the road, you should not give the greeting to them first and you should force them to the narrowest part of the road.’”

Chapter 520: How To Make Supplication For A *Dhimmi*

1112. (ATH 289) ‘Abū ‘Amr ash-Shaybāni said: “‘Uqba b. ‘Amir al-Juhani passed by a man who looked like a Muslim who greeted him and ‘Uqba answered him, saying, ‘And upon you and the mercy of Allah and His blessings.’ The servant said to him, ‘He is a Christian.’ ‘Uqba rose and followed the man until he caught up to him. He said, ‘The mercy of Allah and His blessings are for the believers, but may Allah make your life long and give you much wealth and many children.’”

1113. (ATH 290) Ibn ‘Abbās said: “If Pharaoh had said to me, ‘May Allah bless you,’ I would have said, ‘And you.’ But Pharaoh is dead.”

1114. Abū Mūsā said: “The Jews used to sneeze in the presence of the Prophet ﷺ hoping that he would say to them, ‘May Allah have mercy on you,’ but he would say, ‘May Allah guide you and put your affairs in order.’”

Chapter 521: When Someone Greets A Christian Unknowingly

1115. (ATH 291) ‘Abdu’r-Raḥmān said: “Ibn ‘Umar passed by a Christian who greeted him and Ibn ‘Umar returned the greeting. He was told that the man was a Christian. When he learned that, he went back to the man and said, ‘Give me back my *salām*.’”

Chapter 522: When One Says, “So-And-So Sends You His Greetings”

1116. ‘Ā’isha, may Allah be pleased with her, said: “The Prophet ﷺ told her, ‘Jibrīl sends you the greeting.’ She replied, ‘And peace be upon him and the mercy of Allah.’”

Chapter 523: Answering A Letter

1117. (ATH 292) Ibn ‘Abbās said: “I think that answering a letter is a duty just like returning the greeting.”

Chapter 524: Letters To Women And Replying To Them

1118. (ATH 293) ‘Ā’isha bint Ṭalḥa said: “I spoke to ‘Ā’isha when I was in her care. People used to visit her from everywhere. Old people used to visit me because of my position with her. Young men used to treat me as a sister and give me presents and write to me from their cities. I said to ‘Ā’isha, ‘Aunt, this is a letter from so-and-so and his gift.’ ‘Ā’isha said to me, ‘My daughter, answer him and reward him. If you do not have anything to give, I will give something to you.’”

She (‘Ā’isha bint Ṭalḥa) said, “She did used to give to me.”

Chapter 525: How To Write The Beginning Of A Letter

1119. (ATH 294) ‘Abdullāh b. Dīnār said: “‘Abdullāh b. ‘Umar wrote to ‘Abdu’l-Malik b. Marwān in order to pledge him his allegiance.

“He wrote to him, ‘In the Name of Allah, the Merciful, the Compassionate. To ‘Abdu’l-Malik, the Amīr al-Mu’minīn from ‘Abdullāh b. ‘Umar. Peace be upon you. I praise Allah to you. There is no god but Him. I offer you obedience according to the *sunna* of Allah and the *sunna* of His Messenger as far as I can.’”

Chapter 526: “*Ammā Ba’d*, To Proceed”

1120. (ATH 295) Zayd b. Aslam said: “My father sent me to Ibn ‘Umar and I saw him write, ‘In the name of Allah, the Merciful, the Compassionate. As for what follows . . . ’”

1121. Hishām b. ‘Urwa said: “I saw some of the letters from the Prophet ﷺ. At the end of every topic, he said, ‘As for what follows.’”

Chapter 527: Beginning Letters With “In The Name Of Allah, The Merciful, The Compassionate”

1122. (ATH 296) Khārija b. Zayd narrated from the older people of the family of Zayd b. Thābit, that: “Zayd b. Thābit wrote this letter, ‘In the name of Allah, the Merciful, the

Compassionate, to the slave of Allah, Mu‘āwiya, the Amīr al-Mu‘minīn, from Zayd b. Thābit. Peace be upon you, Amīr al-Mu‘minīn, and the mercy of Allah. I praise Allah to you. There is no god but Him. As for what follows . . . ’”

1123. (ATH 297) Abū Mas‘ūd al-Jurayri said: “A man asked al-Ḥasan about reading, ‘In the name of Allah, the Merciful, the Compassionate.’ He said, ‘That should be placed at the beginning of letters.’”

Chapter 528: The One Who Is Mentioned First In A Letter

1124. (ATH 298) Nāfi’ said: “Ibn ‘Umar needed something from Mu‘āwiya and he wanted to write to him. People said, ‘Begin with his name.’ They persisted with him on this until he wrote, ‘In the name of Allah, the Merciful, the Compassionate, to Mu‘āwiya.’”

1125. (ATH 299) Anas b. Sīrīn said: “I wrote for Ibn ‘Umar and he said, ‘Write, ‘In the name of Allah, the Merciful, the Compassionate. As for what follows: To so-and-so.’”

1126. (ATH 300) Anas b. Sīrīn said: “A man wrote in the presence of Ibn ‘Umar, ‘In the name of Allah, the Merciful, the Compassionate for so-and-so.’ Ibn ‘Umar forbade him and said, ‘Say, ‘In the name of Allah. It is to him (so-and-so).’” (Has to do with the use of ‘ilā’ (to) instead of ‘li’ (for), e.g. should say, It is to so-and-so).”

1127. (ATH 301) Khārija b. Zayd narrated from the seniors of the family of Zayd b. Thābit that: “Zayd wrote this letter: ‘To the slave of Allah, Mu‘āwiya, Amīr al-Mu‘minīn, from Zayd b. Thābit. Peace be upon you, Amīr al-Mu‘minīn, and the mercy of Allah. I praise Allah to you. There is no god but Him. As for what follows . . . ’”

1128. Abū Hurayra said: “The Prophet ﷺ said, ‘A man from the Banū Isrā’īl – and the narrator mentioned the whole *ḥadīth* – (whose irrelevant part has been dropped here) had his friend write to him, ‘From so-and-so to so-and-so.’”

Chapter 529: *Kayfa Aṣbaḥta* (How Are You This Morning?)

1129. Maḥmūd b. Labīd said: “When Sa’d’s arm was gravely wounded on the Day of the Ditch, they moved him to the house of a woman called Rufayda who used to treat the wounded. When the Prophet ﷺ passed by him, he would say, ‘How are you this evening?’ and in the morning, he said, ‘How are you this morning’ and he (Sa’d) would tell him.”

1130. Ibn ‘Abbās said: “‘Alī b. Abī Ṭālib, may Allah be pleased with him, left the Messenger of Allah ﷺ during the illness from which he died. People said, ‘Abu’l-Ḥasan, how was the Messenger of Allah ﷺ this morning?’ He said, ‘He is better this morning, by the praise of Allah.’ ‘Abbās b. ‘Abdu’l-Muṭṭalib took his hand and said, ‘By Allah, don’t you see that in three days time, you will be one of the subjects (lit: slave of the staff). By Allah, I think that the Messenger of Allah ﷺ is going to die of this illness. I recognise death in the faces of the Banū ‘Abdu’l-Muṭṭalib. Let us go to the Messenger of Allah ﷺ and ask him who will have authority (after him). If it is for us, we will know that. If it is for someone else, we can speak to him and he will give it to us.’ ‘Alī said, ‘By Allah, if we ask him and we are denied it, then people will never give it to us after him. By Allah, I will never ask the Messenger of Allah ﷺ for it.’”

Chapter 530: The One Who Writes At The End Of A Letter, “Peace Be Upon You And The Mercy Of Allah, So-And-So Son Of So-And-So, On The 18th Of The Month”

1131. (ATH 302) Abu’z-Zinād said that he took this letter from Khārija b. Zayd and from the seniors of the family of Zayd: “In the name of Allah, the Merciful, the Compassionate. To the slave of Allah, Mu’āwiya, the Amīr al-Mu’minīn, from Zayd b. Thābit. Peace be upon you, Amīr al-Mu’minīn, and the mercy of Allah. I praise Allah to you. There is no god but Him. As for what follows, you asked me about the inheritance of the grandfather and the brother (and he mentioned the letter). We ask Allah for guidance, preservation and firmness in all our affairs. We seek refuge with Allah from being misguided or ignorant or taking on what we have no knowledge of. Peace be upon you, Amīr al-Mu’minīn, and the mercy of Allah and His blessings and His forgiveness. Wuhayb has written it on Thursday, the 18th of Ramaḍān, (the year) 42 (AH).”

Chapter 531: How Are You?

1132. (ATH 303) Anas b. Mālik said: “He (Anas) heard ‘Umar b. al-Khaṭṭāb, may Allah be pleased with him, being greeted by a man and he returned the greeting. Then ‘Umar asked the man, ‘How are you?’ The man replied, ‘I praise Allah to you.’ ‘Umar said, ‘This is what I wanted to hear from you.’”

Chapter 532: How To Answer When Someone Asks You, “How Are You This Morning?”

1133. Jābir b. ‘Abdullāh said: “The Prophet (ﷺ) was asked, ‘How are you this morning?’ He said, ‘Well. Nobody among the community died or fell ill.’”

1134. (ATH 304) Muhājir as-Sā’igh said: “I used to sit with one of the Companions of the Messenger of Allah (ﷺ) who was a hefty man from Hadramaut. When someone said to him, ‘How are you this morning?’ he would reply, ‘We do not associate anything with Allah.’”*

*Meaning as long as we are Muslims we are well.

1135. (ATH 305) Sayf b. Wahb said: “‘Abu’ṭ-Ṭufayl asked me, ‘How old are you?’ I said, ‘I am thirty-three years old.’ He said, ‘Shall I tell you a *ḥadīth* which I heard from Ḥudhayfa b. al-Yamān? A man from Muḥārib b. Khaṣafa (clan) called ‘Amr b. Ṣulay’, a Companion, was my age on that day and I was your age. We went to Ḥudhayfa in the mosque. I sat at the edge of the people.’ ‘Amr went over until he was standing in front of him and said, ‘How are you this morning – or evening – slave of Allah?’ Ḥudhayfa said, ‘I praise Allah.’ ‘Amr said, ‘What are these *aḥādīth* that have come to us from you?’ Ḥudhayfa responded, ‘What have you heard from me, ‘Amr?’ He said, ‘*Aḥādīth* that I have not heard anywhere else.’ Ḥudhayfa said, ‘By Allah, if I were to relate to you all I have heard, you would not leave me till the middle of this night. However, ‘Amr b. Ṣulay’, if you see Qays taking control of Syria, then beware and again beware. By Allah, Qays will not leave a believing slave of Allah without putting him in a state of fear or killing him. By Allah, a time will come to them when they will be left helpless.’ ‘Amr said, ‘Then what will help you against your people, may Allah have mercy on you?’ Ḥudhayfa said, ‘That is my business.’ Then ‘Amr sat down.’”

Chapter 533: The Best Assembly Is The Most Spacious One

1136. ‘Abdu’r-Raḥmān b. Abī ‘Amra al-Anṣārī said: “Abū Sa‘īd al-Khudrī was told of a funeral. It seemed that he was hanging back until people had taken their seats. Then he came forward. When the people saw him, they quickly made room for him. One of them stood up for him to let him sit in his place. He said, ‘Don’t. I heard the Messenger of Allah (ﷺ) say, “The best assembly is the most spacious one.”’ Then he went to the side and sat where there was ample space.”

Chapter 534: Facing The *Qibla*

1137. (ATH 306) Munqidh b. Qays said: “In most of the assemblies of ‘Abdullāh b. ‘Umar, he would face the *qibla*. Once Yazīd b. ‘Abdullāh b. Qusayt recited ‘Sajda’ while the sun was coming out. He prostrated and the people there prostrated except for ‘Abdullāh b. ‘Umar. When the sun rose, ‘Abdullāh uncurled his legs and then prostrated. He said, ‘Did you see the prostration of your companions? They prostrated at a time when the prayer should not be prayed.’”

Chapter 535: When Someone Stands Up And Then Returns To His Place

1138. Abū Hurayra said: “The Prophet (ﷺ) said, ‘When one of you leaves his place and then returns to it, he is more entitled to it.’”

Chapter 536: Sitting On The Road

1139. Anas said: “The Messenger of Allah (ﷺ) came to us when we were children. He greeted us and sent me to get something he needed. He sat on the road waiting for me until I came back to him.”

Anas said, “I kept Umm Sulaym (my mother) waiting. She said, ‘What kept you?’ I said, ‘The Prophet (ﷺ) sent me for something he needed.’ She asked, ‘What was it?’ I said, ‘It is a secret.’ She said, ‘Keep the secret of the Messenger of Allah (ﷺ).’”

Chapter 537: Making Room In A Gathering

1140. Ibn ‘Umar said: “The Prophet ﷺ said, ‘None of you should make a man rise from his place and then sit in it. But make room and spread out.’”

Chapter 538: A Man Sitting At The Edge Of A Gathering

1141. Jābir b. Samura said: “When we came to the Prophet ﷺ one of us sat at the edge of the group.”

Chapter 539: Do Not Separate Two People

1142. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ said, ‘It is not lawful for a man to separate two people except with the permission of both.’”

Chapter 540: Stepping Over People To Approach The Leader Of A Gathering

1143. (ATH 307) Ibn ‘Abbās said: “When ‘Umar, may Allah be pleased with him, was attacked, I was one of those who carried him into his house. He said to me, ‘Nephew, go and see who wounded me and who was wounded with me.’ I went and returned to tell him, but the room was full at that time. I didn’t want to step over their necks because I was young, so I sat down. ‘Umar’s rule when he sent someone for a need was that he commanded him not to speak about it (to the other person). ‘Umar had a cover over him. Ka‘b came and said, ‘By Allah, if the Amīr al-Mu‘minīn asks Allah, Allah will let him remain alive and restore him to this community until he does such-and-such and such-and-such for them’ until Ka‘b mentioned the hypocrites. He actually named them and used their *kunyas*. I said, ‘Shall I convey to him what you have said?’ Ka‘b said, ‘I only said it because I meant that to be done.’ I plucked up courage and stood up. I stepped over people’s shoulders until I sat by his head. I said, ‘You sent me to find out such-and-such. Thirteen people were wounded with you. Kulayb al-Jazzār was wounded while he was doing *wudū’* in the tub. Ka‘b swore such-and-such by Allah. He said, ‘Call Ka‘b.’ He was summoned and ‘Umar said, ‘What did you say?’ He said, ‘I said such-and-such.’ ‘Umar said, ‘No, by Allah, I will not pray (for that). But ‘Umar will be wretched if Allah does not forgive him.’”

1144. Ash-Sha‘bī said: “A man came to ‘Abdullāh b. ‘Amr and there were some people sitting with him. He stepped over them to reach him. They stopped him. ‘Abdullāh b. ‘Amr said, ‘Let him.’ The man came until he sat with ‘Abdullāh and then said, ‘Tell me something that you heard from the Messenger of Allah ﷺ.’ ‘Abdullāh said, ‘I heard the Messenger of Allah ﷺ say, ‘The Muslim is the one from whose tongue and hand the Muslims are safe. The *Muhājir* (emigrant) is the one who leaves what Allah has forbidden.’”””

Chapter 541: The Dearest Of People To A Man Are Those Who Sit With Him

1145. (ATH 308) Ibn ‘Abbās said: “The dearest of people to me is the one who sits with me.”

1146. (ATH 309) Ibn ‘Abbās said: “The dearest of people in my opinion is he who sits with me, so much so that he may step over the shoulders of others until he can sit by me.”

Chapter 542: Does A Man Put His Foot In Front Of Someone He Is Sitting With?

1147. (ATH 310) Kathīr b. Murra said: “I entered the mosque on *Jumu‘a* and I found ‘Awf b. Mālik al-Ashja‘ī sitting in a circle of men. His feet were stretched out in front of him. When he saw me, he drew his feet back in and said to me, ‘Do you know why I put my foot out? So that a righteous man might come and sit down (in that place).’”

Chapter 543: When A Man In A Group Of People Spits

1148. Al-Ḥarīth b. ‘Amr as-Sahmi said: “I came to the Prophet ﷺ when he was in Mina or at ‘Arafat. People crowded round him and Bedouins came and, on seeing his face, said, ‘This is a blessed face.’ I said, ‘Messenger of Allah, ask for forgiveness for me.’ He said, ‘O Allah, forgive us!’ I turned around and asked, ‘Ask forgiveness for me.’ He said, ‘O Allah, forgive us!’ I turned and said, ‘Ask forgiveness for me.’ He said, ‘O Allah, forgive us!’ He spat on his hand and wiped his sandal with it – he did not want it to get on anyone around him.”

Chapter 544: Gatherings On Roads

1149. Abū Hurayra said: “The Prophet (ﷺ) forbade gatherings on the road. They said, ‘Messenger of Allah, it is hard for us to sit in our houses.’ He said, ‘If you do sit there, then fulfil the rights of the gathering.’ They asked, ‘What is its right, Messenger of Allah?’ He said, ‘Guiding anyone who asks for directions, returning the greeting, lowering the eye, commanding the correct and forbidding the objectionable.’”

1150. Abū Sa‘īd al-Khudrī said: “The Prophet (ﷺ) said, ‘Beware of sitting in the road.’ They said, ‘Messenger of Allah, we must meet where we can sit to talk.’ The Messenger of Allah (ﷺ) said, ‘If you refuse not to, then give the road its due.’ They said, ‘What is the due of the road, Messenger of Allah?’ He said, ‘Lowering the eye, avoiding doing anything harmful, commanding the correct and forbidding the objectionable.’”

Chapter 545: One Who Sits Dangling His Feet In A Well And Uncovers His Legs

1151. Sa‘īd b. al-Musayyib narrated that Abū Mūsā al-Ash‘ari said: “The Prophet (ﷺ) went out one day to one of the walled gardens of Madīna and I went out after him. When he entered the garden, I sat at its door and said, ‘Today I will be the doorkeeper of the Prophet (ﷺ) even though he has not commanded me to do it!’ The Prophet went and answered a call of nature and sat on the edge of a well. He uncovered his legs and dangled them in the well. Abū Bakr, may Allah be pleased with him, came and asked permission to enter. I said, ‘Stay where you are until I ask for permission for you.’ He stopped. I went to the Prophet (ﷺ) and said, ‘Messenger of Allah, Abū Bakr asks permission to come in.’ He said, ‘Give him permission and give him the good news of the Garden.’ He entered and came from the right side of the Prophet (ﷺ). Then he uncovered his legs and dangled them in the well. Then ‘Umar came. I said, ‘Stay where you are until I ask permission for you.’ The Prophet (ﷺ) said, ‘Give him permission and give him the good news of the Garden.’ ‘Umar came from the left side of the Prophet (ﷺ) and uncovered his legs and dangled them in the well. The well rim was now full up and there was no place left to sit. Then ‘Uthmān came. I said, ‘Stay where you are until I ask permission for you.’ The Prophet (ﷺ) said, ‘Give him permission and give him the good news of the Garden along with an affliction that is to befall him.’ ‘Uthmān came in and could not find a place with them. Then he

moved around until he was facing them on the other side of the well and he uncovered his legs and dangled them in the well. I began to wish that a brother of mine would come and I asked Allah to make him come, but he did not come before they had got up.”

Ibn al-Musayyib commented, “I interpreted this to refer to their graves. They (the Prophet, Abū Bakr and ‘Umar) were buried together here, but ‘Uthmān was alone.”

1152. Abū Hurayra said: “The Prophet ﷺ went out in the heat (of the day). He did not speak to me nor did I speak to him until he came to the market of the Banū Qaynuqa’. He sat in the courtyard of Faṭima’s house and said, ‘Is the little one here? Is the little one here?’ Faṭima held her son back for a short while. I think that she was putting a necklace on him or washing him. Then he came running and he hugged him and kissed him. He said, ‘O Allah, love him and love those who love him.’”

Chapter 546: When A Man Rises In An Assembly To Give His Place To Someone, That Person Should Not Accept

1153. Ibn ‘Umar said: “The Prophet ﷺ forbade anyone making a man rise from an assembly so he could sit in his place.”

(ATH 311) When a man rose from his seat for Ibn ‘Umar, he would not sit in it.

Chapter 547: The Trust

1154. Anas said: “I served the Messenger of Allah ﷺ one day. When I thought that I had finished serving him, I said, ‘The Prophet ﷺ is having a midday rest.’ So I left him and there were some children playing. I stood looking at them and their game. The Prophet ﷺ came out and came up to them and greeted them. Then he called me and sent me for something he needed. He remained in the shade until I came to him. I was late for my mother and she asked, ‘What delayed you?’ I said, ‘The Prophet ﷺ asked me to get something he needed.’ She said, ‘What was it?’ I said, ‘It is a secret of the Prophet ﷺ.’ She said, ‘Keep the secret of the Messenger of Allah ﷺ.’ I have not told anyone that secret. If I had told it, I would have told it to you.”

Chapter 548: When He Turned Round, He Did So Fully

1155. Sa'īd b. al-Musayyib said: "Abū Hurayra described the Messenger of Allah ﷺ with the words, 'He was of medium height, but nearer to being tall. He was very white with a black beard and good front teeth. He had long eye-lashes. He was very broad between the shoulders and had full cheeks. He walked on his entire feet, but they did not have a hollow. He turned towards people fully or turned his back fully. I have not seen anyone like him before or since.'"

Chapter 549: When A Man Is Sent To Another Man For Some Reason And He Does Not Tell Him What It Is

1156. (ATH 312) Aslam said: "Umar said to me, 'If I send you to a man (to find out something), do not tell him why I sent you to him. If you do, Satan will prepare a lie for him in that.'"

Chapter 550: Should One Ask, "Where Have You Come From?"

1157. (ATH 313) Mujāhid said: "It is disliked for a man to look sharply at his brother or to follow him with his glance when he leaves him or to ask him, 'Where have you come from and where are you going?'"

1158. (ATH 314) Mālik b. Zubayd said: "We passed by Abū Dharr at ar-Rabadha. He said, 'Where have you come from?' We said, 'Makka' – or 'from the Ancient House.' He said, 'Is this all you went for?' We said, 'Yes.' He said, 'And was there any other involvement in worldly business with it?' We replied, 'No.' He said, 'Then resume your actions anew.'"*

*That Allah has forgiven all your sins, and you can resume your life anew.

Chapter 551: One Who Listens To People's Conversation When They Do Not Wish It

1159. Ibn 'Abbās said: "The Prophet ﷺ said, 'Whoever makes an image will have to blow life into it and he will be punished as he will not be able to breathe life into it. Whoever

claims to have seen a vision in a dream will have to string two beads of barley together and he will be punished because he will not be able to string them together. Whoever listens to people's conversation when they move away from him will have molten lead poured into his ears.'"

Chapter 552: Sitting On A Raised Seat

1160. (ATH 315) Al-'Uryān b. al-Haytham said: "My father came to Mu'āwiya when I was a boy. When he reached him, Mu'āwiya said, 'Welcome, welcome.' A man was sitting with Mu'āwiya on the raised seat who said, 'Amīr al-Mu'minīn, who is this you are welcoming?' He said, 'This is the noblest of the people of the east, al-Haytham b. al-Aswad.' My father asked, 'Who is this?' They said, 'This is 'Abdullāh b. 'Amr b. al-'Āṣ.' My father said to him, 'Abū so-and-so. From where will the *Dajjāl* emerge?' He said, 'I have not seen the people of any land who (so readily) ask about what is far off and leave out what is near (at hand) than the people in the land you are from.' Then he said, 'He will emerge from the land of Iraq with the trees and palm-trees.'"

1161. (ATH 316) Abu'l-'Āliya said: "I sat with Ibn 'Abbās on an elevated seat."

(ATH 317) Abū Jamra said: "I used to sit with Ibn 'Abbās. He would make me sit on his seat. He said to me, 'Stay with me so that I can allot you a portion of my property.' I stayed with him for two months."

1162. Khālid b. Dinār Abū Khalda said: "I heard Anas b. Mālik – while he was with al-Hakam, the Amīr of Baṣra, on a seat – he said, 'When it was hot, the Prophet (ﷺ) would delay the (*Zuhr*) prayer until a cooler time of the day. When it was cold, he made the prayer early.'"

1163. Anas b. Mālik said: "I came to the Prophet (ﷺ) while he was on a seat with a band woven on it. There was a pillow under his head made of skin stuffed with palm fibre. There was a cloth between his skin and the seat. 'Umar visited him and wept. The Prophet (ﷺ) said, 'What has made you weep, 'Umar?' He said, 'By Allah, Messenger of Allah, I am only weeping since I know that you are more noble with Allah than Chosroes and Caesar and they live in worldly comfort while you, Messenger of Allah, are in the place I see.' The Prophet (ﷺ) said, 'Aren't you content, 'Umar, that they have this world and we have the Hereafter?' 'Umar said, 'Yes, Messenger of Allah.' The Prophet said, 'That is the way it is.'"

1164. Abū Rifā‘a al-‘Adawī said: “I came to the Prophet ﷺ while he was speaking. I said, ‘Messenger, a strange man has come to ask about his religion (*dīn*). He does not know what his religion (*dīn*) is.’ He turned to me and stopped speaking. He was brought a chair which I think had iron legs – Humayd said, ‘I think that it was black wood resembling iron’ – and sat down on it. He began to teach me what Allah had taught him. Then he finished his speech.”

1165. (ATH 318) Mūsā b. Dihqān said: “I saw Ibn ‘Umar sitting on a bridal seat wearing a red (striped) garment.”

1165. (sic.) From his father from ‘Imrān b. Muslim who said, “I saw Anas sitting on a bed, placing one foot on the other.”

Chapter 553: When One Sees People Conversing Confidentially He Should Not Enter Where They Are

1166. (ATH 319) Sa‘īd al-Maqbūrī said: “I passed by Ibn ‘Umar, he was conversing with a man. I stood by them, and he struck me on my chest and said, ‘When you find two men conversing, do not go up to them nor sit with them until they give you permission.’ I said, ‘May Allah correct you, Abū ‘Abdu’-Raḥmān. I only wished to hear something good from both of you.’”

1167. (ATH 320) Ibn ‘Abbās said: “Whoever listens to people’s conversations when they do not want him to, will have molten lead poured into his ears. Whoever lies about a dream, will be obliged to string a barley bead.”

Chapter 554: Two Should Not Converse To The Exclusion Of A Third

1168. ‘Abdullāh (b. ‘Umar) said: “The Messenger of Allah ﷺ said, ‘When there are three people, two should not converse together to the exclusion of the third.’”

1169. ‘Abdullāh b. ‘Umar said: “The Prophet ﷺ said, ‘When there are three people, two should not converse together to the exclusion of the third for that would grieve him.’”

Chapter 555: When There Are Four People

1170. Ibn ‘Umar said: “If there are four then it will not harm him.”

1171. ‘Abdullāh said: “The Prophet ﷺ said, ‘Two should not converse to the exclusion of another until they are mixing with many people since that would grieve him (the excluded person).’”

1172. (ATH 321) Ibn ‘Umar said: “When there are four, there is no harm.”

Chapter 556: When A Man Sits With Another Man, He Should Ask His Permission To Leave

1173. (ATH 322) Abū Burda b. Abī Mūsā said: “I sat with ‘Abdullāh b. Salām. He said, ‘You have sat down with us, but now it is time for us to leave.’ I said, ‘As you wish.’ He got up and I followed him to the door.”

Chapter 557: Do Not Sit In The Edge Of The Sunlight

1174. Qays said: “My father narrated that he came while the Messenger of Allah ﷺ was speaking. He stood in the sun and the Prophet commanded him to move to the shade.”

Chapter 558: Squatting Wrapped Up In A Garment

1175. Abū Sa‘īd al-Khudrī said: “The Messenger of Allah ﷺ forbade two types of dress and two sales transactions. He forbade the *mulāmasa* and *munabādha* in sales transactions (*mulāmasa* is that a man touches another man’s garment and *munabādha* is that a man throws his garment to another man, and that completes their transaction without inspection.) The two types of dress are *aṣ-ṣammā’* (*aṣ-ṣammā’* means to put the corner of his garment over one shoulder so that one side is uncovered with nothing on it). The other style of dress is to wrap oneself up in a garment while sitting down, without anything (else) covering the private parts.”

Chapter 559: One Who Has A Pillow Offered To Him

1176. Abū Qulāba said: “Abu’l-Malīh said, ‘I went with your father Zayd to ‘Abdullāh b. ‘Amr. He told us, “When the Prophet (ﷺ) was informed about my fasting, he visited me and I offered him a skin cushion stuffed with palm fibre. He sat on the ground. The cushion was between him and me. He said to me, ‘Is three days out of every month enough for you?’ I said, ‘Messenger of Allah (I like to fast more)!’ He said, ‘Five?’ I said, ‘Messenger of Allah!’ He said, ‘Seven?’ I said, ‘Messenger of Allah!’ He said, ‘Nine?’ I said, ‘Messenger of Allah!’ He said, ‘Eleven?’ I said, ‘Messenger of Allah!’ (then) he said, ‘Do not fast more than the fast of Dāwūd. Half of the time. Fast one day and break the fast one day.’”””””

1177. ‘Abdullāh b. Busr said: “The Prophet (ﷺ) passed by his (‘Abdullāh’s) father who laid down for him a rug which he sat on.”

Chapter 560: Squatting

1178. Qayla said: “I saw the Prophet (ﷺ) sitting squatting. When I saw the Prophet (ﷺ) humble in his way of sitting, I trembled with fear.”

Chapter 561: Sitting Cross-Legged

1179. Dhayyal b. ‘Ubayd b. Ḥanzala b. Ḥidhyam said: “I visited the Prophet (ﷺ) and I saw him sitting cross-legged.”

1180. (ATH 323) Ma‘n (al-Qazzāz) said: “Abū Ruzayq said that he saw ‘Alī b. ‘Abdullāh b. ‘Abbās sitting cross-legged with one foot crossed over the other, the right over the left.”

1181. (ATH 324) ‘Imrān b. Muslim said: “I saw Anas b. Mālik sitting like that – cross-legged, with one of his feet over the other.”

Chapter 562: Wrapping Oneself Up

1182. Sulaym b. Jābir al-Hujaymi said: “I came to the Prophet (ﷺ) when he was wrapped up in a cloak the edges of which were over his feet.

“I said, ‘Messenger of Allah, advise me.’ He said, ‘You must have *taqwā* (fear and consciousness) of Allah. Do not scorn

anything good, even pouring from your bucket into the bucket of someone who seeks water or talking to your brother with a happy face. Beware of dragging your waist-wrapper – it is part of arrogance and Allah does not like it. If a man blames you for something he knows of you, do not blame him for anything you know of him. Leave him to his own evil. You will have your reward. Do not abuse anything.’

“He said, ‘I never abused anything, animal or man, after that.’”

1183. Abū Hurayra said: “I never saw al-Ḥasan without my eyes overflowing with tears. That is because the Prophet ﷺ went out one day and I found him in the mosque. He took my hand and I went along with him. He did not speak to me until we came to the market of the Banū Qaynuqa’. He walked around it and looked. Then he left and I left with him until we came to the mosque. He sat and wrapped himself up in his garment. Then he said, ‘Where is the little one? Call the little one to me.’ Ḥasan came running and fell in his lap. Then he put his hand in his beard. Then the Prophet ﷺ opened his mouth and put his mouth on his mouth. Then he said, ‘O Allah, I love him, so love him and love the one who loves him.’”

Chapter 563: One Who Kneels

1184. Anas b. Mālik said: “The Prophet ﷺ prayed *Zuhr* with them (the Companions). When he said the *taslīm* (finished the prayer), he stood on the *minbar* and talked about the Hour. He mentioned terrible things about it. Then he said, ‘Whoever wants to ask about something should ask about it. By Allah, whatever you ask me about, I will tell you as long as I am in this place.’”

Anas said, “People wept a lot when they heard that from the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said many times, ‘Ask.’ Umar knelt on his knees and said, ‘We are content with Allah as a Lord, with *Islam* as a *dīn* (religious life) and Muḥammad as a Messenger.’ The Messenger of Allah ﷺ was silent when Umar said that. Then the Messenger of Allah ﷺ said, ‘Better! By Him who holds Muḥammad’s soul in His hand, I was shown the Garden and the Fire inside this very garden while I was praying. I have not seen such good and evil as I have this day.’”

Chapter 564: Lying Down

1185. ‘Abbād b. Tamim said: “His uncle, ‘Abdullāh b. Zayd b. ‘Āṣim al-Mazīni, said, ‘I saw him.’ (The narrator) said, ‘I asked Ibn ‘Uyayna, “Did he (‘Abdullāh al-Mazīni) mean the Prophet ﷺ?”’ He replied, ‘Yes – lying down with one of his feet over the other.’”

1186. (ATH 325) Al-Miswar b. Makhrama said: “I saw ‘Abdu’r-Raḥmān b. ‘Awf lying down on his back with one of his feet over the other.”

Chapter 565: Lying On One’s Face

1187. Tikhfa al-Ghifari said that he was one of *Ahl-as-Suffa* (the People of the Bench), and said: “I was sleeping in the mosque during the last part of the night and lying on my stomach. Someone came to me and moved me with his foot, saying, ‘Get up. This is a manner of lying down that Allah hates.’ I raised my head and the Prophet ﷺ was standing by my head.”

1188. Abū Umāma said: “The Messenger of Allah ﷺ passed by a man in the mosque who was lying on his front. He kicked him with his foot and said, ‘Get up. That is the sleeping of *Jahannam*.’”

Chapter 566: Only Give Or Take Things With The Right Hand

1189. ‘Abdullāh b. ‘Umar said: “The Prophet ﷺ said, ‘None of you should eat with his left hand nor drink with his left hand. Satan eats and drinks with his left hand.’”

He (the narrator) said, “Nāfi’ (the *mawlā* of Ibn ‘Umar and his closest student) used to add to this, ‘and he should not take or give with it.’”

Chapter 567: Where One Should Put His Sandals When He Sits Down

1190. Ibn ‘Abbās said: “Part of the *sunna* is that when a man sits down, he removes his sandals and puts them at his side.”

Chapter 568: Satan Comes With The Stick Or Something That He Throws On The Bed

1191. (ATH 326) Abū Umāma said: “Satan comes to one of your beds after his family have prepared it for him and throws sticks, stones or other things on it to make him angry with his family. When he finds something like that on his bed, he should not get angry with his family.’ He (Abū Umāma) said, ‘Because that is one of the business of Satan.’”

Chapter 569: One Who Spends The Night On A Flat Roof Without Any Protection Around It

1192. ‘Alī b. Shaybān al-Hānafī said: “The Prophet ﷺ said, ‘Whoever spends the night on the top of the house without protection (around it), Allah has no responsibility for (protecting) him.’”

1193. (ATH 327) ‘Alī b. ‘Umāra said: “Abū Ayyūb al-Anṣārī came and I went up with him on a flat roof. He came down and said, ‘I would nearly have spent the night with no protection (i.e. Allah’s protection).’”

1194. A man from among the Companions of the Prophet ﷺ said: “The Prophet ﷺ said, ‘Whoever spends the night on a flat roof (without walls) and falls from it and dies – no one carries any responsibility for him. Whoever embarks on the sea when it is savage (stormy), and dies – no one bears any responsibility for him.’”

Chapter 570: Should One Let His Feet Dangle When He Sits?

1195. Abū Mūsā al-Ash‘ari said: “The Prophet ﷺ was sitting in a walled garden on the edge of a well dangling his feet into the well.”

Chapter 571: What One Should Say When He Goes Out For Something

1196. (ATH 328) Muslim b. ‘Abū Maryam said: “When Ibn ‘Umar left his house, he used to say, ‘*Allāhumma sallimnī wa sallim minnī – O Allah, keep me safe and protect others from me.*’”

1197. Abū Hurayra said: “When the Prophet ﷺ left his house, he used to say, ‘*Bismi’ llāhi, at-tuklānu ‘ala’ llāhi, lā ḥawla wa lā quwwata illā billāh – In the name of Allah. Reliance is on Allah. There is no power nor strength except by Allah.*’ ”

Chapter 572: Can A Man Put His Feet Out In Front Of His Companions And Can He Lie Down In Their Presence?

1198. Some of the delegation of ‘Abdu’l-Qays narrated: “When we decided to go to the Prophet ﷺ we travelled until we were in sight of our destination. We were met by a man on a young camel. He greeted us and we returned the greeting. Then he stopped and asked, ‘Which tribe are you from?’ We replied, ‘(We are) the delegation of the ‘Abdu’l-Qays.’ The man said, ‘Welcome! I was looking for you. I came to give you good news. Yesterday, the Prophet ﷺ looked to the east and said to us, “Tomorrow from that direction (i.e. the east) there will come the best delegation of the Arabs.” I spent the night preparing to leave. This morning, I rode long and hard on my camel until the day rose. Then I thought of returning, but I saw the heads of your mounts.’

“Then he turned his mount with his rein and went back the way he had come until he reached the Prophet ﷺ who was surrounded by Companions both from the *Muhājirīn* and the *Anṣār*. The man said, ‘May my father and mother be your ransom, I have come to give you the good news of the delegation of the ‘Abdu’l-Qays.’ The Prophet said, ‘Umar, where did you see them?’ He said, ‘They are following behind.’ When he had said that, the Prophet said, ‘May Allah give you good news of blessings.’ The people prepared places (for the new arrivals). The Prophet ﷺ was sitting and took the end of his robe in his hand. He was lying on it and he had his feet spread out.

“The delegation arrived and the *Muhājirīn* and the *Anṣār* expressed joy at seeing them. When they (the delegation) saw the Prophet ﷺ and the Companions, they made their mounts prance for joy. They came forward swiftly. The people made room for them and the Prophet ﷺ remained reclining. Al-Ashajj, who is Mundhir b. ‘A’idh b. Mundhir b. al-Ḥārith b. an-Nu‘mān b. Ziyād b. ‘Aṣar, stayed back. He rounded up their mounts and set them to kneel. He removed their loads and gathered their baggage together. Then he took out a bag that belonged to him, took off his travel clothes and put on a robe, and walked over slowly. The Prophet ﷺ asked, ‘Who is your master and leader, the one in command?’ They all pointed at al-Ashajj. He said, ‘Is this man the son of your leaders?’ They

said, ‘His fathers were our masters in the time of the *Jāhiliyya* and he led us to *Islām*.’ When al-Ashajj arrived, he wanted to sit in a corner, but the Prophet ﷺ sat upright and said, ‘Here, Ashajj!’ It was the first time that al-Ashajj was called that. He had been kicked by a she-donkey when he was weaned – (the mark) was like the moon in his face. The Prophet seated al-Ashajj at his side and was kind to him and acknowledged his higher position over the others. People came to the Prophet ﷺ to ask him things and he answered them.

‘Finally, the Prophet said, ‘Do you have something to eat?’ They said, ‘Yes.’ They got up quickly, every man going to his load. They brought a heap of dates in their hands and placed them on a mat before him. Also in front of him there was a palm branch between one and two arm-spans long which he used to lean against and was often with him. He pointed with it to a pile of those dates and said, ‘You call these *Ta’dud*?’ They said, ‘Yes.’ He said, ‘And you call these ones *Sarafan*?’ They said, ‘Yes.’ He said, ‘And you call these ones *Barni*?’ They said, ‘Yes’. He said, ‘They are the best of your dates and the most beneficial for you.’

‘Some of the elders of the area added, ‘This brand of date has the greatest blessing. They were a sort of fodder that we used to feed to our camels and donkeys. When we returned (home) from that delegation, our desire for these dates increased and we planted them in great number and we saw the blessing in them.’ ’

Chapter 573: What To Say In The Morning

1199. Abū Hurayra said: ‘In the morning, the Prophet ﷺ would say, ‘*Allāhumma bika aṣbaḥnā wa bika amsaynā wa bika naḥyā wa bika namūtu, wa ilayka’ n-nushūr* – O Allah, we enter the morning by You and we enter the evening by You. We live by You and we die by You and to You is the gathering.’ In the evening, he would say, ‘*Allāhumma bika amsaynā wa bika aṣbaḥnā wa bika naḥyā wa bika namūtu, wa ilayka’ l-maṣīr* – O Allah, we enter the evening by You and we enter the morning by You and we live by You and we die by You and to You is the return.’ ’

1200. Ibn ‘Umar said: ‘The Messenger of Allah ﷺ did not fail to say the following words in the morning and the evening, ‘*Allāhumma innī as-aluka’ l-‘afwa wa’ l-‘āfiyata fī d-dunyā wa’ l-‘ākhirah. Allāhumma innī as-aluka’ l-‘afwa wa’ l-‘āfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhumma’ stur ‘awratī wa ‘āmin raw’atī. Allāhumma’ ḥfaznī min bayni yadayya wa min*

khalḥī, wa ‘an yamīnī wa ‘an shimālī wa min fawqī, wa a‘ūdhu bi ‘azmatika min an ‘ughtāla min taḥtī – O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my dīn (religious life) and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection from in front of me and from behind me, from on my right and from on my left and from above me. I seek refuge by Your might from being overwhelmed from under me.’ ”

1201. Anas b. Mālik said: “The Messenger of Allah ﷺ said, ‘Whoever says in the morning, “*Allāhumma innā aṣbahnā nush-hiduka wa nush-hidu ḥamalata ‘arshika wa malā’ ikataka wa jamī‘a khalqika annaka anta llāhu lā ilāha illā anta waḥdaka lā sharīka laka, wa anna Muḥammadan ‘abduka wa rasūluka – O Allah, we make You and we make the bearers of Your Throne and Your angels and all Your creation (our) witness that You are Allah, there is no god but You alone with no partner and Muḥammad is your slave and Messenger,*” Allah will free a quarter of him from the Fire on that day because he said that. If someone says it twice, Allah will free half of him from the Fire. If he says it four times, Allah will free him from the Fire completely on that day.’ ”

Chapter 574: What To Say In The Evening

1202. Abū Hurayra said: “Abū Bakr said, ‘Messenger of Allah, teach me something that I can say morning and evening.’ The Prophet said, ‘Say, “*Allāhumma ‘ālima’ l-ghaybi wa’ sh-shahādati, fāṭira’ s-samāwāti wa’ l-ardī, kullu shay’ in bi kaffayka, ash-hadu an lā ilāha illā anta, a‘ūdhu bika min sharri nafsī wa min sharri’ sh-shayṭāni wa shirkihī – O Allah, Knower of the Unseen and the Seen, Creator of the Heavens and the Earth, everything is in Your hands. I testify that there is no god but You. I seek refuge with You from the evil of myself and the evil of Satan and his associating others (with You).*” Say it in the morning and the evening and when you go to sleep.’ ”

1203. Abū Hurayra has it with similar words. He said: “The Lord of everything and its Master.’ ” And said, “The evil of Satan and his associating (others with Allah).”

1204. Abū Rāshid al-Ḥubrāni said: “I came to ‘Abdullāh b. ‘Amr and asked him: ‘Relate to us what you heard from the Messenger of Allah ﷺ.’ He gave me a paper and said, ‘This is what the Prophet ﷺ dictated to me.’ I looked at it and it read,

‘Abū Bakr as-Siddīq asked the Prophet ﷺ saying, ‘‘Messenger of Allah, teach me what to say in the morning and evening.’’ He said, ‘‘Abū Bakr, say, ‘*Allāhumma fāṭira’s-samāwāti wa’l-ardi, ‘ālima’l-ghaybi wash-shahādati rabba kulli shay’in wa malīkahu. A’ūdhu bika min sharri nafsi wa sharri’sh-shayṭāni wa shirkīhi, wa an aqtarifa ‘alā nafsi sū’an aw ajurrahū ilā muslim – O Allah, the Creator of the Heavens and the Earth, the Knower of the Unseen and the Seen, the Lord of Everything and its Master. I seek refuge with You from the evil of myself and from the evil of Satan and his associating (others with Allah) and lest I bring evil on myself or upon another Muslim.*’ ’’’’’

Chapter 575: What To Say When You Go To Bed

1205. Ḥudhayfa said: ‘‘When the Prophet ﷺ wanted to go to sleep, he said, ‘*Bismika’llāhuma amūtu wa ahyā – By Your name, O Allah, I die and live.*’ When he woke up, he used to say, ‘*Al-ḥamdu li’llāhi’l-ladhī ahyāna ba’da mā amātanā wa ilayhi’n-nushūr – Praise be to Allah, who gives us life after He makes us die and to Him is the gathering.*’ ’’’

1206. Anas said: ‘‘When the Prophet ﷺ went to bed, he said, ‘*Al-ḥamdu li’llāhi’l-ladhī aṭ’amanā wa saqānā wa kafānā wa ‘āwānā; kam min man lā kāfiya lahū wa lā mu’wiya – Praise be to Allah who has fed us and given us to drink and given us enough and given us refuge. How many people have neither enough nor refuge!*’ ’’’

1207. Abu’z-Zuhayr narrated from Jābir that: ‘‘The Messenger of Allah ﷺ did not sleep until he had recited, ‘*Alif-Lām-Mīm – Tanzīl (Sūra 32)*’ and ‘*Tabārak’lladhī bi-yadihi’l-Mulk (Sūra 67).*’ ’’’

Abu’z-Zubayr said, ‘‘They excel every *sūra* in the Qur’ān by seventy good rewards. Whoever recites them has seventy good actions written for him and is raised seventy degrees by it and has seventy errors fall away from him.’’

1208. (ATH 329) ‘Abdullāh said: ‘‘Sleeping during *dhikr* comes from Satan. If you like, you can put that to the test. When one of you goes to bed and wants to go to sleep, he should mention Allah, the Mighty and Exalted.’’

1209. Jābir said: ‘‘The Prophet ﷺ did not go to sleep until he had recited, ‘*Tabāraka’ (Sūra 67)*’ and ‘*Alif-Lām-Mīm – Tanzīl’ (Sajda) (Sūra 32).*’ ’’’

1210. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘When one of you goes to bed, he should undo the inside of his lower garment and dust the bed with it. He does not know what has been on his bed since he left it. He should lie down on his right side and say, *‘Bismika waḍa‘tu jambī, fa ‘in ihtabasta nafsī fa’rḥamhā wa in arsaltahā fa’hfazhā bimā tahfazū bihī ‘ibādaka’ ṣ-ṣāliḥīn – In Your name, I have lain down on my side. If You take my soul, then have mercy on it. If You release it, then guard over it in the manner in which You guard over the righteous, or he said, Your righteous slaves.’*”

1211. Al-Barā’ b. ‘Āzib said: “When the Prophet (ﷺ) went to bed, he slept on his right side. Then he said, *‘Allāhumma wajjahtu wajhī ilayka, wa aslamtu nafsī ilayka wa alja’ tu zahrī ilayka, rahbatan wa raghbatan ilayka, lā mānja’ a wa lā malja’ a minka illā ilayka. ‘Amantu bi kitābika’l-ladhī anzalta, wa nabiiyika’l-ladhī arsalta – O Allah, I have turned my face to You and I have surrendered myself to You and I have committed my back to You* out of fear and desire for You. There is no place of safety or refuge from You except with You. I have believed in Your Book which You revealed and Your Prophet whom You sent.’* He said, ‘Whoever says this at night and then dies, he dies in *fiṭra* (natural state of Islam).’”

*Meaning that I rely in all my affairs on You, so that You help me in what is beneficial to me.

1212. Abū Hurayra said: “When the Messenger of Allah (ﷺ) went to bed, he used to say, *‘Allāhumma rabba’ s-samāwāti wa’l-arḍi wa rabba kulli shay’in. Fāliqa’l-ḥabbi wa’n-nawā, munzila’ t-tawrāti wa’l-injīli wa’l-qur’ān. A’ūdhu bika min kulli dhī sharrin anta ‘ākhidhun bi nāṣiyatihī. Anta’l-awwalu fa laysa qablaka shay’un, wa anta’l-‘ākhīru fa laysa ba’daka shay’un wa anta’z-zāhīru fa laysa fawqaka shay’un wa anta’l-bāṭīnu fa laysa dūnaka shay’un; iqdī ‘anni’ d-dayna wa aghninī min’l-faqr – O Allah, Lord of the Heavens and the Earth and Lord of everything, Splitter of the grain and date stone, the One who sent down the Torah, the Injīl and the Qur’ān, I seek refuge with You from every evil-monger whose forelock is under Your control. You are the first, there is nothing before You. You are the last, there is nothing after You. You are the Outward, and there is nothing above You. You are the Inward and there is nothing below You. Pay my debt for me and keep me safe from poverty.’*”

Chapter 576: The Virtue Of Praying When Going To Sleep

1213. Al-Barā' b. 'Āzib said: "When the Messenger of Allah ﷺ went to bed, he slept on his right side and said, '*Allāhumma aslamtu nafsī ilayka wa wajjahtu wajhī ilayka, wa fawwadtu amrī ilayka, wa alja' tu zahrī ilayka raghbatan wa rahbatan ilayka, lā manja' a wa lā malja' a minka illā ilayka. 'Amantu bi kitābika' l-ladhī anzalta wa nabīyyika' l-ladhī arsalta – O Allah, I have surrendered myself to You and I have turned my face towards You and I have entrusted my business to You and I have committed my back to You out of desire and fear for You. There is no place of safety or refuge from You except with You. I have believed in Your Book which You revealed and Your Prophet whom You sent.'* The Messenger of Allah ﷺ said, 'Whoever says this, then dies in the night, will die in *fiṭra* (natural state of Islam).'"

1214. (ATH 330) Jābir said: "When a man enters his house or goes to bed, an angel and Satan hasten to him. The angel says, 'Seal it with good.' Satan says, 'Seal it with evil.' If he praises Allah and remembers Him, the angel kicks Satan away and spends the night guarding him. When he wakes up, the angel and Satan hasten to him and say the same thing again. If he mentions Allah and says, '*Al-ḥamdu li'llāhī' l-ladhī radda ilayya nafsī ba'da mawtihā wa lam yumit-hā fī manāmiḥā. Al-ḥamdu li'llāhī' l-ladhī yumsiku' s-samāwāti wa' l-arḍa an tazūlā wa la' in zālatā in amsaka-humā min aḥadin min ba'dih. Innahū kāna ḥaliman ghafūrā. Al-ḥamdū lillāhī' l-ladhī yumsiku' s-samā' a an taqa'a 'ala' l-arḍi illā bi idhnih. Inna' llāha bi' n-nāsi la-ra' ūfu' r-rahīm – Praise be to Allah, Who returned to me my soul after its death and did not let it die in its sleep. They would vanish if anyone other than Him held them. He is Forbearing, Forgiving. Praise be to Allah who holds the heaven from falling onto the earth unless He permits it. Lo! Allah is for mankind, Compassionate, full of pity, Merciful.'* If he dies, he dies a martyr. If he gets up, and prays, he prays in virtue."

Chapter 577: Placing One's Hand Under One's Cheek

1215. Al-Barā' said: "When the Prophet ﷺ wanted to go to sleep, he put his hand under his right cheek and said, '*Allāhumma qini' adhābaka yawma tab' athu' ibādaka – O Allah, protect me from Your punishment on the Day You raise up Your slaves!'* "

**Chapter 578: [The Excellence Of
Subhāna'llāh, Al-Ḥamdu Lillāh
And Allāhu Akbar]**

1216. ‘Abdullāh b. ‘Amr said: ‘The Prophet ﷺ said, ‘If a Muslim man persists in two actions he will enter the Garden. They are easy, but those who do them are few.’ He was asked, ‘What are they, Messenger of Allah?’ He said, ‘That you say “*Allāhu Akbar*” ten times, “*Al-Ḥamdu lillāh*” ten times, and “*Sub-ḥāna’llāh*” ten times after every prayer. That is 150 on the tongue and 1500 in the balance’ – I (‘Abdullāh b. ‘Amr) saw the Prophet ﷺ counting them on his hand. – Then he said, ‘When you go to bed, you should say, “*Subhāna’llāh,*” “*Al-ḥamdu lillāh*” and “*Allāhu Akbar.*” That is 100 on the tongue and 1000 in the balance. Which of you can do 2500 bad actions in a day and a night?’ He was asked, ‘Messenger of Allah, how can it be that they are not fulfilled?’ He said, ‘Satan comes to one of you while he is praying and reminds him of something – that he has to do such-and-such and such-and-such – so he does not remember to do it.’”

**Chapter 579: When Someone Gets Up
From His Bed And Then Goes Back,
He Should Dust It**

1217. Abū Hurayra said: ‘The Prophet ﷺ said, ‘When one of you goes to bed, he should dust his bed with the inside of his lower garment. He should say, “In the name of Allah.” He does not know what might have been on it after he left it. If he wants to lie down, he should lie down on his right side and say, “*Sub-ḥāna rabbī, bika waḍa’tu jambī, wa bika arfa’uhū, in amsakta nafsī fa’ghfir lahā, wa in arsaltahā fa’ḥfazhā bimā tahfazū bihī ‘ibādaka’s-ṣālihīn* – *Glory be to You, my Lord, I have laid down my side by You and I raise it up by You. If You take my soul, then forgive it. If You release it, then guard over it as You guard over Your righteous slaves.*”’”

**Chapter 580: What To Say When
You Wake Up In The Night**

1218. Rabī‘a b. Ka‘b said: ‘I used to spend the night at the door of the Prophet ﷺ and I would give him his *wuḍū’* water.’ He said, ‘I heard him after a long period in the night saying, ‘*Allah hears whoever praises Him,*’ and I heard him say after a long period of the night, ‘*Praise be to Allah, Lord of the Worlds.*’”

Chapter 581: The Person Who Goes To Sleep With Grease On His Hand

1219. Ibn ‘Abbās said: “The Prophet ﷺ said, ‘Whoever goes to sleep with grease on his hand without washing it off, and is then afflicted by something, should not blame anyone except himself.’”

1220. As No. 1219, from Abū Hurayra, with a different *isnād*.

Chapter 582: Putting Out Lamps

1221. Jābir b. ‘Abdullāh said: “The Messenger of Allah ﷺ said, ‘Lock the doors, tie the water-skins, turn over the vessels, cover the vessels and put out the lamps. Satan does not open a locked door, nor untie a water-skin nor uncover a vessel. A mouse can cause a house to burn down with its inhabitants in it.’”

1222. Ibn ‘Abbās said: “A mouse came and began to drag the wick. The slave-girl began to stop it. The Prophet ﷺ said, ‘Leave it.’ The mouse brought the wick and put it on the mat where he was sitting. It burned a hole in it the size of a *dirham*. The Messenger of Allah ﷺ said, ‘When you go to sleep, put out your lamps. Satan guides things like this and then they burn you.’”

1223. Abū Sa‘īd said: “The Prophet ﷺ woke up one night and a mouse had taken the wick and climbed with it to the roof to burn the house down on them. The Prophet ﷺ cursed it and he made it lawful for a person in the state of *Ihrām* to kill it.”

Chapter 583: A Fire Is Not Left Burning In A House When People Sleep

1224. ‘Abdullāh b. ‘Umar said: “The Prophet ﷺ said, ‘Do not leave the fire (burning) in your house when you go to sleep.’”

1225. (ATH 331) Ibn ‘Umar said: “‘Umar, may Allah be pleased with him, said, ‘Fire is an enemy, so beware of it.’”

Ibn ‘Umar used to go round the fires of his family and put them out before he went to sleep at night.

1226. Ibn ‘Umar said: “The Prophet ﷺ said, ‘Do not leave a fire burning (unattended) in your houses. It is an enemy.’”

1227. Abū Mūsā said: “A house in Madīna burned down with its inhabitants during the night. The Prophet ﷺ was informed of it and said, ‘Fire is your enemy. When you go to sleep, put out the fires.’”

Chapter 584: Happiness On Seeing The Rain

1228. (ATH 332) ‘Abū Mulayka said: “When it rained, Ibn ‘Abbās would say, ‘O maid, bring out my saddle and bring out my garment’, and would recite this verse: *‘We have sent down blessed rain from the sky . . .’*” (Qāf 50: 9)

Chapter 585: Hanging Up A Whip In The Room

1229. Ibn ‘Abbās said: “The Prophet ﷺ commanded that a whip should be hung up inside the house.”

Chapter 586: Locking The Door At Night

1230. Jābir b. ‘Abdullāh said: “The Messenger of Allah ﷺ said, ‘Beware of conversing after the night has become still. None of you knows what creatures Allah will send about so lock your doors and tie the water-skins and turn down the vessels and put out the lamps.’”

Chapter 587: Bringing Children In When Evening Falls

1231. Jābir said: “The Prophet ﷺ said: ‘Keep the children in until the first darkness of evening disappears, that time is the hour when the satans come out.’”

Chapter 588: Making Animals Fight Each Other

1232. (ATH 333) Mujāhid said: “Ibn ‘Umar disliked making animals fight each other.”

Chapter 589: The Barking Of Dogs And The Braying Of Donkeys

1233. Jābir b. ‘Abdullāh said: “The Prophet ﷺ said, ‘Do not go out often after the night has become still. Allah has animals that He sends out. Whoever hears the barking of a dog or the braying of a donkey should seek refuge with Allah from the accursed Satan. They see what you do not see.’”

1234. Jābir b. ‘Abdullāh said: “The Prophet ﷺ said, ‘When you hear a dog barking or a donkey braying in the night, seek refuge with Allah. They see what you do not see. Shut the doors and mention the name of Allah over them (the doors). Satan will not open a door which has been shut and had the name of Allah mentioned over it. Then cover the pots, tie the water-skins and turn down the vessels.’”

1235. Similar to No. 1233, with a different *isnād*.

Chapter 590: When You Hear The Cock

1236. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When you hear the crowing of a cock in the night, it has seen an angel. Ask Allah for His blessing. If you hear the braying of a donkey in the night, it has seen Satan, so seek refuge with Allah from Satan.’”

Chapter 591: Do Not Curse Fleas

1237. Anas b. Mālik said: “A man cursed fleas in the presence of the Prophet ﷺ and the Prophet said, ‘Do not curse them. A flea woke up one of the Prophets for the prayer.’”

Chapter 592: Sleeping At Midday

1238. (ATH 334) As-Sā’ib related from ‘Umar: “Sometimes some of the men of Quraysh would sit at Ibn Mas‘ūd’s door. When the shadows had shifted from west to east, ‘Umar would say, ‘Get up. Any time spent here after this is for Satan.’ He made everyone he passed get up. While we were getting up, someone said to him, ‘This is the *mawlā* of the Banū’l-Ḥas-hās who composes poetry.’ ‘Umar called and said, ‘What have you got to

say?’ The man quoted:

‘Say farewell to Sulaymā if you prepare to go in the morning. White hair (old age) and Islam is enough prohibition for a man.’

‘Umar said, ‘Enough! You have spoken the truth. You have spoken the truth.’”

1239. (ATH 335) As-Sā’ib b. Yazīd said: “‘Umar, may Allah be pleased with him, used to pass by us in the middle of the day – or near to it – and say, ‘Get up and take a midday nap. Any time spent here after this is for Satan.’”

1240. (ATH 336) Anas said: “They used to pray the *Jumu‘a* prayer and then take a midday nap.”

1241. Anas said: “At the time that wine was made unlawful, there was no drink that the people of Madīna liked better than that made from dried dates and unripe dates. (One day) I was serving that drink to the Companions of the Messenger of Allah (ﷺ) in the home of Abū Ṭalḥa when a man passed by and said, ‘Wine has been forbidden.’ They did not say, ‘When?’ or ‘Wait until we see.’ They said, ‘Anas, pour it down.’ Then they had a midday nap in the house of Umm Sulaym until it became cool and they had washed themselves. Then, after Umm Sulaym put perfume on them, they went to the Prophet (ﷺ) and the news was just as the man had said.”

Anas said, “After this they never tasted it.”

Chapter 593: Sleeping At The End Of The Day

1242. (ATH 337) Khawwat b. Jubayr said: “Sleeping at the beginning of the day is ignorance. Sleeping in the middle of the day is a habit, and sleeping in the last part of it is imbecility.”

Chapter 594: Banquet

1243. (ATH 338) Maymūn b. Mahrān said: “I asked Nāfi‘, ‘Did Ibn ‘Umar ever invite people to a banquet?’ He said, ‘A camel of his once broke a limb and so we slaughtered it. Then Ibn ‘Umar said, “Gather the people of Madīna together for me.”’ Nāfi‘ said, ‘I said, “Abū ‘Abdu’r-Raḥmān, to what? We do not have any bread.”’ He said, “*Allāḥumma Laka al-Ḥamd*, O Allah, praise belongs to You. These are bits of meat and this is broth,” or he said, “Broth and meat bits. Whoever likes can eat and whoever likes can leave it.””

Chapter 595: Circumcision

1244. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, (Prophet) ‘Ibrāhīm, peace be upon him, was circumcised when he was more than eighty years old. He was circumcised at ‘Qaddūm.’

“Abū ‘Abdullāh (al-Bukhārī) said that ‘Qaddūm’ refers to the name of a place.”

Chapter 596: Female Circumcision

1245. (ATH 339) Umm al-Muhājir said: “I was captured with some girls from Byzantium. ‘Uthmān offered Islam to us but only myself and one other girl accepted Islam. ‘Uthmān said, ‘Go and circumcise them and purify them.’”

Chapter 597: Invitation To A Circumcision

1246. (ATH 340) Sālim said: “Ibn ‘Umar circumcised Nu‘aym and me and he sacrificed a ram for us. We expressed our happiness to the (other) children since a ram had been sacrificed for us.”

Chapter 598: Amusement After A Circumcision

1247. (ATH 341) Umm ‘Alqama said: “When ‘Ā’isha’s brother’s daughters were circumcised, ‘Ā’isha was asked, ‘Shall we call someone to amuse them?’ She replied, ‘Yes.’ She sent for ‘Adī and he came to them. ‘Ā’isha passed by the room and saw him singing and shaking his head in rapture – and he had a large head of hair. She said, ‘Uff! A Satan! Get him out! Get him out!’”

Chapter 599: The Invitation Of The *Dhimmi*

1248. (ATH 342) Aslam, the *mawlā* of ‘Umar, said: “When we came to Syria with ‘Umar b. al-Khaṭṭāb, the chief came to him and said, ‘Amīr al-Mu’minīn, I have prepared some food for you and I would like you to bring some nobles with you. That will strengthen me in my duty and be a greater honour for me.’ ‘Umar said, ‘We cannot enter these churches of yours with the images which are inside them.’”

Chapter 600: Circumcising Slave-Girls

1249. (ATH 343) Umm al-Muhājir said: “I was captured with some girls from Byzantium. ‘Uthmān offered Islam to us and only myself and one other girl accepted Islam. ‘Uthmān said, ‘Go and circumcise them and purify them.’ I used to serve ‘Uthmān.”

Chapter 601: Circumcision Of An Older Person

1250. (ATH 344) Sa‘īd b. al-Musayyib narrated that ‘Abū Hurayra said: “(Prophet) Ibrāhīm, peace be upon him, was circumcised when he was 120 years old. Then he lived 80 years after that.”*

Sa‘īd added, “Ibrāhīm was the first to be circumcised, the first to give hospitality, the first to trim the moustache, the first to cut the nails and the first to get white hair. He said, ‘O Lord, what is this?’ Allah said, ‘Gravity.’ Ibrāhīm said, ‘O Lord, increase me in gravity.’”

*Though the ages here are as given in al-Bukhārī, there are no records to substantiate this.

1251. (ATH 345) Al-Ḥasan said: “Aren’t you astonished at this man (i.e. Mālik b. al-Mundhir)? He went to some old people of Kaskar who had become Muslim and examined them and then commanded that they be circumcised although it was winter. I heard that some of them died. Greeks and Abyssinians became Muslim with the Messenger of Allah (ﷺ) and they were not examined at all.”

1252. (ATH 346) Ibn Shihāb said: “When a man became Muslim, he was commanded to be circumcised, even if he was old.”

Chapter 602: An Invitation When A Child Is Born

1253. (ATH 347) Bilāl b. Ka‘b al-‘Akkī said: “We – Ibrāhīm b. Adham, ‘Abdu’l-‘Azīz b. Qarīr, Mūsā b. Yasār and I – visited Yaḥya b. Ḥassan (al-Bakrī al-Filistīni) in his village. He brought us some food and Mūsā held back because he was fasting. Yaḥya said, ‘We had a man with the *kunya* of Abū Qurṣāfa from the Banū Kināna who had been one of the companions of the Prophet (ﷺ) as our *Imām* in this mosque for forty years. He would fast one day and break the fast one day. My father had a son

born to him and he invited this man on the day that he was fasting and (Abū Qurṣāfa) broke his fast.’ Ibrāhīm stood up and swept the place with his cloak and Mūsā broke his fast (although he had been fasting).”

(Abū ‘Abdullāh said, “Abū Qurṣāfa’s name was Jandara b. Khayshana.”)

Chapter 603: Putting Something In A Child’s Mouth (*Taḥnīk*)

1254. Anas said: “I took ‘Abdullāh b. Abī Ṭalḥa to the Prophet (ﷺ) on the day he was born. The Prophet was wearing a woollen robe and marking one of his camels with tar. He asked, ‘Do you have any dates with you?’ I said, ‘Yes.’ I gave him some dates. He chewed the dates and opened the child’s mouth and put some chewed dates into the child’s mouth. The child licked his lips. The Prophet (ﷺ) said, ‘The *Anṣār* love dates,’ and he named him ‘Abdullāh.’”

Chapter 604: Supplication At Birth

1255. (ATH 348) Mu‘āwiya b. Qurra said: “When Iyas was born to me, I invited a group of the Companions of the Prophet (ﷺ) and I fed them and they prayed. I said, ‘You have prayed, so may Allah bless you for doing so. If I make a supplication, then you will say “Amen.””

He went on, “I made a lot of supplication for him for his *dīn*, his intellect and things like that.” He added, “I still recognise in him the supplication of that day.”

Chapter 605: The Person Who Praises Allah When A Child Is Born If He Is Well-Formed And Is Not Concerned Whether It Is A Boy Or A Girl

1256. (ATH 349) Kathīr b. ‘Ubayd said: “When someone in the family of ‘Ā’isha, may Allah be pleased with her, had a child, she did not ask, ‘Boy or girl?’ She said, ‘Was he created well-formed?’ If the answer was, ‘Yes,’ she said, ‘Praise be to Allah, Lord of the Worlds.’”

Chapter 606: Shaving The Pubic Hair

1257. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Five things are included in the *fiṭra* (natural state): trimming the moustache, cutting the nails, shaving the pubic hair, plucking the armpits and using the *siwāk* (tooth stick).’”

Chapter 607: The Time For Cutting The Nails And Hair

1258. (ATH 350) Nāfi‘ said: “Ibn ‘Umar used to trim his nails every fifteen days and shave his pubic hair every month.”

Chapter 608: Gambling

1259. (ATH 351) Ibn ‘Abbās explained, the term “*Maysir*” used for gambling is forbidden in Islam. He said that (in the time of the *Jāhiliyya*) people would say: “Where are those who play with gambling arrows for the camel to be slaughtered? They buy a camel with ten shares. Then they shuffle the arrows, and it becomes nine shares and they continue until it goes to one share. The others lose their shares to the one share. That is gambling (arrow-shuffling).”

1260. (ATH 352) Ibn ‘Umar said: “Arrow-shuffling is gambling.”

Chapter 609: Betting A Cock

1261. (ATH 353) Rabī‘a b. ‘Abdullāh b. al-Hadir b. ‘Abdullāh said: “Two men wagered two cocks in the time of ‘Umar. ‘Umar commanded that the cock be killed and a man from the *Anṣār* said to him, ‘Will you kill something that glorifies (Allah)?’ So ‘Umar let it live.”

Chapter 610: One Who Says To His Companion, “Come On, I’ll Make A Bet With You”

1262. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Whoever of you makes an oath and swears in his oath by al-Lat and al-‘Uzza should say, “*La ilāha illa Allāh*, There is no god but Allah.’’ Whoever says to his companion, “Come on, I will make a bet with you,” should give *ṣadaqa*.’”

Chapter 611: Betting A Pigeon

1263. (ATH 354) Huṣayn b. Muṣ‘ab said: “Someone said to Abū Hurayra, ‘We wager two pigeons and we do not want there to be a third unwagered pigeon between us so that the unwagered pigeon might take the winnings.’ Abū Hurayra said, ‘That is childish work. You should abandon it.’”

Chapter 612: Doing The Camel-Chant For Women

1264. Anas said: “al-Barā’ b. Mālik used to do the camel-chant for the men and Anjasha used to do the camel-chant for the women. He had a good voice and the Prophet (ﷺ) said, ‘Anjasha, be gentle when you drive fragile creatures (lit: the glass-vessels)! (i.e. the women)’”

Chapter 613: Singing

1265. (ATH 355) Sa‘īd b. Jubayr said: “Ibn ‘Abbās said about the words of Allah, the Mighty and Exalted, *‘There are people who buy diverting talk’* (Luqmān 31: 6), ‘That means singing and things like it.’”

1266. Al-Barā’ b. ‘Āzib said: “The Messenger of Allah (ﷺ) said, ‘Extend the greeting and you will be safe. Worthless talk is an evil.’”

Abū Mu‘āwiya said, “*Ashra’* (word used in the *Ḥadīth*) meaning worthless.”

1267. (ATH 356) Salmān al-Ilhāni said: “Faḍāla b. ‘Ubayd was in a gathering. He heard that some people were playing backgammon. He got up in anger and forbade it in the strongest possible terms. Then he said, ‘Anyone who plays this in order to consume the winnings is like someone who eats pig meat and does *wuḍū’* with blood.’”

He meant “*nard’*” (backgammon) by the word “*kuba’*”.

Chapter 614: One Who Does Not Greet Backgammon Players

1268. (ATH 357) Muslim said: “When ‘Alī, may Allah be pleased with him, went out of the gate of the palace, he saw some backgammon players. He took them and locked them up from morning till night. Some of them he only locked up for half the day. Those he locked up until night were those who used silver (money). Those he locked up for half the day were those who only played for amusement. He also commanded that they should not be greeted.”

Chapter 615: The Sin Of The One Who Plays Backgammon

1269. Abū Mūsā al-Ash‘arī said: “The Messenger of Allah (ﷺ) said, ‘Whoever plays backgammon has rebelled against Allah and His Messenger.’”

1270. (ATH 358) ‘Abdullāh b. Mas‘ūd said: “Beware of these two marked cubes. They are forcibly condemned. They are part of gambling.”

1271. Burayda said: “The Prophet (ﷺ) said, ‘The person who plays backgammon is like the person who stains his hand in the meat and blood of a pig.’”

1272. As No. 1269, with a different *isnād*.

Chapter 616: Teaching Manners And Removing Those Who Play Backgammon And The People Of Trivial Pursuits (*Ahl Al-Batil*)

1273. (ATH 359) Nāfi‘ said: “If ‘Abdullāh b. ‘Umar found any of his family playing backgammon, he would beat them and break the board.”

1274. (ATH 360) ‘Ā’isha, may Allah be pleased with her, heard that some people living in a room in her house had a backgammon game. She sent to them, saying: “If you do not remove it, I will evict you from my house.” She criticised them for that.

1275. (ATH 361) Kulthūm b. Jabr said: “Ibn az-Zubayr addressed us and said, ‘People of Makka, I have heard that there are men of Quraysh who play a game called backgammon. It is played with the left hand. Allah said, “*O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan’s handiwork. Leave it aside in order that ye may succeed* (al-Mā’ida 5: 90), I swear by Allah, that if I am brought any man who plays it, I will punish him in his hair and skin and I will give his booty to the one who brings him to me.’””

1276. (ATH 362) Ya‘lā b. Murra said: “I heard Abū Hurayra say about the person who plays backgammon and bets on it, that he is like the person who eats pig meat, and the one who plays it without betting is like the person who dips his hand in pig blood. The person who sits looking at it is like the person who looks at pig meat.”

1277. (ATH 363) ‘Abdullāh b. ‘Amr b. al-‘Āṣ said: “The person who plays with dice for a bet is like the person who eats pig meat. The person who plays without betting is like the person who dips his hand in pig blood.”

Chapter 617: A Believer Is Not Bitten From The Same Hole Twice

1278. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘A believer is not bitten from the same hole twice.’”

*A believer should be careful and wise enough not to repeat his mistake.

Chapter 618: One Who Shoots At Night

1279. Abū Hurayra said: “The Prophet ﷺ said, ‘Whoever shoots at us at night is not one of us.’”

1280. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Whoever bears arms against us, is not one of us.’”

1281. As No. 1280, from Abū Mūsā, with a different *isnād*.

Chapter 619: When Allah Wants To Take The Soul Of One Of His Slaves In Some Land, He Gives Him A Reason For Going There

1282. Abul Malīḥ narrated on the authority of a person from his tribe (who was a Companion of the Prophet ﷺ) that: “The Prophet ﷺ said, ‘When Allah wants one of His slaves to die in some land, he makes a need for him (to go there).’”

Chapter 620: One Who Blows His Nose In His Garment

1283. (ATH 364) Muḥammad b. Sīrīn said: “Abū Hurayra blew his nose in his garment and then said, ‘*bakh, bakh!** Now Abū Hurayra blows his nose in cotton. Before, I was lying faint between the room of ‘Ā’isha and the *minbar* (of the Prophet’s Mosque). People used to call me ‘Mad,’ but I was only hungry.’”

*Word used to express surprise.

Chapter 621: Whispering

1284. Abū Hurayra said: “Some people said, ‘Messenger of Allah, we feel in ourselves something that we do not want to speak about, even if we were to receive everything that the sun shines on.’ He asked, ‘Have you really felt like that?’ They said, ‘Yes.’ He said, ‘That is clear belief.’”

1285. Shahr b. Hawshab said: “My maternal uncle and I visited ‘Ā’isha and said, ‘Sometimes something occurs in the heart to one of us and if he spoke about it, that would be the end of his hopes for the World Hereafter. If it were to be revealed, he would be killed for it.’”

Shahr said, “She said, ‘*Allāhu Akbar*, Allah is greater,’ three times. And then she said, ‘The Messenger of Allah ﷺ was asked about that and said, ‘If that happens to one of you, he should say, ‘Allah is greater’ three times. Only a believer feels that.’”***

*Realises that such thoughts are grave and does not speak of it.

1286. Anas b. Mālik said: “The Messenger of Allah ﷺ said, ‘People will continue to ask about things that do not exist to such an extent that they will say, ‘Allah created everything, so who created Allah?’”

Chapter 622: Suspicion

1287. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘Beware of suspicion. Suspicion is the worst type of lie. Do not spy. Do not fight each other. Do not try to ensnare each other (in sales). Do not envy each other. Do not hate each other. O slaves of Allah, be as brothers.’”

1288. Anas said: “While the Prophet (ﷺ) was with one of his wives, a man passed by and the Prophet (ﷺ) called him and said, ‘So-and-so, this is my wife so-and-so.’ The man said, ‘Whoever I might suspect, I would not suspect you.’ The Prophet said, ‘Satan flows in the son of Adam as blood flows.’”

1289. (ATH 365) ‘Abdullāh said: “The person who has had something stolen from him continues to be suspicious until he becomes worse than the thief.”

1290. (ATH 366) Bilāl b. Sa’d al-Ash‘arī said: “Mu‘āwiya wrote to Abū Dardā’, ‘Write down for me the erring people of Damascus.’

“Abū Dardā’ said, ‘What have I to do with the erring people of Damascus and how would I know them?’ His son Bilāl said, ‘I will write them,’ so he wrote them down. Abū Dardā’ said, ‘How do you know? You would only know that they are erring people if you were one of them. Begin with yourself!’ He did not send their names.”

Chapter 623: The Slave-Girl And Wife Shaving The Husband

1291. (ATH 367) Ibn Qays said: “I visited ‘Abdullāh b. ‘Umar while a slave-girl was shaving his hair. He said, ‘The lime depilatory makes the skin supple.’”

Chapter 624: Plucking The Armpits

1292. Abū Hurayra said: “The Prophet (ﷺ) said, ‘The *fiṭra* (natural state) consists of five: circumcision, shaving the pubic hair, plucking the armpits, trimming the moustache and clipping the nails.’”

1293. As No. 1292, with a different *isnād*.

1294. (ATH 368) It is an *athar* of Abū Hurayra, but the words are similar to Nos. 1292 and 1293, and with a different *isnād*.

Chapter 625: Good Observance of Relations

1295. Abu'ṭ-Ṭufayl said: "I saw the Prophet (ﷺ) divide the meat at al-Ji'rana. At that time I was a boy and I carried the camel's leg. A woman came to him and he spread out his robe for her. I asked, 'Who is this?' The reply was, 'This is the woman who suckled him.'"

Chapter 626: Recognition

1296. (ATH 369) Al-Mughīra b. Shu'ba said: "A man said, 'May Allah make the Amīr thrive! Your chamberlain recognises certain men and gives them preference with permission to enter.' He said, 'May Allah excuse him! Recognition helps in the case of a voracious dog and an attacking camel.'"

Chapter 627: Children Playing With Nuts

1297. (ATH 370) Ibrāhīm said: "Our elders used to allow us all sorts of playthings except dogs. (Abū 'Abdullāh said, 'He meant the children.')

1298. (ATH 371) An old man with the *kunya* of Abū 'Uqba said: "I once passed with Ibn 'Umar on the road. He passed by some Ethiopian boys and saw them playing. He brought out two *dirhams* and gave to them."

1299. 'Ā'isha, may Allah be pleased with her, said: "The Prophet (ﷺ) used to call my small companions to me while they were playing with dolls."

Chapter 628: Slaughtering Pigeons

1300. Abū Hurayra said: "The Messenger of Allah (ﷺ) saw a man following a dove and said, 'A Satan following a Satan.'"

1301. (ATH 372) Al-Ḥasan said: "Uthmān did not speak on any Jumu'a without commanding the killing of dogs and slaughtering of doves."

(ATH 373) Al-Ḥasan said: "I heard 'Uthmān command in his *khuṭba* that dogs should be killed and pigeons slaughtered."

Chapter 629: The Person Who Has A Need Is The Person With The Greatest Right To Go Out For It

1302. (ATH 374) Zayd b. Thābit said that: “‘Umar b. al-Khaṭṭāb came to him (Zayd) to see him one day and Zayd gave him permission to enter while his head was in the hands of a slave-girl of his who was combing his hair. He removed his head and ‘Umar said to him, ‘Let her comb it.’ Zayd said, ‘Amīr al-Mu’minīn, if you were to send for me, I would come to you.’ ‘Umar said, ‘It is my need.’”

Chapter 630: When Someone Spits While He Is With People

1303. (ATH 375) Abū Hurayra said: “When someone spits in the presence of people, he should shade his mouth with his palm so that his spit falls to the ground. When he fasts, he should oil himself so that the trace of the fast is not seen on him.”

Chapter 631: When A Man Speaks To People, He Should Not Turn To One Particular Person

1304. (ATH 376) Ḥabīb b. Abī Thābit said: “When a man spoke, his turning to one particular man was not liked; it was preferred for him to address everyone.”

Chapter 632: Excessive Curiosity

1305. (ATH 377) Ibn Abī’l-Hudhayl said: “‘Abdullāh visited a man with one of his companions. When he entered the house, his companion began to stare about. ‘Abdullāh said to him, ‘By Allah, it would have been better for you if your eyes had been gouged out.’”

1306. (ATH 378) Nāfi‘ said: “A group of the people of Iraq visited Ibn ‘Umar. They saw a gold neck-band on one of the servants (in Ibn ‘Umar’s house) and they looked at each other. He said, ‘How quick you are to detect evil!’”

Chapter 633: Excessive Words

1307. (ATH 379) Abū Hurayra said: “There is no good in excessive words.”

1308. Abū Hurayra said: “The Prophet ﷺ said, ‘The worst of my community are those who talk a lot, those who go too far in what they say and who fill their mouths with words. The best of my community are the best of them in character.’”

Chapter 634: The Two-Faced Person

1309. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The worst person is someone who is two-faced. He is the person who comes to one group of people with one face and another group of people with another face.’”

Chapter 635: The Sin Of The Two-Faced Person

1310. ‘Ammār b. Yāsir said: “The Prophet ﷺ said, ‘The person who has two faces in this world will have two tongues from the Fire on the Day of Rising.’”

A stout man passed by and (he) said, ‘This is one of them.’”

Chapter 636: The Worst Person Is The One From Whom Evil Is Feared

1311. ‘Ā’isha said: “A man asked permission to visit the Prophet ﷺ and the Prophet said, ‘Give him permission. He is an evil brother of his tribe.’ When the man entered, he spoke kindly to him. I said, ‘Messenger of Allah, you said what you said and then you spoke politely to him?’ He said, ‘Yes, ‘Ā’isha. The worst of men is the one people leave alone fearing his coarseness.’”

Chapter 637: Modesty

1312. ‘Imrān b. Huṣayn said: “The Prophet ﷺ said, ‘Modesty brings nothing but good.’”

Bushayr b. Ka‘b said: “It is written in books of wisdom: ‘Modesty brings gravity. Modesty brings serenity.’”

‘Imrān said, “I relate to you from the Messenger of Allah and you relate to me from your book!”

1313. (ATH 380) Ibn ‘Umar said: “Modesty and belief are both together. If one of them is removed, then the other is removed.”

Chapter 638: Coarseness

1314. Abū Bakra said: “The Prophet (ﷺ) said, ‘Modesty is part of belief. Belief is in the Garden. Foul language is part of coarseness and coarseness is in the Fire.’”

1315. ‘Alī b. Abī Ṭālib said: “The Prophet (ﷺ) had a large head and big eyes. When he walked, he bent forward as if he was walking down a hill. When he turned around, he turned fully.”

Chapter 639: If You Are Not Modest, Then You Can Do Whatever You Like

1316. Abū Mas‘ūd said: “The Prophet (ﷺ) said, ‘Part of what people know of the words of early prophecy (of former prophets) is that if someone is not modest, he can do whatever he likes.’”

Chapter 640: Anger

1317. Abū Hurayra said: “The Messenger of Allah (ﷺ) said, ‘The strong person is not the one who can knock people down. The strong person is the one who controls himself when he is angry.’”

1318. (ATH 381) Ibn ‘Umar said: “There is nothing that is swallowed which has a greater reward with Allah than in the case of a slave (of Allah) who swallows and contains his rancour out of the desire to please Allah.”

Chapter 641: What Someone Should Say When He Is Angry

1319. Sulaymān b. Surad said: “Two men abused each other in the presence of the Prophet (ﷺ) and one of them began to get angry and his face became red. The Prophet (ﷺ) looked at him and said, ‘I know some words that, if he says them, will remove this from him. They are: “*A‘ūdhu billāhi minash shayṭānir Rajīm*, I seek refuge with Allah from the accursed Satan.’” A man went to that man and said, ‘Do you know what he (the Prophet) said? He said, “You should say, ‘I seek refuge with Allah from the accursed Satan.’”’ The man said, ‘Do you think I am mad?’”

Chapter 642: A Person Should Be Silent When He Is Angry

1320. Ibn ‘Abbās said: “The Messenger of Allah ﷺ said, ‘Teach and make it easy. Teach and make it easy,’ three times. He went on, ‘When you are angry, be silent,’ twice.”

Chapter 643: Love The One You Love In Measure

1321. (ATH 382) ‘Ubayd al-Kindī said: “I heard ‘Alī say to Ibn al-Kawwā’, ‘Do you know what the early people have said? ‘Love the one you love in measure. It may be that one day he will be the one you hate. Hate the one you hate in measure. It may be that one day he will be the one you love.’””

Chapter 644: Do Not Let Your Anger Be Destruction

1322. (ATH 383) ‘Umar b. al-Khattāb said: “Do not let your love be a total infatuation. Do not let your anger be destruction.”

Aslam asked, “How can that be?” ‘Umar replied, “That is when you love, you are infatuated like a child, and when you hate, you desire your companion’s destruction.”

Subject Index

All numbers refer to the relevant Ḥadīths

ALLAH

actions cursed, 17
actions loved best, 1
best of providers, 443, 478, 482
command family to fear, 18
Creator of the Heavens and the Earth,
1202, 1204, 1212
curse of, 828
enemy of, 433
fear of, 361, 392, 436, 489
gives permission, 360
greatest insult, 389
has compassion, 512
hates the coarse, foul-mouthed person,
464, 487, 755
is gentle/loves gentleness, 472
knows best, 379, 438, 458
loves courteousness, 466
love for, 350, 351, 352
Only Judge, 333
Originator of the Heavens, 705
The Outward and the Inward, 1212
provides for all His creatures, 83
punishes those who sever ties, 67
seek refuge in, 138, 216, 434, 496, 615,
648, 656, 671, 672, 678, 680, 685,
692, 694, 699, 701, 708, 716, 717,
719, 729, 801, 1047, 1200, 1202,
1204, 1211, 1212, 1213, 1233, 1236,
1319
Sustainer of the Heavens and the Earth,
697, 708
there is no God but, 246, 598, 634, 635,
636, 673, 697, 700, 701, 702, 707,
708, 709, 990, 1109, 1119, 1122,
1131, 1201, 1202, 1262
things only Allah knows, 1084
to Allah belongs all, 512
when Allah does not protect, 1192
who Allah does not love, 331

ANIMALS/BIRDS

animals fighting, 1232
animals see what you do not, 1233
as the shepherd calls for his sheep, 722
blessings of sheep, 572, 573
dogs, 575, 1296
horses and camels, 574

horses can bring bad luck, 916
lend or sacrifice an animal, 953
mercy towards animals, 378, 381
mercy towards birds, 382
pray for animals, 628
sacrificial camel, 772, 796
sacrificial ram, 1246
starving a cat, 379
wild beasts, 902

BATTLE(S)

the Garden guaranteed to those who do,
438
of Hunayn, 774
of the Trench, 704, 945, 1129

CONSULTATION

on bad advice, 259
with a person you trust, 259

DAY OF RISING

account of neighbourly duty, 107, 109,
110, 112
competing in height of buildings, 449
coolness of hand until, 499
Day of Judgement, 75, 557
do what you can before, 476, 478
good character helps, 464
the Hour, 118
illness removes sin on, 507, 508, 510
injustice will be seen, 470, 483, 485, 487,
488
maintaining ties, 52, 53, 54, 55, 56, 57,
58
mercy on, 381
only Allah knows when, 1084
preparation for the Hour, 352
protect from punishment on the, 1215
signs of the, 1049
sins not deferred, 591
slave's retaliation, 181, 182, 184
testify on the, 641
those nearest the Prophet on, 272
those who curse, 316, 317
those who will be poor on, 803
what Allah asks, 517
when is the Hour?, 961

when people adorn houses, 459, 777
worst of people, 409

DEATH

attending funerals, 515, 518, 519
'death upon you', 1105, 1106
do not wail for the dead, 953
duties after parent's death, 35, 36, 37, 38,
40, 41, 42
make death a mercy, 668
only Allah knows, 1084
seek refuge from the trials of, 648, 656,
657
three things remain after, 38
to die a martyr, 1214
to die in *fitra*, 1211, 1213
when Allah wants a soul, 1282
when death is near, 525

DĪN

best and easiest of, 341
do not bring disgrace to, 953
guard, 668
hypocrites who would leave, 774
if affair good/bad for, 703
make heart firm in, 683
supplication for, 1255
understanding of, 285, 666
well-being in, 698
what is the *Dīn*?, 1164

DRESS

ask permission before entering, 1059,
1060, 1061, 1062, 1063, 1064, 1065
dress well when visiting, 348, 349
forbidden, 1175
three times of undress, 1052, 1063
veiling, 1051, 1053

ELDERLY

acknowledge rights of, 353, 363
do not step over elders, 1143
make the oldest leaders, 361, 953
oldest should speak first, 359
respect for, 357
young should greet the old, 1001

ENJOINING GOOD, FORBIDDING EVIL

best of you, 159
command correct, forbid objectionable,
256, 306, 1149
command good, prohibit wrong, 891
command right, reject ignorance, 244
enjoin good to neighbours, 101, 102, 104,
105
enter the Garden, 69
ḥalāl and *ḥarām*, 489

FAMILY

avoid looking at the hair of females, 366
a child brings coolness to the eye, 87
children, a cause of many things, 84, 85
daughter is greatest *sadaqa*, 80
daughters are a shield from the Fire, 76
daughters help enter the Garden, 77, 78,
79
dress modestly, 1052
feed family for *sadaqa*, 82, 196
follow morals of father, 361
forbidden to bury daughters alive, 297,
460
greet your family, 1095
kindness to children of non-Muslims,
806
man is the guardian of his family, 214
merciful to kiss children, 90, 91
mercy towards family, 376
mother one of *houris*, 504
sisters help enter the Garden, 79
spend on family first, 62, 748, 749, 751
well-being in the, 698

FASTING/RAMAḌĀN

accept invitation, even if fasting, 922,
1253
fast a month in the year, 1084
fast during the day, 131, 631
fasting, a degree better, 391, 412
fast three days every month, 731
helps enter the Garden, 515
how many days?, 1176
Night of Power, 813
oil oneself, 1303
Ramaḍān, 292
wealthy who fast, 227
when you wash your nose, 166

THE FIRE

Allah's punishment, 549, 554, 589, 591
amount of *Jahannam*, 240
coarseness is in the, 1314
daughter is a shield from, 76
do not curse, 318, 319, 320, 321
each has a place written in, 903
false attribution to the Prophet leads to,
904
fear of, 8
freeing slaves frees one from, 171
he who likes others to stand in his pres-
ence goes to, 977
if three deaths, not touched by, 143
keep away from, 49
lying and erring behaviour leads to, 386,
433, 724
ornament of the people of, 1021, 1022
people of, 119, 259, 495, 557
the Prophet shown the, 1184
protect from, 929

providing for orphans protects from, 132
save oneself from, 48
seek refuge from, 496, 639, 648, 656, 677,
680, 682, 694, 728
shahāda saves from, 156
success is escaping the, 729
those who come out of, 818
when believers are saved from, 486
when freed from, 1201
will not enter if, 970

FORGIVENESS

Allah forgives, 378, 380, 411, 494, 753,
754, 757, 944
ask for, 490, 637, 693, 697, 706, 716, 761,
1148
forgive others, 229, 244, 293, 371, 380,
465
prayer for, 617, 618, 619, 620, 627, 633,
651, 667, 673, 688, 706

FRIENDSHIP

exchange gifts, 594, 595, 596
friendly jesting, 265, 266, 267, 268
love each other, 260, 980
meeting of souls, 261
more friends increases rights owed, 855

THE GARDEN/PARADISE

Allah's mercy, 554, 589
all who enter have Adam's form, 978
ask for in supplication, 639
be dutiful to parents for, 7, 8
belief is in the, 1314
be patient for, 502, 505
blessing is to enter, 725
children in, 141, 145
each has their place written in, 903
end of hope of entering, 1285
gates are open . . . , 661
good deeds help one enter, 593
good news of the, 965, 1151
guaranteed for those at Badr, 438
guardian of the orphan will enter, 133,
135, 137
how to enter, 69, 228
loving brothers will enter, 546
a means to enter, 644, 646
parents of dead children will enter, 146,
148, 149, 150, 151
people of, 119, 221, 223, 289, 290, 515,
803
permission to enter, 486
the Prophet shown the, 1184
reward for the patient, 532, 534, 535
sheep are animals of, 572
a slanderer will not enter, 322
spread the greeting to enter, 981
submit to love for, 260
those who pray for forgiveness will enter,
617, 620

those who seek someone for injustice will
not enter, 970
those who sever ties will not enter, 64, 66,
67
those who will enter, 119, 1094
those who will not enter, 121
truthfulness and piety in the, 724
truthfulness leads to, 386
visiting deserves a place in, 345
what brings a person near to, 49, 294
what makes certain, 811

GOOD MANNERS/ETIQUETTE

accept invitations, 922, 923, 924, 925
adab, 92, 142
address all in a group, 1304
answering a letter, 1117, 1118, 1121,
1122, 1123, 1124, 1125, 1126, 1127,
1128
ask permission to enter, 1059, 1060,
1061, 1062, 1063, 1064, 1065, 1066,
1067
ask permission to leave, 1173
attend funerals, 922, 923, 924, 925
blowing one's nose, 1283
circumcision, 1244, 1245, 1246, 1247,
1249, 1250, 1251, 1252
cleaning one's teeth, 1257
cutting one's nails, 1250, 1257, 1258,
1292
denying courtesy, 463
embracing, 970
ending a letter, 1131
entering a house without permission,
807
feed people, 560, 811, 981
fitra, 1257, 1292
gifts from idol-worshippers, 428
give good directions, 1149
giving a date to a child, 1254
giving to guests, 739, 740, 741, 811,
1253
greet children, 1043, 1044, 1048
greeting a non-Arabic speaker, 1100
greeting a non-Muslim, 1102, 1103, 1104,
1105, 1106, 1107
greeting the chess-player, 1019
greeting the perfume-wearer, 1020
greeting the wearer of gold and silk, 1021,
1022
greeting the wine-drinker, 1017
greeting your brother, 978, 979, 980,
981, 982, 983, 984, 985, 986, 987,
988, 989, 990, 991, 992, 993, 994,
997, 998, 1001, 1002, 1003, 1004,
1005, 1006, 1007, 1008, 1009, 1010,
1011, 1014, 1015, 1016, 1027, 1029,
1031, 1032, 1033, 1034, 1035, 1036,
1037
greet on entering a house, 1055, 1056,
1057, 1066, 1067, 1077, 1083, 1084,
1094

- hanging up a whip, 1229
 help each other, 560, 561, 562, 563, 566
 hospitality, 740, 741, 742, 743
kayfa asbahta, 1129, 1130, 1132, 1133, 1134, 1135
 knock quietly, 1080
 knock three times, 1065, 1073, 1077
 lie on your right side, 1210, 1211, 1213, 1217
 looking into a house, 1089, 1090, 1091, 1092, 1093
 lower your eyes, 1149, 1150
 making space for others, 1136, 1140
 mention Allah on entering, 1095, 1096
 a Muslim leaves what Allah has forbidden, 1144
 oil oneself during the fast, 1303
 one who sits near is dearest, 1145, 1146
 plucking armpits, 1257
 put out the fire and the lamp before going to bed, 1221, 1222, 1223, 1224, 1225, 1226, 1227
 remove sandals, 1190
 repay a favour, 215, 216
 return a greeting and better it, 1003, 1014, 1015, 1016, 1027, 1032, 1033, 1034, 1035, 1036, 1037, 1039, 1045, 1095, 1102, 1105, 1106, 1107, 1115, 116, 1117
 send salutations, 644
 separating people with permission, 1142
 shaking hands, 966, 967, 968, 1012
 shaving, 1257, 1258
 sleeping at certain times, 1242
 smiling, 250, 251
 sneezing, 920, 921, 922, 923, 924, 925, 926, 927, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941
 taking back a gift, 417
 trimming one's moustache, 1250, 1257, 1292
 unreturned greeting, 1038, 1039
 visiting ill wine-drinkers, 529
 visiting the sick, 924
 when permission is not necessary, 1097, 1098
 who greets who, 991, 992, 993, 994, 997, 998, 1001, 1013, 1014, 1015, 1016, 1017, 1018, 1019
 work with own workers, 448
 yawning, 919, 942, 949, 950
- GOOD QUALITIES**
- be assiduous in worship, 202, 204, 205, 442
 be dutiful towards one's mother, 3, 4, 5, 6
 belief, 907, 1278, 1284, 1285, 1313, 1314
 blessing in dates, 1198
 charms and omens, 910, 911, 913, 914
 chastity, 307
 cheerfulness, 301, 304
 compassion/mercy, 95, 96, 98, 99, 100, 522, 547
 controlling anger, 155, 245, 1317, 1318, 1319, 1320, 1322
 courage, 303
 deliberation, 113, 888
 follow morals of father, 361
 forbearance, 564, 565, 584, 585
 generosity, 101, 102, 104, 105, 107, 280, 292, 418, 738, 740, 741, 743
 gentleness, 469, 472, 475
 give good guidance, 890, 891, 892, 922, 925, 991
 good character, 270, 271, 272, 273, 275, 283, 284, 285, 288, 289, 290, 291, 294, 295, 307, 308, 464, 899
 greeting, 787, 924, 925, 968, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 997, 998, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1014, 1015, 1016, 1017, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1055, 1056, 1066, 1067, 1077, 1083, 1095, 1097, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1110, 1111, 1112, 1115, 1116, 1117
 humility, 9, 426, 428, 574
 intelligence, 547
 justice, 893
 kindness to animals and birds, 378, 382
 leniency, 462
 love, 43, 260, 542, 543, 544, 545, 546, 594, 595, 980, 1321
 maintain what Allah has provided, 478
 moderation, 791
 modesty, 308, 584, 597, 598, 601, 602, 603, 1051, 1052, 1053, 1312, 1313, 1314, 1316
 patience, 76, 152, 154, 234, 311, 502, 505, 512, 532, 534, 535, 583
 piety, 724
 pray for mercy, 920, 921, 922
 promote good, 385
 promote unity, 391, 392, 412
 repentance, 421, 618, 619, 621
 respect, 356, 357
 restraining one's tongue, 69, 102, 245, 308
 revenge for injustice, 558, 559
 righteousness, 92, 295, 299, 302, 303
 seek refuge from evil, 441
taqwā, 75, 129, 289, 294, 301, 583, 898, 899, 1182
 trustworthiness, 307
 truthfulness, 288, 386

ḤAJJ

hajj, 828, 906, 911, 1024, 1084
supplication at, 625
tawāf around the House, 790

HIJRA

after *hijra*, 578
hijra, 13, 19, 499, 614, 775
no *hijra* after conquest, 570

HUSBAND AND WIFE

do not beat your wife, 166
spend on your wife, 18, 752
a wife should not refuse her husband,
120

ILLNESS

Allah expiates errors, 491, 492, 493, 494,
495, 498, 507, 508, 514
compassion for a sick child, 512
disbeliever does not understand, 493
do not visit wine-drinkers, 529
giving food for the sick, 513
illness during the night, 496
the Prophet soothes the sick, 512, 514
reward in illness, 491, 492, 493, 494, 497,
498, 500, 501, 502, 503, 504, 505,
507, 508, 510, 516
visiting the sick, 515, 516, 517, 518, 519,
520, 521, 522, 523, 524, 526, 527,
991

JĀHILIYYA

affairs of, 555
Alliance of the *Mutayyibīn*, 567
gambling in the time of, 1259
jāhiliyya, 87, 129, 296, 747
masters in the time of, 1198
old alliances still stand, 570

JIHĀD

battle in Allah's way, 661
best action, 305
in the way of Allah, 1, 131, 208, 220, 226,
491, 1094
jihād, 1, 20
reward for, 491
those who return to fighting, 972

KINSHIP

cutting ties of, 61, 63, 64, 65, 66, 67,
262
disinterested relatives, 52, 68
duty towards next of kin, 58
kinship prolongs life, 56, 57, 58
maintain ties with non-Muslims, 71

maintain ties, 25, 47, 48, 49, 50, 52, 53,
54, 55, 56, 57, 58
make the oldest your leader, 953
severing ties, 61, 63, 64, 65, 66, 67, 73

MADĪNA/MAKKA

‘Ā’isha’s house, 451
Ancient House, 570, 1158
Conquest of Makka, 570, 826, 1081
Dajjāl’s failure to enter, 341
gardens of Madina, 965, 1151
house of Marwān, 572
Malik’s house, 569
Masjid al-Fath, 704
the Prophet in Madīna, 1051
the Prophet in Makka, 893
siege of, 945

MERCY

Abode of, 768
Allah’s mercy for bereaved parents, 146,
148, 149, 150
Allah’s mercy on the Prophet, 461
the Garden is mercy of Allah, 554, 589
make death a mercy, 668
a mother’s mercy, 89
must give to receive it, 89, 91, 95, 96, 370,
371, 373, 377, 380, 381
no mercy if sever ties, 63
on someone who sneezes, 1014
seeking mercy, 51, 373
towards animals, 378, 381
towards birds, 382
towards children, 353, 356, 363, 377
towards parents/family, 9, 12, 376
wind brings mercy, 717, 718, 720

MIDDLE WAY

avoid excess and too little, 254
keep to the middle path, 461
moderate way of life, 468

NAMES

Amīr, leader of the faithful, 1023, 1024
kunya, 811, 815, 819, 836, 837, 839, 842,
843, 844, 846, 847, 848, 849, 850,
851, 852, 961, 963
most truthful and the ugliest, 814
named after prophets, 814
names to be avoided, 834

NEIGHBOURS

kindest to, 101, 102, 104, 105, 107, 112,
114, 115, 122, 123, 126, 128
refuge from bad, 117, 124, 125
rights of, 103
share food with, 113, 114
treat well, 111, 118, 119, 128

THE NEXT WORLD

action now is rewarded, 476, 734
ask for forgiveness in, 633, 637, 639
prayer for, 651, 677, 682, 727, 728
punishment in, 331
reminders of, 518
supplication stored up in, 710, 711

ORPHANS/CHILDREN

adab, 142
ask permission before entering, 1063, 1065
children playing, 1297, 1298, 1299
compassion for sick child, 512
don't give false promises, 387
greet, 1043, 1044
keep children in after dark, 1231
mercy to, 353, 356, 363
providing food for, 132, 134, 136
separate in puberty, 1058
spend on, 748, 749, 750
those who are childless, 152, 154
wealth of heirs, 153

PARENTS

asking forgiveness for, 35
do not disobey/cause to weep, 8, 9, 13, 15, 18, 19, 27, 28, 30, 31, 297, 460, 644
duty towards, 1, 2, 3, 4, 5, 6, 7, 8, 14, 18, 20, 22, 25, 41, 47, 60, 94
he who disclaims his father, 874
if non-Muslim, 23, 25
importance of the father, 551
maintain links with father's friends, 40, 41
parents' fairness to children, 89
receive *adab* from, 92
repaying, 11
supplication after death, 35, 38
supplications answered, 32, 33, 481
use of father's *kunya*, 45, 46

POETRY

good and bad, 856, 865, 866
lies of the soothsayers, 882
praising Allah, 342
the Prophet recites, 792, 867
reciting poems, 55, 799, 856, 857, 861, 869, 885
satirize idol-worshippers, 862
wisdom in, 858, 864, 872

THE POOR

dinār to, 751
feeding the, 515, 811, 981, 1050
give property of rich to, 1084

PRAYER

Ṣalāt

adhān, 213, 299, 458, 954
'*Asr*', 704
delaying prayer time, 1162
do not abandon, 18
do not act as *imām*, 1093
Fajr, 756, 907, 944, 972, 1052, 1063
follow your *imām*, 948, 960
instruct family in, 213
iqāma, 278, 1049
'*Isha*', 1052, 1063, 1100
Jumu'a, 612, 1240, 1301
night vigil, 131, 284, 753, 695, 696, 697, 800
obligatory, 798
qibla, 611, 1137
rukū', 1049
sajda, 1137, 1209
tabbīr, 1049
taslīm, 1184
wealthy at, 227
Witr, 1100
worship morning, evening, part of the night, 461
wuḍu', 511, 642, 695, 773, 788, 954, 1079, 1143, 1218
Zuhr, 619, 704, 1162, 1184

Supplication

ask Allah for your needs, 490
ask Allah for well-being, 724, 725
ask to be free of *shirk*, 716
be firm in, 659, 667
be forthright in, 606, 607, 608
best, 637, 651
do not ask for haste in, 711
du'ā at child's birth, 1255
du'ā before sleep and on waking, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1214
du'ā in the evening and morning, 1199, 1200, 1201, 1202, 1204
du'ā in the middle of the night, 1218
du'ā once in bed, 1214, 1218
du'ā on leaving the house, 1196, 1197
for another in his absence, 623, 624, 625
for a person in distress, 700
forbidden to pray for death, 687
for forgiveness, 617, 618, 619, 620, 626, 627, 633, 637, 688, 693, 697
for one's mother, 34
for the People of the Book, 1112, 1113, 1114
for the sick, 536, 537
he who is incapable of, 1042
Istikhāra, 703, 704
make *du'ā* for, 216, 217
Night of Power, 813
noblest act of worship, 713
nothing dearer to Allah than, 712

on entering and leaving the lavatory, 692, 693
patience in, 654, 655
prayer for rain, 562, 612, 686, 907
the Prophet's, 88, 117, 307, 460, 504, 627, 634, 638, 639, 640, 641, 647, 649, 651, 653, 656, 664, 665, 667, 668, 671, 672, 673, 674, 676, 677, 678, 679, 680, 682, 683, 684, 685, 686, 688, 690, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 706, 717, 718, 721, 801
reward for, 710

PREDESTINATION

Allah knows before conception, 283
bad luck in a house, woman, horse, 916, 917, 918
fate Allah has decreed, 639

PROHIBITIONS CONCERNING

abandoning prayer, 18
abusing, 1182
accepting gifts from idol-worshippers, 428
accusing another of disbelief, 432
adultery, 326, 663, 737, 803
after dark, 1233, 1234, 1236
alcohol, 18, 24, 30, 758, 795, 1017, 1077, 1241, 1275
anger, 724, 1320
apostasy, 826
approaching those in conversation, 1166
arrogance, 548, 549, 574, 1182
asking too many questions, 16, 297, 442, 460
attacking a person's lineage, 395
avarice, 281, 470, 483, 801
backgammon, 1267, 1268, 1269, 1271, 1273, 1274, 1275, 1276
bad advice, 259
bad character, 282
beating those who pray, 163
begging, 953
betrayal, 393
boasting, 553
burying daughters alive, 297, 460
calling a hypocrite master, 760
calling someone *kāfir*, 439, 440
calling the grape *karm*, 770, 795
calumny, 423, 424, 425, 426
charms, omens, 911, 912
claiming to see a vision, 1159, 1167
coarseness, 1311, 1314
consuming orphan's goods, 8
corrupting others, 323, 490
cursing, 309, 312, 315, 316, 317, 318, 319, 320, 321, 430, 463, 763, 906, 1237
cutting off ties, 591, 724, 895

cutting oneself off, 397, 398, 399, 401, 402, 404, 405, 406, 407, 414
debt, 801
defamation, 312, 419
denying courtesy, 463
deviance, 601
disobeying parents, 8, 297, 460, 591
divulging secrets, 327
doing worthless things, 785
eating and drinking with the left hand, 1189
eating pork, 788, 1267, 1276
eavesdropping, 1159, 1167
eloquent speech, 476, 875, 877
entering a house without permission, 807
excessive praising, 333, 334, 335, 336, 339, 340, 761, 782
excluding a third party, 1166, 1168, 1169
fighting those in power, 18
fornication, 30, 103, 489, 663
foul language, 1314
gambling, 788, 1019, 1259, 1260, 1262, 1263, 1267, 1268, 1269, 1270, 1271, 1273, 1274, 1275, 1276, 1277
gathering on roads, 1149, 1150
giving and taking with the left hand, 1189
giving unreliable information, 764
gold, silver, silk, 924
greed, 297
greeting the chess-player, 1019
greeting the perfume-wearer, 1020
greeting the wearer of gold and silk, 1021, 1022
greeting the wine-drinker, 1017
hatred, envy, shunning, 260, 398, 399, 400, 401, 402, 404, 405, 406, 407, 408, 410, 411, 412, 724, 1287
heresy, 8
he who has left the path, 1018
he who misleads, 892
idle talk, 16, 297, 442, 460, 786, 787, 1265
inconveniencing a host, 743
indecency, 893
infatuation, 1322
ingratitude, 160, 477, 553, 1047
injustice, 483, 484, 485, 486, 487, 488, 489, 490
insolence, 549
insults, 172, 173
joking, jesting and laughing, 241
lamenting the dead, 395, 953
laziness, 801
living as a bedouin, 578
looking inside a house, 1090, 1091, 1092, 1093
loud, coarse and harsh behaviour, 310, 311, 312, 314, 464, 466, 487, 755
lying, 15, 30, 385, 386, 387, 410, 724, 884, 885, 1041

making enemies, 421
 miserliness, 296, 418, 1015, 1041, 1042
 mockery, 237, 887
 murder, 8, 578
 not speaking for more than three nights,
 398, 399, 402, 406, 407, 414, 985
 obscenity, 312
 praying for death, 687
 pride, 548, 550, 552, 553, 554, 556, 557
 refraining from what is permitted, 436
 reviling, 423, 427, 428, 429, 430, 431,
 432, 434, 435
 saying *khabuthat nafsi*, 809
 scorning, 8, 1182
shirk, 8, 15, 18, 30, 49, 411, 413, 548, 578,
 716, 782, 803, 909, 943, 1109, 1201,
 1202, 1203, 1204
 shooting at night, 1279
 singing, 1265
 slander, 8, 291, 322, 323, 331, 578, 732,
 734
 sleeping at certain times, 1238
 slings, 905
 sorcery, 413
 spreading gossip, 324, 325, 326, 327, 328,
 329, 330, 331
 spying, 1287
 staring, 771, 1157
 striking the face, 174, 175, 176, 179,
 180
 superstition, 909
 suspicion, 248, 410
 swindling, 418
 taking another's place in a gathering,
 1153
 taking back a gift, 417
 types of dress, 1175
 types of sales transactions, 1175
 unrequested advice, 416
 untrustworthiness, 313
 wasting money, 16, 297, 442, 444, 445
 working against one another, 724
 yawning, 919, 942, 949, 950

THE HOLY PROPHET

appearance, manner, 255, 790, 1150,
 1315
 Bilāl walked behind, 853
 criteria brought by, 87
 did household tasks, 538
 do not use his *kunya*, 836, 837, 839, 842,
 843, 844
 Faṭīma's resemblance, 947, 971
 grave of the, 1151
 man's love for, 802, 803, 804, 805, 964
 modesty, 467, 603
 no one should stand for, 946, 948
 others' obedience to, 775, 829
 plays with children, 368
 prays for Jews' guidance, 940
 quotes poetry, 792

sought refuge from, 669, 670, 671, 672,
 675, 678, 679, 680, 685
 visits the sick, 536
 words in mornings and evenings, 604

THE PROPHETS

Ādam, 978
 Dāwūd's family, 805, 1087
 Dāwūd's fast, 1176
 Hārūn, 823
 Ibrāhīm and family, 641
 Ibrāhīm's circumcision, 1244, 1250
 Mūsā and Dāwūd were shepherds, 577
 Nūh, 548, 765
 Nūh warned his people, 958
 Yūsuf, Jacob, Isaac, Ibrāhīm, Lūt, 605

QUR'ĀN

belief in Your Book, 1211, 1213
 comprehensive, swift, strongest verses,
 489
 description of the Prophet, 246
 he who knows by heart, 357
 learn *ṣalāt* as *sūra* from, 990
 One who sent the, 1212
 the Prophet's recitation, 292
 severity rewards, 1207
 when recitation does not go beyond one's
 throat, 774
 when teaching, 694, 703

QURAYSH

Alliance of the *Muṭayyibīn*, 567
Muhājirūn from, 754
 no Quraysh killed for apostasy, 826
 revelations about, 75
 trustworthy ones, 75
 unbelievers, 945

REMEMBRANCE OF ALLAH

mention Allah's name over doors, 1234
 the Prophet's supplication, 688, 690,
 692, 693, 694, 695, 696, 697, 698,
 699
 sleeping during *dhikr*, 1208
 when remembering Allah, 1213, 1214

SACRIFICE

lend or sacrifice an animal, 953
 sacrificial camel, 636, 772, 796
 sacrificial ram, 1246

ṢADAQA

best reward, 778
 during *jāhiliyya*, 70
 elements of, 891

feeding self, family and servant is, 82, 195, 196, 197
 for dead mother, 39
 giving and spending on family is, 520, 749
 glorifying God is, 227
 hospitality is, 142
 is a degree better, 391, 412
 no money for, 727
 the Prophet's generosity, 292
 right action is, 227, 231, 304
 sparing others your evil is, 220, 225, 226, 305, 306
 spending in the way of Allah is, 748, 750, 751
 those who give, 119
 to provide for one's daughter is greatest, 80

SATAN

Ab is name of, 937
 among *jinn* and men, 708
 be warned of, 958
 chattering about words is from, 875
 comes out at first darkness, 1231
Dajjāl cannot enter Madīna, 341
 disturbs *dhikr*, 1216
 does not open a locked door, 1221
 eats and drinks with the left hand, 1189
 Evil Eye is a reality, 914
 flows in the son of Adam, 1288
 from where will *Dajjāl* emerge?, 1160
 if Allah is not mentioned, Satan enters the house, 1096
 if *Dajjāl* has come out, continue with good deeds, 480
jinn, 490
jinn who live in houses, 446
 mixes truth with lies, 882
 nothing in *hāmas*, 914
 Satan's handiwork, 1275
 seek refuge from, 434, 648, 656, 657, 680, 692, 694, 1202, 1203, 1204, 1233, 1236, 1319
 sleep during *dhikr* is from, 1208
 snares and traps, 553
 two satans accusing, 427
 when Satan hastens to a man, 1214
 yawn is from, 919, 949

SLAVES

‘Ā’isha sets 40 slaves free, 397
 all are slaves of Allah, 209, 210, 400, 408, 410, 724
 ask permission to enter, 1056
 do not curse, 319
 do not despair, 489
 feed and clothe, 187, 188, 189, 194, 195, 196, 197, 199, 200, 201, 738
 he who eats with, 198, 200, 201

kind treatment of, 156, 158, 163, 188, 190, 738
 obedience, 202, 204
 obligation for, 943
 of Allah, 977, 1287
 retaliation of Day of Judgement, 181, 182, 183, 184, 185, 186, 187
 reward, 202, 203, 204, 205, 208
ṣadaqa from feeding, 195, 196, 197
 setting free, 69, 70, 159, 161, 163, 171, 176, 177, 178, 179, 180, 203, 220, 226, 256, 305, 566, 636, 751, 890
 who sins, 166
 Your righteous slaves, 1210, 1217

SOULS/SPIRITS

if You take my soul, 1217
 meeting of souls, 261
 a soul does not know where it will die, 1084
 spirits are with Allah, 955
 when Allah wants a soul, 1282
 when a soul is taken or returned, 1210, 1214
 wind is from the spirit, 906

TORAH

the One who sent the, 1212
 the Prophet's description in, 246

VISITING

accept a brother's invitation, 922, 923, 924, 925, 991
 ask permission to enter three times, 1065
 deserves a place in the Garden, 345
 do not face the door directly, 1078
 do not look inside without permission, 1068, 1069, 1070, 1071, 1072, 1089, 1090, 1091, 1092, 1093
 do not reply 'It's me', 1068
 dress well when visiting, 348, 349
 giving to guests, 740, 741, 745
 greet first before asking permission, 1066, 1067, 1077, 1083, 1084, 1085
 hospitality is for three days, 741, 742, 743
 knock quietly, 1080
 mention Allah on entering, 1096
 the Prophet visits the *Anṣār*, 347
 the Prophet visits Faṭima, 947, 971
 the Prophet visits Zayd, 532
 right of a guest, 744, 745
 Umar's visit to the Prophet, 1053
 visiting the sick, 499, 509, 510, 511, 512, 514, 515, 518, 521, 522, 523, 524, 525, 526, 527, 531, 536, 537, 922, 923, 924, 925, 991

WEALTH/SPENDING

property and inheritance, 511, 520, 953
property good for the righteous, 300
reward for spending in the way of Allah,
491
spend on family, companions and in the
way of Allah, 60, 62, 748, 749, 750,
751, 752
squander not, 51, 442, 443, 444, 445
too much wealth, 454
use wealth well, 361, 455, 471, 953

wasting money is forbidden, 16
wealth is self-contentment, 276
wealth of heirs, 153
wealthy man's only good, 293

ZAKĀT

collector of, 1024
distribute wealth, 1084
if nothing to give, 640
pay to enter the Garden, 49
successful are those who pay, 308