The true collection
SUNAN AL-TIRMITHI

Imam of the Hadith
Abu 'Eisa Muhammad Ibn 'Eisa Ibn Sawra al-Tirmithi
Died in 297 A.H.

Translated by
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As narrated from the Messenger of Allah (S.A.W.)

(1) The Sanctity of Mecca

809- Abu Shuraih Al-A’dawi said the following to Amr Ibn Said when he was sending the Hajj delegations to Mecca. "Allow me, oh prince, to tell you a hadeeth that was said by the Messenger of Allah (S.A.W.) the day after the Conquest (of Mecca). I heard the hadeeth with my own ears, I understood it with all my heart, and I saw him (S.A.W.) when he spoke the words. He first thanked and praised Allah (S.W.T.) and then said, 'Mecca has been made holy by Allah (S.W.T.), but people do not respect its sanctity. It is not permissible for a person who believes in Allah (S.W.T.) and the Last Day to shed blood in it (the city) or cut a tree. If someone says that fighting should be allowed in it because the Messenger of Allah (S.A.W.) fought in it, then tell that person that Allah (S.W.T.) allowed His Messenger (S.A.W.) but not you (anyone else). Allah (S.W.T.) made it permissible for me to fight in it for one hour of one day.

The Book of Hajj (Pilgrimage)
Afterwards it returned to the sanctity that it had held the previous day. Let those who are present tell the ones who are absent."

Someone asked Abu Shuraih what Amr had said. He replied, "I know more than you do, oh Abu Shuraih! A sinner is not allowed to take safe haven in the Haram (the Mosque), and neither is the fugitive with blood on his hand nor the one who ran off after harming someone else."

Abu E'isa said that this hadeeth is hasan sahih.

(2) The reward of performing the Hajj and U'mra (the minor Hajj)

810- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Follow your Hajj with U'mra because they eliminate poverty and sins just like fire eliminates the impurities of iron, gold, and silver. For the sincere Hajj there is no other reward besides Paradise."

Abu E'isa said that this hadeeth is hasan gharib from the hadeeth of Ibn Mas'oud.

811- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever performs the Hajj and does not say any obscenity or commit any sin, then all his previous sins will be forgiven."

Abu E'isa said that this hadeeth by Abu Huraira (R.A.A.) is hasan sahih.
(3) Being harsh against those who are negligent about the Hajj

812 Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone owns provisions and a means of transportation that is sufficient to get him to the House of Allah (S.W.T.) and does not use them to perform the Hajj, then it is the same as dying a Jew or Christian. Allah (S.W.T.) says in His Book, "And Hajj (pilgrimage to Mecca) to the House (Ka'aba) is a duty that mankind owes to Allah (S.W.T.), those who can afford the expenses (for one's conveyance, provision and residence)." (Surah Al-Baqara, verse 97)

Abu E'isa said that this hadeeth is gharib. There is trouble in the narrators and Al-Hareth considers it a weak hadeeth.

(4) Hajj becomes obligatory if provisions and transportation are available

813- Ibn Omar narrated that a man came to the Prophet (S.A.W.) and asked, "Oh Messenger of Allah (S.A.W.), what makes the Hajj obligatory?" He (S.A.W.) said, "(Having the) Provisions and the transportation."

Abu E'isa said that this hadeeth is hasan.
(5) The times when it is obligatory to perform the Hajj

814- Ali Ibn Abu Taleb (R.A.A.) said that the verse "...and Hajj (pilgrimage to Mecca) to the House (Ka'aba) is a duty that mankind owes to Allah (S.W.T.), those who can afford the expenses" was revealed, and they asked, "Oh Messenger of Allah (S.A.W.), does that mean every year?" He (S.A.W.) said, "No. If I had said yes, it would have become an obligation." Allah (S.W.T.) then revealed the verse, "Oh you who believe! Ask not about things which, if made plain to you, may cause you trouble." (Surah Al-Maeda, verse 101)

Abu E'isa said that this hadeeth by Ali is hasan gharib.

6 - باب ما جاء كم حج النبي صلى الله عليه وسلم؟ [م: 6، ت: 6]

815  - حدثنا عبد الله بن أبي زياد، أخبرنا زيد بن حبب بن عمرو عن قتادة بن محمد بن أبي عبيد عن جابر عن عبد الله بن إسحاق عن النبي صلى الله عليه وسلم: "هناك ثلاثة حجج: حجتيماَتُ قبِلَ أن يَهَاجِر وحججة بعده ما حاَجر معاَيَشة فساق ثلاثاً وقتباَن بعده ورجع على من النَّيَمَين بِبَيْضَيتِهَا فِيها جمَل لأبي جهل في ألفها ثروة من فضَّة فقتله فأمر رسول الله صلى الله عليه وسلم من كل بَيْضَيتِهَا بِبَيْضَيتِهَاً قَطْبُتْ فَقَرَبَهَا مَرَّةٌ".

قال أبو عيسى: هذا حديث غريب من حديث سفيان لا يُعرف إلا من حديث زيد بن حبب ورآتِهُ عبد الله بن عبد الرحمن روى هذا الحديث في كتبه عن عبد الله بن أبي زياد، قال: وسألت محمدا عن هذا قُلْتُ أَعَرَفُونِي حديث الثوري عن جعفر عن أبيه عن جابر عن النبي صلى الله عليه وسلم، ورأيته لا يُعْدُ هذا الحديث محفوظا وقال، إنما يُؤْرُى عن الثوري عن أبي إسحاق عن مَجاهِد مرسِل.

(6) The times the Prophet (S.A.W.) performed the Hajj

815- Jaber Ibn Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) performed Hajj three times; two times before he migrated and one afterwards. With the last Hajj he performed U'mrah and was driving sixty-three female camels. Ali (R.A.A.) brought the rest from Yemen; one of the camels was for Abu Jahl. It had a silver ring in its nose. The Prophet (S.A.W.) slaughtered them all. The Messenger of Allah (S.A.W.) ordered one piece from each to make a stew. It was cooked, and he ate from it.

Abu E'isa said that this hadeeth is a gharib hadeeth.
815 - Qutada asked Anas Ibn Malek about how many times the Prophet (S.A.W.) had performed the Hajj. Anas said, "He (S.A.W.) performed one Hajj and four U'mras; one in Thil-Qaa'da, one on Al-Hudaibiya day, one with his Hajj, and on Al-Jaa’rana day after he divided the spoils of Hunain."

Abu E’isa said that this hadeeth is hasan sahih.

815b- The times the Prophet (S.A.W.) performed U’mra

816- Ibn Abbas narrated that the Prophet (S.A.W.) performed four U’mras; the first one was attempted on the day of Hudaibiya, another one (was actually performed) the year after that, one make-up (for the first attempt)U’mra in Thil-Qaa’da, the third one on Al-Jaa’rana, and the fourth one he performed with his Hajj."

Abu E’isa said that this hadeeth is hasan gharib.
817- Jaber Ibn Abdullah (R.A.A.) narrated that when the Prophet (S.A.W.) wanted to perform the Hajj, he (S.A.W.) called on the people and they gathered. When they reached the desert, he (S.A.W.) assumed his ihram (the state of sanctity of the pilgrim).

Abu E'isa said that this hadeeth is hasan sahih.

818- Ibn Omar (R.A.A.) said, "They falsely claim that the Messenger of Allah (S.A.W.) assumed his ihram from the desert. By Allah, he (S.A.W.) started his ihram at the mosque by the tree."

Abu E'isa said that this hadeeth is hasan sahih.

9) The time the Prophet (S.A.W.) started his ihram

819- Ibn Abbas narrated that the Prophet (S.A.W.) started his ihram right after the prayers.

Abu E'isa said that this hadeeth is hasan gharib. The scholars prefer for the pilgrim to assume ihram right after performing prayers.
Performing the hajj in Ifrad

820- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) performed his hajj in ifrad (making separate intentions for Hajj and U'mra but not releasing the ihram until the end of the Hajj).

Abu E'isa said that this hadeeth is hasan sahih.

It is also reported that Ibn Omar (R.A.A.) said, "The Prophet (S.A.W.) performed his hajj in the ifrad state and so did Abu Bakr, Omar, and Othman."

Abu E'isa said that it is all right whether the intention of the Hajj was ifrad, qiran (combining the intention to make the Hajj and U'mra together) or tamatu' (separate intention with the ability to make U'mra first, get out of ihram, and then make the Hajj intention and perform it).

Combining the Hajj with U'mra

821- Anas narrated that he heard the Prophet (S.A.W.) saying, "Labbayaka Bi-U'mra Wa Hijja (I answer You with U'mra and Hajj)."

Abu E'isa said that this hadeeth is hasan sahih.
822- Ibn Abbas reported that the Prophet (S.A.W.) performed the Hajj in the tamatu' state and so did Abu Bakr, Omar, and Othman. He said that Mou'awiya was the first to prohibit it.

This hadeeth is hasan sahib.

823- Muhammad Ibn Abdullah Ibn Al-Hareth Ibn Nawfal reported that he heard Saa'd Ibn Abi Waqqas and Al-Dahhak Ibn Qais mention the tamatu' with U'mra in the Hajj. Al-Dahhak Ibn Qais said, "No one would do that unless he is ignorant of Allah's orders." Saa'd said, "What you have said is wrong, oh nephew." Al-Dahhak Ibn Qais said, "Omar Ibn Al-Khattab has prohibited it." Saa'd said, "The Messenger of Allah (S.A.W.) did it, and we have done it with him."

He said, 'This hadeeth is sahib.'
Ibn Shehab narrated that Salem Ibn Abdullah told him that he had heard a man from Al-Sham (Syria) asking Abdullah Ibn Omar about tamatu' with U'mra in Hajj. Abdullah Ibn Omar said, "It is halal (lawful)." The Syrian said, "Your father prohibited people from doing it." Abdullah Ibn Omar said, "If my father prohibited it and the Messenger of Allah (S.A.W.) had done it, then whose orders do we follow; my father’s or the Prophet’s (S.A.W.)?" The man said, "The order of the Prophet (S.A.W.)." Abdullah said, "The Messenger of Allah (S.A.W.) did it."

Abu E’isa said that this hadeeth is hasan.

Some scholars chose tamatu' with U'mra first. Tamatu' is to enter Mecca with the intention of performing U'mra during the months of the Hajj. Then he resides in Mecca until the time of the Hajj. He is then considered mutamate' (a tamatu' Hajji) but he has to slaughter a sheep. If he could not slaughter a sheep, then he has to fast three days during the hajj and seven when he returns home. It is preferred for the one who wants to fast them to fast during the ten days of Thil-Hijja; the last day of fasting would fall on the day of Arafat. If he did not fast during these ten days, then he should fast the three days of tashreeq (the three days after Arafat day).

(13) How to say the talbiya

Ibn Omar narrated that the talbiya of the Prophet (S.A.W.) was "Labbayka Allahu'mma Labbayk, Labbayka La Shareeka Laka Labbayk, Inna Al-H'amda Wa-Nii'mata Laka Wal-Mulk, La Sharika Lak." (I answer Your call, oh Lord, I answer Your call. You have no partner. Yours is the Praise, Blessings and Dominion, and there is no partner.)"

Abu E’isa said that this hadeeth by Ibn Omar is hasan sahih.
It is reported that Ibn Omar (R.A.A.) assumed his state of ihram and started saying, "Labbayka Allahumma Labbyk, La Sharika Laka Labbyk, Inna Al-Hamda Wan-Nii'mata Laka Wal-Mulk, La Sharika Lak."

Nafee' said, "And Ibn Omar (R.A.A.) used to say that this was the talbiya of the Messenger of Allah (S.A.W.). He (R.A.A.) used to add on to it; Labbayka Labbayka Wa Saa'dik, Wal Khairu Fi Yadayka Labbayk, War-Raghbaa' Elaika Wal-A'amal. (I answer Your call, I answer You to please You. All good is in Your Hands, I answer Your call. All of our intentions and deeds are for Your sake.)"

He said that this hadeeth is hasan sahih.

14- باب ما جآا في فضول التنبيه والتحر [م: 14، ت: 14]

827- حدثنا محمد بن رافع أخبارنا ابن أبي قذى ك، وحدثنا إسحاق بن منصور أخبارنا ابن أبي قذى ك عن الصحابة بن عممان بن محمد بن المنكدر عن عبد الرحمن بن يزيد عبود ابن أبي بكير الصدقي، "أن رسول الله ﷺ سأب: أي الحج أفضل؟ قال: الحج والنهج.

(14) The merit of saying the talbiya and slaughtering

828- حدثنا هناد أخبارنا إسماعيل بن عياش عن عمار بن عزيزة عن أبي خازم عن سهل بن سعد قال: قال رسول الله ﷺ "ما مع سبيل الله إلا أدلى من عين يميي وشامي يم.

حجر أو شجر أو مر مر حتى تقطع الأرض من هيتا وفهنا."

حدثنا الحسن بن محمد الرقعياتي وعبد الرحمن بن الأسود أبو عمرو البصري، "أن أخبرنا عبيدة بن حبيب بن عمار بن عزيزة عن أبي خازم عن سهل بن سعد عن النبي ﷺ تحو حدث إسماعيل بن عياش. قال: وفي الباب عن ابن عمر وجابر. 
The Book of Hajj

828- Sahl Ibn Saa’d narrated that the Messenger of Allah (S.A.W.) said, "While any Muslim is saying the talbiya, everything on his right and on his left repeats the talbiya too. This includes every stone, tree, or plant in all directions on the land to this way (the right) or that way (the left)."

Abu E’isa said that the hadeeth by Abu Bakr is a gharib hadeeth.

15- Raising one’s voice when making Talbiya

829- Khalad Ibn Al-Saeb Ibn Khalad reported that his father narrated that the Messenger of Allah (S.A.W.) said, "Gabriel came to me and ordered me to order my companions to raise their voices when they repeat the talbiya."

Abu E’isa said that Khalad’s hadeeth from his father is a hasan sahih hadeeth.
(16) Bathing when assuming ihram

830- Khareja Ibn Zaid Ibn Thabet reported that his father saw the Prophet (S.A.W.) take off his clothes for his ihram and bathe.

Abu E'isa said that this hadeeth is hasan gharib.

(17) Places of assuming ihram for the different territories

831- Ibn Omar (R.A.A.) narrated that a man asked, "From where do assume our ihlal (ihram), oh Messenger of Allah?" He (S.A.W.) said, "The residents of Medina make ihlal from Thil-Hulaifa, the residents of Al-Sham (Syria) make ihlal from Al-Juhfa, and the residents of Najd make their ihlal from Qarn."

Some say, "The residents of Yemen make ihlal from Yalamlam."

Abu E'isa said that the hadeeth by Ibn Omar is Hasan sahih.

832- Ibn Abbas narrated that the Prophet (S.A.W.) made Al-Aqeeq the place from which the people of the east assume their ihlal.

Abu E'isa said that this hadeeth is hasan.
18 - باب ما جاء في ما لا يجوز للمحرم لبسه [م: 18، ت: 18]

833 - حديثنا عائشة بنت أبي بكر الصديق، أن رسول الله نهى أن يلبس من الزياب في الحرم، فقال رسول الله ﷺ: «لا تلبس القميص ولا السراويل ولا الجوارش ولا الخفاف ولا الخفاف إلا أن يكون أحد ليس له ثيابه قليوبس الخفافين ما أنشق من الكعوبين ولا تلبسه شاملًا من الزياب مسية الرُّغفان ولا الزَّوْقان ولا تلبس المرأة الحرام ولا تلبس القفازين».

قال أبو عيسى: هذا حديث صحح، وعمل عليه عند أهل العلم.

(18) What is not permissible to wear when in the state of ihram

833- Ibn Omar (R.A.A.) narrated that a man asked the Prophet (S.A.W.), "What do you order us to wear while in ihram?" The Messenger of Allah (S.A.W.) said, "Do not wear shirts, pants, caps, turbans, or khuffs (the leather, sock-like shoes) unless one does not have sandals. Otherwise, khuffs can be worn with the condition that they are cut from below the heel. Do not wear any clothes that have (been perfumed with) saffron or wars. The woman should not veil her face or wear gloves."

Abu E'isa said that this hadeeth is hasan sahih.

19 - باب ما جاء في لبس السراويل والخفافين للمحرم

834- حديثنا أحمد بن عبدة الضبيبي، أن أ버اه بن زيد بن عبيد بن عقيل بن عمرو بن دينار عن جابر عن زيد عن ابن عباس قال: سمعت رسول الله ﷺ يقول: «المحرم إذا لم يجد إلا كما يجد السراويل وإذا لم يجد الخفافين قليوبس الخفافين».

حديثنا عائشة بنت أبي بكر الصديق، أن رسول الله ﷺ نهى أن يلبس من الزياب مسية الرُّغفان ولا تلبس القفازين.

قال أبو عيسى: هذا حديث صحيح، وعمل عليه عند أهل العلم.

(19) Wearing pants and khuffs for the one in ihram if he could not find unsown garments or sandals

834- Ibn Abbas narrated that he heard the Messenger of Allah say, "If the one in ihram can not find unsown garments, he can wear pants. If he can not
find sandals, he can wear khuffs."

Abu E'isa said that this is a hasan sahih hadeeth.

Assuming ihram and wearing a shirt or a gown

835 - Yaa'la Ibn Umayah reported that the prophet (S.A.W.) saw an Arabian man in the state of ihram wearing (a sown) gown, and he ordered him to take it off.

836 - Safwan Ibn Ya'ala reported from his father from the Prophet (S.A.W.) a similar hadeeth.

Abu E'isa said that the second hadeeth is stronger and is a part of a longer story.

The animals that can be killed during ihram

837 - A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Five harmful things can be killed when one is in ihram; the mouse, the scorpion, the crow, the lizard, and the wild dog."

Abu E'isa said that this hadeeth is hasan sahih.
838 - Abu Said (R.A.A.) reported that the Prophet (S.A.W.) said, "The one in ihram can kill the aggressive beast, the wild dog, the mouse, the scorpion, the lizard, and the crow."

Abu E’isa said that this hadeeth is hasan.

(22) Performing hujama (cupping) while in Ihram

839 - Ibn Abbas (R.A.A.) reported that the Prophet (S.A.W.) performed hujama while he was in ihram.

Abu E’isa said that this hadeeth is hasan sahib.
(23) It is hated to write the marriage contract for someone in ihram

840- Nubah Ibn Wahab reported that Ibn Ma'mar wanted to marry his son, so he sent him to Aban Ibn Affan who was the head of the Hajj delegation in Mecca. So Nubah went to Aban and said, "Your brother wants to marry his son, and he wants you to witness the contract." Aban said, "No, he is an uninformed Bedouin Arabian. The one in ihram cannot marry or perform a marriage contract."

Abu E'isa said that this hadeeth is hasan sahib.

841 - Abu Rafee' said, "The Messenger of Allah (S.A.W.) married Maimona (R.A.A.) when he was in a halal state (i.e. not in ihram), and consummated the marriage when he was in a halal state too, and that I was the messenger between them."

Abu E'isa said that this is a hasan hadeeth.

(24) Permitting getting married while in ihram

842- Ibn Abbas reported that the Prophet (S.A.W.) married Maimona while
he was in ihram.

Abu E'isa said that this hadeeth is hasan sahih.

843- In another narration Ibn Abbas reported that the Prophet (S.A.W.) married Maimona while he was in ihram.

844- Amr Ibn Dinar said that he had heard Abu Ash-Sha'a'thaa' narrate that Ibn Abbas said that the Prophet (S.A.W.) married Maimona while he was in ihram state.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars differed on this story because the Prophet (S.A.W.) married her on the way to Mecca when he was still in a halal state and it was declared while he was in ihram, so he did not consummate the marriage until he was in a halal state again after they arrived in Saraf (a village on the road to Mecca). Maimona later died in Saraf, and she was buried there.

845- Yazeed Ibn Al-Assam narrated that Maimona said that the Messenger of Allah (S.A.W.) married her when he was in a halal state, and consummated the marriage when he was in a halal state. She later died in Saraf, the same place where he (S.A.W.) had married her. She was buried in the same spot where he (S.A.W.) consummated the marriage.

Abu E'isa said that this hadeeth is gharib.
(25) Eating from hunted meat while in ihram

846- Jaber Ibn Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "It is lawful to eat from the meat that was hunted on land when you are in ihram as long as you did not hunt it and it was not hunted for you."

Ash-Shafe‘ii said that this hadeeth is the best narrated on this subject and the ruling is according to it.

847- Abu Qutada narrated that he was traveling with the Prophet (S.A.W.) to Mecca when he lagged behind with few of the companions. They were in ihram, but he was not. They saw a zebra so Abu Qutada stood on his horse and asked his friends to hand him his spear, but they refused (since they were in ihram). He took the spear and killed the zebra. Some of those companions ate from and some did not. When they caught up with the Prophet (S.A.W.) and asked him about it, he (S.A.W.) said, "It is a meal that Allah (S.W.T.) fed to you."
In another narration Zaid Ibn Aslam added that the Prophet (S.A.W.) said, "Do you have any more of its meat?"

Abu E’isa said that this hadeeth is hasan sahih.

—it is hated to eat hunted meat while in ihram

As-Saa’b Ibn Jathama told Ibn Abbas that the Messenger of Allah (S.A.W.) passed by Al-Abwaa’, or it might have been Waddan, when a man presented him with a zebra as a gift. The Prophet (S.A.W.) refused the gift, but when he (S.A.W.) saw the man’s face showing disappointment at what he had done, he (S.A.W.) said, "We do not refuse your gift, but we are in a state of ihram."

Abu E’isa said that this hadeeth is hasan sahih.

Ash-Shafe’ii said that the Prophet (S.A.W.) returned the gift because he (S.A.W.) thought that it had been hunted for him.
(27) Fishing for the one in ihram

850- Abu Huraira (R.A.A.) narrated they traveled with the Prophet (S.A.W.) on a Hajj trip or it might have been U'mra and they faced a swarm of locusts. They started beating them with their whips and sticks. The Prophet (S.A.W.) said, "Eat from them; it is (like) fishing from the sea."

Abu E'isa said that this hadeeth is gharib.

(28) Hunting the hyena during ihram

851- Ibn Abu Ammar said that he asked Jaber, "Is killing the hyena (Ad-Dabou') considered a hunt?" He said, "Yes." Ibn Abu Ammar asked, "Can I eat it?" Jaber said, "Yes." Ibn Abu Ammar then asked, "Is that what the Messenger of Allah (S.A.W.) said?" Jaber said, "Yes."

Abu E'isa said that this hadeeth is hasan sahib.

(29) Bathing before entering Mecca

852- Ibn Omar (R.A.A.) reported that the Prophet (S.A.W.) would bathe before he entered Mecca.

Abu E'isa said that this hadeeth is not well kept (documented). The sahib hadeeth is what Nafee' narrated from Ibn Omar (R.A.A.) that he (Ibn Omar)
used to bathe before entering Mecca. Ash-Shafe'ii said that it is preferred to bathe before entering Mecca.

(30) Entering Mecca from its highest point and leaving it from its lowest point

853- A'isha narrated that when the Prophet (S.A.W.) went to Mecca he entered it from its highest point and left it from its lowest point.

Abu E'isa said that this hadeeth is hasan sahih.

(31) Entering Mecca during the day

854- Ibn Omar reported that the Prophet (S.A.W.) used to enter Mecca in daylight.

Abu E'isa said that his hadeeth is hasan.

(32) Whether it is hated to raise one's arms when seeing the Kaa'ba

855- Jaber was asked whether it is permissible to raise the hands when one first sees the House (Kaa'ba). He said, "We performed the Hajj with the Prophet (S.A.W.), and we used to do it."
33 - How to make tawaf (circling around the Kaa'ba)

856 - Jaber (R.A.A.) said that when the Prophet (S.A.W.) entered Mecca, he touched the (Black) Stone and then walked to the right. He walked hurriedly in the first three laps (around it) and walked the other four. Then he came to the altar (Abraham's) and recited, "And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim {S.A.W.} stood while he was building the Kaa'ba) as a place of prayer (for some of your prayers, e.g. two rakaa after the tawaf of the Kaa'ba at Mecca)." He (S.A.W.) prayed two rakaa wherein the Maqam was between him and the Kaa'ba. Then after the two rakaa, he touched the Stone and left to the Safa (mountain). Jaber said, "I think he (S.A.W.) recited, "Verily! As-Safa and Al-Marwah (two mountains in Mecca) are of the Symbols of Allah." (Surah Al-Baqara, verse 158)

Abu E'isa said that this hadeeth is hasan sahih.

34 - Walking hurriedly from the Black Stone and back to it

857 - Jaber (R.A.A.) narrated that the Prophet (S.A.W.) walked hurriedly from the Black Stone and around back to it three times and then walked four times.
Abu E'isa said that this hadeeth is hasan sahih.

858- Abu Tufail said that he was with Ibn Abbas, and that Mou’awiya was touching every corner of the House. Ibn Abbas said to Mou’awiya that the Prophet (S.A.W.) only touched the Black Stone and the Yemeni corner. Mou’awiya said, "Nothing in this House should be forsaken."

Abu E'isa said that this hadeeth by Ibn Abbas is hasan sahih.

859- Abu Yaa’la reported from his father that the Prophet (S.A.W.) circulated with his right shoulder bare.
860. Abes Ibn Rabee’a reported that he saw Omar Ibn Al-Khattab (R.A.A.) kiss the Stone and say, "I am kissing you knowing that you are only a stone, and had I not seen the Messenger of Allah (S.A.W.) kissing you, I would not have kissed you."

Abu E’isa said that this hadeeth is hasan sahih.

861. A man asked Ibn Omar about touching the stone, and he (R.A.A.) said, "I have seen the Prophet (S.A.W.) touch it and kiss it." The man asked, "What if one could not reach it because of the crowd, and what if one was overpowered?" Ibn Omar (R.A.A.) said, "Leave 'what if' in Yemen. I have seen the Prophet (S.A.W.) touch it and kiss it."

Abu E’isa said that this hadeeth is hasan sahih.
862- Jaber (R.A.A.) narrated that when the Prophet (S.A.W.) arrived at Mecca, he would first circulate the House seven times and then go to the Maqam and recite, "And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim {S.A.W.} stood while he was building the Ka‘bah) as a place of prayer (for some of your prayers, e.g. two rakaa after the tawaf of the Ka‘bah at Mecca)." He then prayed behind the Maqam. Afterwards, he would go to the Stone and touch it. He (S.A.W.) then said, "We start with what Allah (S.W.T.) started with." He started from the Safa and recited, "Verily! As-Safa and Al-Marwah (two mountains in Mecca) are of the Symbols of Allah." (Surah Al-Baqara, verse 158)

Abu E’isa said that this hadeeth is hasan sahih.

Ash-Shafe’ii said that circulating between As-Safa and Al-Marwa is obligatory and the Hajj is not valid without it.

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863- Ibn Abbas reported that the Messenger of Allah (S.A.W.) circulated the House and traveled between As-Safa and Al-Marwa to show the disbelievers his strength.

Abu E’isa said that this hadeeth is hasan sahih.
864- Ibn Juhman narrated that he saw Ibn Omar walking (instead of walking hurriedly) between As-Safa and Al-Marwa. Ibn Juhman said, "Are you only walking between As-Safa and Al-Marwa?" Ibn Omar said, "If I walk hurriedly it is because I have seen the Messenger of Allah (S.A.W.) walk hurriedly, and if I walk it is because I have seen the Messenger of Allah (S.A.W.) walk, and I am an old man."

Abu E‘isa said that this hadeeth is hasan sahib.

(40) Riding when making tawaf

865- Ibn Abbas reported that the Prophet (S.A.W.) made tawaf riding on his camel, and when he would reach the corner (of the Stone), he would point towards it.

Abu E‘isa said that this hadeeth is hasan sahib.

(41) The merit of making tawaf

866- Abdullah Ibn Said Ibn Jubair reported from his father that Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "Whoever makes tawaf
fifty times will come out clean of his sins like the day he was born."

Abu E'isa said that Ibn Abbas's hadeeth is gharib.

867 - حدثنا ابن أبي عمر، أخبرنا سفيان بن عبيدة عن أبي بكر الصقلي قال: كنا

بعضهم أبا عبد الله بن سعيد بن جبير أفصل من أبيه، وله أخ يقال له عبد الملك بن سعيد بن

جريب وقد زوّي غنّه أيضاً.

867 - It is narrated by Ayoub As-Sakhtiani that people considered Abdullah Ibn Said Ibn Jubair to be better than his father. Abdullah also had a brother named Abdulmalek Ibn Said Ibn Jubair and he narrated from his father too.

42 - باب ما جاء في الصلاة بعد العصر

وتبعد المغرب لمن يطوف (إم: 42، ت: 42)

868 - حدثنا أبو عمارة وعلي بن حضرم Unauthorized text.

قال: أخبرنا سفيان بن عبيدة عن أبي الزبير عن

عبد الله بن بُني باتنة عن جبير بن مطهم (أبو النبي) قال: يا بني عبد مناف، لا تمنعوا أحداً

بالتوبة وصلى أيّة ساعة شاء من كثاب أر أو نهاراً.

وفي البئر عن ابن عم أبي داود.

قال أبو عيسى: حديث جبير بن مطهم حسن صحيح. وقد رواه عبد الله بن

أبي نجيح عن عبد الله بن باتنة أيضاً. وقد أخرجت أهل العلم في الصلاة بعد العصر، وبعد

الصحيح يمكة، فقال بعضهم لا يسأ في الصلاة والطواف بعد العصر. وبعد الصبح، وهو قول

الشافعي وأحمد واسحاق، وإحتجوا بهديث النبي. قال بعضهم: إذا طاف بعد العصر

لم يصلى حتى يغروب الشمس، وكذلك إذا طاف بعد صلاة الصبح أيضاً لم يصلى حتى يغروب

الشمس، وإحتجوا بهديث عمرو: أن الله طاف بعد صلاة الصبح فلم يصلى. وخرج من مكانة حتى

نزل يدي طوى فصلى بعد ما طلعت الشمس، وهو قول سفيان التورعى وقال كل بن أنس.

(42) Praying after tawaf after the time of Asr and after Fajr

868- Jubair Ibn Muta'am narrated that the Prophet (S.A.W.) said, "Oh Bani Manaf, do not prohibit any one from making tawaf around this House and let him pray at any time he pleases whether day or night."

Abu E'isa said that this hadeeth by Jubair Ibn Muta'am is Hasan Sahih.

The scholars differ on this issue. Some like Ash-Shafe'ii, Is-haq, and Ahmad said that it is permissible to pray after Asr and after Fajr according to this hadeeth. Others like Sufian Ath-Thouri and Anas Ibn Malek said that a person should not pray after Fajr until the sun is out or after Asr until the sun sets. Their evidence was that once Omar (R.A.A.) made tawaf after Fajr prayers and did not pray until after he left Mecca and after the sun was out in the valley of Tuwa.
The Surahs recited in the Tawaf prayers

869- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) use to recite in the two rakaa of tawaf the Surah of Al-Kaferoon and Surah Al-Ikhlas.

870- Jaa'fa Ibn Muhammad reported that this father liked reciting in the two rakaa of tawaf the Surah of Al-Kaferoon and Surah Al-Ikhlas.

Abu E'isa said that the second hadeeth is stronger then the first one.

It is hated to make tawaf naked

871- Zaid Ibn Uthai' asked Ali (R.A.A.) about the announcements that he was sent with (by the Prophet (S.A.W.)) to Mecca. Ali (R.A.A.) said, "I was sent with four things; no one but a Muslim soul will enter Paradise, no naked person can circulate the House any longer, the Muslims and the disbelievers cannot be together (performing the Hajj) after this year, and whoever had an accord with the Prophet (S.A.W.), then it ends with its time, and if no time is mentioned, then the accord is valid for four months."

Abu E'isa said that Ali's hadeeth is hasan sahih.
There is another chain of narrators of the same hadith, and it is stronger than the above one.

(45) Entering the Ka'ba

A'isha narrated that the Prophet (S.A.W.) once left his house pleased and feeling good. When he came back he was sad. When she asked (about the reason) he said, "I have entered inside the Ka'aba and I wish I had not. I fear that I might have made it harder on my nation after me."

Abu E'isa said that this hadith is hasan sahih.

(46) Praying inside the Ka'ba

Ibn Omar (R.A.A.) reported that Bilal (R.A.A.) said that the Prophet (S.A.W.) prayed inside the Ka'aba.

Ibn Abbas said that he did not pray and that he only made takbeer in there. Abu E'isa said that this hadith is hasan sahih.
Most scholars say that there is no problem about praying inside the Ka'ba.

875 - Ibn Al-Zubair asked Al-Aswad Ibn Yazid to narrate a hadeeth that A'isha had told him in secret. He said that A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once told her, "Had not your people been new converts, I would have demolished the Ka'ba and (rebuilt) it with two doors." He said that when Ibn Al-Zubair took control he demolished it and built it back with two doors.

Abu E'isa said that this hadeeth is hasan sahih.

876 - A'isha narrated that she used to like to go inside the Ka'ba and pray in it. The Messenger of Allah (S.A.W.) took her by the hand and took her to the Hijr and said, "Pray in the Hijr if you want to pray inside the House since it is a part of the House, but your people built it short and took it out of the house."

Abu E'isa said that this hadeeth is hasan sahih.

877 - A'isha went to the house of Ismail, the son of Hira, who was a companion of the Prophet. He told her, "Tell the Prophet that we need a room where we can stay and provide us with food and drinks."

Abu E'isa said that this hadeeth is hasan sahih.
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(49) The merit of the Black Stone, the corner and the Maqam

877. Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "When the Black Stone descended from Heaven it was whiter than milk, but the sins of the sons of Adam blackened it."

Abu E'isa said that this hadeeth is hasan sahih.

878 - Abdullah Ibn Omar (R.A.A.) said that he had heard the Messenger of Allah (S.A.W.) say, "The (Yemeni) corner and the Maqam are two jewels from the jewels of Heaven, but their glow has been extinguished. Had Allah (S.W.T.) not put out their light, they would have lit everything between the east and the west."

Abu E'isa said that this hadeeth is gharib.

(50) The exodus to Mena and staying over

879- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) led them in prayers in Mena for the prayers of Thuhr, Asr, Mughrib, Isha, and Fajr. In the morning he left for Arafat.

Abu E'isa said that the capacity of one the narrators to memorize well was debatable.
Ibn Abbas narrated that Prophet (S.A.W.) prayed Thuhur and Fajr in Mena and left in the morning to Arafat.

(Aisha asked, "Oh Messenger of Allah (S.A.W.) should we build you a house to cover you in Mena?" He (S.A.W.) said, "No, Mena is on first come, first served basis.

Abu E'isa said that this hadeeth is hasan sahib.

Haretha Ibn Wahab narrated that he prayed with the Prophet (S.A.W.) in Mena safely as could be and that the most he (S.A.W.) prayed was two rakaa.

Abu E'isa said that this hadeeth is hasan sahib.
53- Standing in Arafat and supplicating in it

Yazid Ibn Shaiban reported that Ibn Murba Al-Ansari said to them while they were standing in Arafat, "I am the messenger of the Messenger of Allah (S.A.W.) to you, and he said, 'Stay on the grounds where you are since it is your inheritance from Ibrahim (S.A.W.).'"

Abu E'isa said that this hadeeth is hasan sahih.

883- In the same report, Ibn Murba Al-Ansari said to them, "I am the messenger of the Messenger of Allah (S.A.W.) to you, and he said, 'Stay on the grounds where you are since it is your inheritance from Ibrahim (S.A.W.).'

Abu E'isa said that this hadeeth is hasan sahih.

884- A'isha narrated that the Quraish and those following them used to stand in Muzdalefa (not Arafat), and they would say, "We are the residents of Allah (residents of Mecca)." The rest of the people would stand in Arafat. Allah (S.W.T.) then revealed the verse, "Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful." (Surah Al-Baqara, verse 199)

Abu E'isa said that this hadeeth is hasan sahih.
All of Arafat is a place of standing

885- Ali Ibn Abu Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) stood in Arafat and said, "This is Arafat and this is the standing, and all of Arafat is a (place for) standing." Then he departed when the sun sat. He had Osama Ibn Zaid (R.A.A.) on the camel with him and he was motioning with his hand towards the people. People were jamming left and right and he (S.A.W.) would say, "Oh people, have tranquility." When he reached a place called Jama', he combined the two prayers (Mughrib and I'sha'). In the morning, he rode to place called Quzah, stood there and said, "This Quzah and
this is the standing and all of Jama' is a standing." He (S.A.W.) then left and traveled until he reached a valley called Muhasser. He kicked his camel and quickly passed through the valley. After that, he stopped and put Al-Fadl behind him on the camel. He then reached at the Jamara (stoning place) and threw his Jamarat (pebbles thrown at the place where Satan tried to sway Ibrahim from slaughtering his son). He (S.A.W.) then went to the place of slaughtering and said, "This is the slaughtering place and all of Mena is a slaughtering place."

A young woman from Khatha'am asked him if she could perform the Hajj on behalf of her old father and if it would be counted for him. He (S.A.W.) said, "Perform the Hajj on behalf of your father."

Ali (R.A.A.) also said that he (S.A.W.) turned the face of Al-Fadl away and that Al-Abbas (R.A.A.) asked him, "Oh Messenger of Allah (S.A.W.), why did you turn the face of your cousin?" He (S.A.W.) said, "I have seen a young man and a young woman, and I feared Satan for them."

Then a man came and asked, "Oh Messenger of Allah (S.A.W.), I have performed Ifada (tawaf of the Hajj) before shaving my head." He (S.A.W.) said, "Shave or shorten your hair and there is no problem."

Ali also said that another man and said that he slaughtered his animal before he threw the pebbles and that the Prophet (S.A.W.) said, "Throw and there is no problem."

Ali then said that the Messenger of Allah (S.A.W.) then arrived at the House and performed tawaf. Then he went to the well of Zamzam and said, "Oh family of Abdul-Muttalib, had I not feared that the people would take it away from you, I would have taken it away from you."

Abu E'isa said that this hadeeth is hasan sahih.

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55- باب ما جاء في الإقامة من عرىات [م: 55، ت: 886]

886- حدثنا محمد بن عقيلان، أخبرنا وكيش بن السلمي وأبو نعيم قالا أخبرنا سفيان بن عبيدة عن أبي الربيع عن جابر "إن النبي أبو وصع في وادي محسوت. وزاد فيه يشير، وأقام في جمعية السكينة وأمرهم بالسكتة. وزاد فيه أبو نعيم: وأمرهم أن يرموا بيني حضا الخذف. وقال لعلي لا أراك بعد بعاعي هذا".

قال: وفي الباب عن أسامة بن زيد.

قال أبو عيسى: حدثتْ جابر حسب صحيح.

(55) Departing Arafat

886- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) rested in the valley of Muhasser,

Bishir added that he (S.A.W.) departed the area of Jamee' with dignity and tranquility and that he (S.A.W.) ordered them to do the same.
Abu Nua’iem added that he (S.A.W.) ordered them to throw using small pebbles and that he (S.A.W.) also told Ali (R.A.A.), "I might not see you after this year."

Abu E’isa said that this hadeeth is hasan sahih.

Combining the Mughrib and the I’shaa prayers in Muzdalefa

Abdullah Ibn Malek narrated that Ibn Omar (R.A.A.) prayed in the area of Jamee’ and that he combined the two prayers with one iqama (second call to prayer). He (R.A.A.) said, "I saw the Messenger of Allah (S.A.W.) do the same in this area."

Said Ibn Jubair reported that Ibn Omar (R.A.A.) narrated the same hadeeth above.

Abu E’isa said that this hadeeth by Ibn Omar (R.A.A.) is sahih hasan.
The scholars agree that when the Hajji gets to Jamee' (Muzdalefa) he combines Mughrib and I'shaa with one iqama and no voluntary prayers. Others like Ash-Shafe’ii, said that he prayed them with one Athan and two iqamas.

(57) Not missing the Hajj if one catches up with the Imam in Jamee’

889- Abdurrahman Ibn Yamur reported that some people from Najd came to the Messenger of Allah (S.A.W.) while he (S.A.W.) was in Arafat and asked him (whether they missed the Hajj or not). He (S.A.W.) ordered a person to call (among the people), "The Hajj is Arafat, whoever arrives at the night of Jamaa’ before the dawn breaks then he makes the Hajj. The days of Mena are three, but whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him."

890- Bukair Ibn Ataa’ reported a similar hadeeth from Abdurrahman Ibn Yamur.

Abu E’isa said that the scholars agree that if a man misses standing in Arafat before dawn then he had missed the Hajj. However, he should finish it as an U’mrah and has to make up the Hajj the next year.
891- U’rwa At-Tae’ii reported that he arrived at Muzdalefa when the Messenger of Allah (S.A.W.) was starting the prayers. He said to the Prophet (S.A.W.), "Oh Messenger of Allah, I have just arrived from Mount Taie’ after I have tired out myself and my camel. By Allah (S.W.T.), I have not missed standing on any sand hill (in Arafat). Did I miss the Hajj?" The Messenger of Allah (S.A.W.) said, "Whoever witnesses this prayer of ours and stays with us until we push our way out after having stood up in Arafat whether at night or during the day, then he has completed his Hajj and fulfilled his ritual."

Abu E’isa said that his hadeeth is hasan sahih.

892- Ibn Abbas reported that the Messenger of Allah (S.A.W.) sent him off with the weak (and the elderly) out of Jamee’ while it was still night.
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Ibn Abbas narrated that the Prophet (S.A.W.) sent the weak from among his family first (to the Jamarat) and told them, "Do not throw the stones until the sun rises."

Abu E'isa said that these two hadeeth are hasan sahih.

(59) Throwing the pebbles on the sacrificing day at forenoon

Jaber (R.A.A.) narrated that the Prophet (S.A.W.) used to throw the pebbles on the slaughtering day before noon (duha). As for the other days he would throw them early afternoon (right when the sun starts declining from the middle of the sky).

Abu E'isa said that this hadeeth is hasan sahih.

(60) Departing from Jamee' before sunrise

Ibn Abbas (R.A.A.) reported that the Prophet (S.A.W.) departed before sunrise.

Abu E'isa said that this hadeeth by Ibn Abbas is hasan sahih.
Amr Ibn Maimoon narrated that Omar Ibn Al-Khattab was standing with a group of people in Jamee’ when he said, "The atheists used to depart after the sun rises. They would say, 'Rise, oh Thabeer.'" The Prophet (S.A.W.) did the opposite, and so Omar departed before the sunrise.

Abu E’isa said that this hadeeth is hasan sahih.

896- Amr Ibn Maimoon narrated that Omar Ibn Al-Khattab was standing with a group of people in Jamee’ when he said, "The atheists used to depart after the sun rises. They would say, 'Rise, oh Thabeer.'" The Prophet (S.A.W.) did the opposite, and so Omar departed before the sunrise.

Abu E’isa said that this hadeeth is hasan sahih.

897- Jaber narrated that he saw the Prophet (S.A.W.) using stones (Jimar) the size of small pebbles.

Abu E’isa said that this hadeeth is hasan sahih.

898- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to throw the stones just as the sun started to descend from the middle of the sky.

Abu E’isa said that this hadeeth is hasan.
63 - باب ما جاء في رمي الجمّار راكِيًا وماشيّاً (م: 63، ت 63)

899 - حدثنا أحمد بن مَّعَيَّن، أخبرنا يُحَبِّب بن زرارة بن أبي زرارة أخبرنا الحجاج عن الحكَّام عن مَّعَصِم عن ابن عباس: "أن النبي ﷺ رمي الجمّار يوم النحر راكِيًا.

قال: وفي الباب عن جابر بفَظاعمة بن عبد الله وأم سُليمان بن عمرو بن الأَخوسي.

قال أبو عبيس: حديث ابن عباس حديث حسن. والعمل عليه عند بعض أهل العلم.

واختار بعضهم أن يمشي إلى الجمّار، ووجه الحديث عندنا أنه ركبت في بعض الأيام ليقتدى به في فعله، وكلا الحديثين مُستَغلَّم عند أهل العلم.

(63) Throwing the pebbles while riding or walking

899- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) once threw the stones on the day of slaughtering while he was riding.

900- Ibn Omar narrated that if the Prophet (S.A.W.) threw the stones, he would walk to it (the site) and walk back.

Abu E’isa said that this hadith is hasan sahih.

64 - باب ما جاء كِيف رُميَّ الجمّار؟ (م: 64، ت 64)

901 - حدثنا يوسف بن يحيى، أخبرنا وكيَّف أخبرنا المُشْعوبي عن جامع بن شداد أبا صفرة عن عبد الرحمن بن يزيد قال: "لما أتى عبد الله الجمّار، استطَّنّ الولادي واستطّنّ الكعبة وجعل يرمى الجمّار على حاجي الأيمن ثم رمي بسّين الحصيَّات يكبر مع كل حضة ثم قال: والله الذي لا إله إلا هُنَّا رمي الذي أترُت عليه سورة البقرة.

حدثنا هذا أخبرنا وكيَّف عن المُشْعوبي بهذا الإسناد نَحْوُهَ.

قال: وفي الباب عن الفضل بن عباس وابن عباس وابن عمر وجابر.

قال أبو عبيس: حديث ابن مُسَبِّد حديث حسن صحيح. والعمل على هذا عند أهل العلم يخترعون أن يرمي الرجل من بطن الولادي يسّين حصيَّات ويُكبِّر مع كل حضة. وقد
How the stones are thrown

901- Abdurrahman Ibn Yazid narrated that when Abdullah Ibn Mas'oud got to Jamrat Al-Aqaba, he turned his back to the valley and faced the Qibla. He then threw the stones to his right. He threw seven pebbles and made takbeer (to say "Allahuakbar!") with each toss. Abdullah then said, "By Allah, the One with Whom there is no other god but Him, it was from this place that the one to whom Surah Al-Baqara was revealed to threw the pebbles."

Abu E'isa said that this hadeeth by Ibn Mas'oud is hasan sahih.

902- A'isha narrated that the Prophet (S.A.W.) said, "Throwing the stones and walking between As-Safa and Al-Marwa were decreed so that the mentioning of Allah (S.W.T.) would be established."

Abu E'isa said that this hadeeth is hasan sahih.

65 - Bab what came in the kuraiah fath the assu Rumi javnah [M: 65, T 65]

903- Haditha Ahmad bin meneen, A'isha menor men mawamun men fimadi men abdullah. Allah said: "Rameen nibbi Rumi javnah on naafiahe leesan sirib wala tarid wa la illa elik."

Abu E'isa said that this hadeeth is hasan sahih.

It is hated to aggressively push people while throwing the pebbles

904- Qudama Ibn Abdullah narrated that he saw the Prophet (S.A.W.) throw the pebbles from the top of a female camel without hitting or pushing or shoving to either side.

Abu E'isa said that this hadeeth is hasan sahih.
Sharing slaughtering a cow or a camel

904- Jaber narrated that they slaughtered with the Prophet (S.A.W.) in the year of Hudaibya every seven people in Hajj shared either one cow or one camel. Abu E'isa said that this hadeeth is hasan sahih.

905- Ibn Abbas (R.A.A.) narrated that they were traveling with the Prophet (S.A.W.) when the day of Adha (slaughter) arrived. Every seven people together slaughtered one cow, and every ten men together slaughtered one camel. Abu E'isa said that this hadeeth is hasan gharib.
(67) Marking and garlanding the sacrificial animal

906- Ibn Abbas narrated that the Prophet (S.A.W.) when he was still in Thil-Hulaifa (outside Medina) marked (by making a small wound) his sacrificial animal on the right hand side and cleaned the blood off of it. He tied two sandals around its neck.

Abu E’isa said that this hadeeth is hasan sahib.

(68) Another hadeeth on the subject

907- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) bought his hadii (sacrificial animal) from Qudaid.

Abu E’isa said that this hadeeth is gharib.

(69) Placing garlands on the animal for the resident

908- A’isha (R.A.A.) narrated that she twisted garlands for the sacrificial animal of the Prophet (S.A.W.) before he assumed ihram while he still had his regular clothes on.

Abu E’isa said that this hadeeth is hasan sahib.
(70) Placing garlands on the sheep

909 - A’isha (R.A.A.) narrated that she used to twist the garlands of the sacrificial animals of sheep for the Messenger of Allah (S.A.W.), and he would not assume the state of Ihram.

Abu E’isa said that this hadeeth is hasan sahih.

(71) What to do with the sacrificial animal if injured

910 - Najia Al-Khuza’ii, the owner of the animals used by the Prophet (S.A.W.), asked the Messenger of Allah about what he should do with the animals if they were injured. He (S.A.W.) said, "Slaughter it. Afterwards, dip its hoof in the blood and let the people eat from the meat."

Abu E’isa said that this hadeeth is hasan sahih.
911- Anas (R.A.A.) narrated that the Prophet (S.A.W.) saw a man leading his sacrificial animal, and he told him to ride it. The man said, "Oh Messenger of Allah (S.A.W.), it is only a sacrificial animal." The Prophet (S.A.W.) repeated the order to the man. Finally he (S.A.W.) said after the third or fourth time, "Woe unto you, ride it!"

Abu E'isa said that this hadeeth is hasan sahib.

(72) Riding the sacrificial animal

912- Anas Ibn Malek narrated that when the Prophet (S.A.W.) threw the first jamra, he slaughtered his ritual animal. Then he asked his barber to shave the right side of his head first. He (S.A.W.) gave his hair to Abu Talha, and then he told the barber to shave the left side of his head. He told Abu Talha to distribute the hair among the people.

Abu E'isa said that this hadeeth is hasan sahib.

(73) What part of the head is shaved first?

913- Anas Ibn Malek narrated that when the Prophet (S.A.W.) threw the first jamra, he slaughtered his ritual animal. Then he asked his barber to shave the right side of his head first. He (S.A.W.) gave his hair to Abu Talha, and then he told the barber to shave the left side of his head. He told Abu Talha to distribute the hair among the people.

Abu E'isa said that this hadeeth is hasan sahib.
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(74) Cutting the hair versus shaving it

913- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) shaved his head and some of the companions followed suit. Others only shortened their hair. Ibn Omar said, 'The Messenger of Allah (S.A.W.) said, 'May Allah (S.W.T.) bless the shaved ones.' He (S.A.W.) said that once or twice, and then he (S.A.W.) said, 'And those who shortened (their hair).'

Abu E'isa said that this hadeeth is hasan sahih.

914- It is hated for women to shave their heads

915- Humam reported from Khalas a similar hadeeth, but he did not mention Ali (R.A.A.).

Abu E'isa said that there is a problem with the chain of this hadeeth, but the same hadeeth was narrated from A'isha. She also said that the Prophet (S.A.W.) prohibited the woman to shave her head.
The ruling on shaving before slaughtering or slaughtering before throwing

916- Abdullah Ibn Amr (R.A.A.) narrated that a man once told the Prophet (S.A.W.), "I shaved before I slaughtered." He (S.A.W.) said, "Slaughter, and there is no problem." Another told him (S.A.W.), "I have slaughtered before I tossed the pebbles." He (S.A.W.) said, "Throw, and there is no problem."

Abu E'isa said that this hadith is hasan sahih.

Putting on perfume once out of ihram and before the visit

917- A'isha (R.A.A.) narrated that she perfumed the Messenger of Allah (S.A.W.) with musk perfume before he went into ihram and another time on the day of slaughtering before he made tawaf around the House.

Abu E'isa said that this hadith by A'isha is hasan sahih.

The majority of the scholars say that when the Hajji throws the Jamara of Aqaba (the first throw) on the day of slaughtering and after he has shaved or cut his hair, then everything has become halal for him except women. Others
said that women and wearing perfume stay unlawful for him.

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(78) The time to stop the talbiya

918- Al-Fadl Ibn Abbas said, "The Messenger of Allah had me with him on his ride between Jamee' and Mena and he was making Talbiya and did not stop until he threw the Jamara."

Abu E'isa said that this hadeeth is hasan sahih.

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(79) The time to stop the talbiya in U'mra

919- Ibn Abbas narrated that he (S.A.W.) used to stop saying the talbiya in U'mra when he touched the Black Stone.

Abu E'isa said that this hadeeth is hasan sahih.
(80) Making the tawaf of ifada at night

920- Ibn Abbas and A'isha (R.A.A.) narrated that the Prophet (S.A.W.) delayed the tawaf of ifada (the ritual tawaf after staying in Mena) until night. Abu E'isa said that this hadeeth is hasan sahih.

(81) Lodging in Al-Abtah

921- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.), Abu Bakr, Omar, and Othman all used to lodge in the city of Al-Abtah. Abu E'isa said that this hadeeth is hasan sahih gharib.

The scholars said that lodging in Al-Abtah is not sunnah, but it is only the place in which he (S.A.W.) lodged.

922- Ibn Abbas narrated that lodging in Al-Abtah means nothing except that it is a place that the Prophet (S.A.W.) stayed. Abu E'isa said that this hadeeth is hasan sahih.

(82) Al-Abtah lodging

923- A'isha (R.A.A.) narrated that the reason the Messenger of Allah stayed
in Al-Abtah was that it was easier for his departure.

Abu E’isa said that this hadeeth is hasan sahih.

(83) Hajj for the young

924- Jaber Ibn Abdullah (R.A.A.) narrated that a woman lifted up her young son and asked the Messenger of Allah (S.A.W.), "Is there a Hajj for this boy?" He (S.A.W.) replied, "Yes, and you get rewarded."

The hadeeth of Jaber is gharib.

925- As-Saeb Ibn Yazid narrated that his father took him on the farewell Hajj with the Messenger of Allah (S.A.W.) when he was seven years old.

Abu E’isa said that this hadeeth is hasan sahih.

926- There is another narration to Jaber’s hadeeth.

Abu E’isa said that this hadeeth is Mursal.

The consensus of the scholars is that if a boy performs the Hajj, he will still have to perform the obligatory Hajj when he becomes an adult. This applies to the slave after he is freed. He has to perform Hajj again if he can.
Another hadeeth

927- Jaber narrated that when they performed pilgrimage they would make talbiya on behalf of the women and would throw the pebbles on behalf of the children.

Abu E'isa said that this hadeeth is gharib.

Performing Hajj on behalf of the old and the deceased

928- Al-Fadl Ibn Abbas reported that a woman from Khatha'am said, "Oh
Messenger of Allah (S.A.W.), the obligation of Hajj was revealed and my father is an old man who is not capable of riding a camel." He (S.A.W.) said, "Perform the Hajj on his behalf."

Abu E'isa said that this hadeeth is hasan sahih.

(86) Another hadeeth on the subject

929- Buraida narrated that a woman came to the Prophet (S.A.W.) and said, "My mother has died without performing the Hajj. Should I perform it on her behalf?" He (S.A.W.) said, "Yes, perform it on her behalf."

930- Abu Razeen Al-Uqaili narrated that he asked the Messenger of Allah (S.A.W.) about his old father who was not capable of performing the Hajj or the Umra or even riding. He (S.A.W.) said, "Perform the Hajj and the Umra on behalf of your father."

(87) Another hadeeth

931- Abu Ubayd narrated that this hadeeth is hasan sahih.
(88) Is the Umra obligatory or not?

931- Jaber narrated that he asked the Prophet (S.A.W.) about whether the Umra was obligatory or not. The Prophet (S.A.W.) said, "It is not, but if you make Umra it is better."

Abu E'isa said that this hadeeth is hasan sahih.

(89) Another hadeeth

932- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Umra entered into the Hajj until the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan.
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933- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Umra until the next Umra is cancellation for the sins between them. The accepted Hajj has no reward other than Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

934- Abdurrahman Ibn Abu Bakr narrated that the Prophet (S.A.W.) ordered him to initiate the U'mra of A'isha from At-Tan'eem.

Abu E'isa said that this hadeeth is hasan sahih.

935- Mohrash narrated that The Messenger of Allah (S.A.W) leaved Jea'ranah nightly to MeKKa to perform Umra and came back to Serf in the next day after the passed his night in Jea'ranah. for that no body saw him.

Abu E'isa said that this hadeeth is hasan gharib.
(93) The performance of Rajab's Umra

936- Ibn Urwa narrated when they asked Ibn Omar if the Messenger of Allah (S.A.W) perform Umra in Rajab? Aisha said the Messenger of Allah (S.A.W) he does not perform Umra without Ibn Urwa, and he does'nt perform in Rajab.

Abu E'isa said this hadith is hasan gharib.

937- Ibn Omar narrated that the prophet (S.A.W) perform Umra four times, one of them in rajab.

Abu E'isa said this hadith gharib hasan sahib.

(94) The performance of zi-al Hijjah Umra

938- Al-Baraa narrated that the Prophet (S.A.W.) perform Umra in zi-al-Quada

Abu E'isa said this hadith hasan sahib.
(95) Making U'mra in Ramadan

939. Um Maa'kel narrated that the Prophet (S.A.W.) said, "A U'mra in Ramadan is equivalent to a pilgrimage."

Abu E'isa said that this hadeeth is hasan gharib.

940. Al-Hajjaj Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "Whoever is injured (during Hajj) and his leg is broken or he starts limping then his state of ihram is voided. He has to make another Hajj."

Abu E'isa said that this hadeeth is hasan sahih.

(96) The pilgrim who breaks or injures his leg

940. Al-Hajjaj Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "Whoever is injured (during Hajj) and his leg is broken or he starts limping then his state of ihram is voided. He has to make another Hajj."

Abu E'isa said that this hadeeth is hasan sahih.
941- Duba’a Bint Al-Zubair asked the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.) I want to make the pilgrimage, should I state any conditions?"
He (S.A.W.) said, "Yes." She said, "What should I say?"
He (S.A.W.) said, "Say, 'Labbayka Allahumma Labba y k, Labba y k.'"
The end of my ihram is where You make my trip impossible to finish.

Abu E'isa said that this hadeeth is hasan sahib.

942- Salem reported that his father was against making a statement of conditions for the pilgrimage and he would say, "Is not the Sunnah of your Prophet (S.A.W.) sufficient for you?"

Abu E'isa said that this hadeeth is hasan sahib.
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(99) The woman starting menstruating after the tawaf of ifada

943- A'isha (R.A.A.) narrated that she told the Prophet (S.A.W.) that Safiya Bint Huyaye was menstruating during the days in Mena. He (S.A.W.) said, "Then she is keeping us from going back (having to wait until she is clean)." They said, "But she has already performed ifada (the Hajj tawaf)." The Messenger of Allah (S.A.W.) said, "Then she is not (holding us back from leaving)."

Abu E'isa said that this hadeeth by A'isha is hasan sahih.

944- Ibn Omar (R.A.A.) said, "Whoever performs the Hajj should let his last steps be while circling the House, except for menstruating women; the Messenger of Allah (S.A.W.) has excused them."

Abu E'isa said that this hadeeth by Ibn Omar (R.A.A.) is hasan sahih.

(100) Performing the Hajj rituals for a menstruating woman

945- A'isha (R.A.A.) said, "I was menstruating, and the Messenger of Allah (S.A.W.) ordered me to perform all the rituals except for circling the House."

Abu E'isa said the scholars apply this hadeeth and rule that the menstruating woman should perform all the rituals except for making tawaf around the House.
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945 - حديثنا زياد بن أبي نجيب أخبرنا مروان بن شجاع العبدي عن حفص بن عدي عن عكرمة ومجاهد وعطاء عن ابن عباس رفع الحديث إلى النبي ﷺ "أن النبقات والخانقان تعتسمان بالنعر ويستمرون في النسيب كلما غيّر أن لا تطوف بالنبيّ حتى تظهر.

قال أبو عبيدة: هذا حديث حسن غريب من هذا الوجه.

945b - Ibn Abbas narrated from the Messenger of Allah (S.A.W.) that he (S.A.W.) said, "The postpartum and the menstruating women should bathe and perform all the rituals. However they have to wait and be clean to make tawaf around the House."

Abu E'isa said that this hadeeth is hasan gharib.

101 - باب ما جاء من حج أو أعتمر
فلان يَجْرِي عَهْدَهُ بِالْبَيْتِ [م: 101، ت: 101]

946 - حديثنا وضيفر بن عبد الرحمن الكوفي أخبرنا المخابئي عن الحجاج بن أرطاة عن عبد الملك بن المغيرة عن عبد الرحمن بن السبأ المغيرة عن عمرو بن أسعد عن الحارث بن عبد الله بن أوس قال: "سمعت النبي ﷺ يقول: من حج هذا البيت أو أعتمر فليكون آخر عهده بالبيت". قال له عمر: خرّجت من بدر، سمعت هذا من رسول الله ﷺ ولم نُخبرنا به؟

قال: وفي العبّاس عن ابن عبيدة.

قال أبو عبيدة: حديث الحارث بن عبد الله بن أوس حديث غريب. وهكذا روى.

غير واحد عن الحجاج بن أرطاة مثل هذا. وقد خُوف الحجاج في بعض هذا الإسناد.

(101) Tawaf should be the last thing one does for Hajj or U'mra

946 - Abdullah Ibn Aous narrated that he heard the Prophet (S.A.W.) say, "Whoever performs Hajj or U'mra to this House should make tawaf his last ritual." Omar (R.A.A.) then said, "I hope you fall on the ground. You heard that from the Prophet (S.A.W.) and did not tell us (until now)."

Abu E'isa said that this hadeeth is hasan gharib.

102 - باب ما جاء أن القارئ يطوف طوافًا واجدًا [م: 102، ت: 102]

947 - حديثنا ابن أبي عمر أحمد بن عائشة معاوية عن الحجاج عن أبي الزبير عن جابر: "أن رسول الله ﷺ فرأى الحجاج والعمارة قطاعًا ليهما طوافًا واحدًا.

قال: وفي الباب عن ابن عمر وأبي عبيدة.

قال أبو عبيدة: حديث جابر حديث حسن. وعمل على هذا عينه بعض أهل العلم من أصحاب النبي ﷺ وغيرهم قالوا: القارئ يطوف طوافًا واحداً. وهو قول الشافعي وأحمد.
The Book of Hajj

(102) Only one tawaf required for the person making the Hajj of Qiran.

947- Jaber narrated that the Prophet (S.A.W.) combined the Hajj and the U'mra (Qiran), and he performed only one tawaf.
Abu E'isa said that this hadeeth is hasan.

948- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If the intention is to combine the Hajj with the U'mra (Qiran), then one tawaf and one sa'ii (the seven trips between Mount Safa and Mount Marwa) are sufficient. Afterwards comes the breaking of the state of ihram."
Abu E'isa said that this hadeeth is hasan gharib.

949- Al-A'ala Ibn Al-Hadrami narrated that the Prophet (S.A.W.) said, "The traveler only stays three nights in Mecca after he completes the rituals."
Abu E'isa said that this hadeeth is hasan sahih.

(103) A person stays only three nights in Mecca after completing his rituals.
(104) What to say as one departs after Hajj or U'mra

Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) used to say the following after departing a battlefield, Hajj or U'mra, and when going up a hill. He would make takbeer three times and say, "La !aha Illa Allah Wahdahu La Sharika Lahu, Lahu Al-Mulk, Wa Lahu Al-Hamd, Wa Huwa Ala Kulli Qadeer, Ai-yibun, Ta-ibun, A '-bedoun, Sa-ehuun, Li Rabbina H'amiduun, Sadaka Allahu Wa'dahu, Wa nasara A'abdahu, Wa Hazama Al-Ahzaba Wahdahu." (There is no god but Allah; One with no partners and to Him belongs the ownership and the praise. He is omnipotent over all. We return as repented worshippers who traveled (for the sake of Allah) and are thankful to Allah. Allah is true in keeping His Word. He gave victory to His slave, and He alone defeated the parties.)

Abu E'isa said that this hadeeth is hasan sahih.

(105) When someone in the state of ihram dies

Ibn Abbas (R.A.A.) narrated that when they were traveling with the Prophet (S.A.W.) in Hajj, a man fell off his camel and was killed. The man was in ihram. The Messenger of Allah (S.A.W.) said, "Wash him with water and sidr (infused leaves from the lote tree). Then wrap him in his ihram clothes and do not cover his head for he will be resurrected on the Day of Resurrection making tahlil and the talbiya."
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Abu E'isa said that this hadeeth is hasan sahib.

106 - باب ما جاء أن المحرم يشتكى عينه

في إخراجهما ما علّيه (م: 106, ت: 106)

952 - حدثنا ابن أبي عمر آخرنا سفيان بن عبيدة عن أبي بكر بن موسى عن النبي بن

وحسن "أن عمر بن عبيدة الله بن معاذ أشتكى عينيه وهو محرم قسَّأل أبا سفيان بن عثمان فقال

الصبر فأتي سمعت عثمان بن عفان يذكره عن رسول الله ﷺ يقول: اضيضه عينيك بالصبر.

قال أبو عيسى: هذا حديث حسن صحيح. والعمل على هذا عند أهل العلم لا يزوع

بأسا أن يتدأوا المحرم بدءًا ما لم يكن فيه طبيب.

(106) Treating the irritated eye of the Muhrim with cactus

952 - Nubaih Ibn Wahab reported that Omar Ibn Ubaidallah’s eyes became irritated when he was in ihram. He asked Iban Ibn Othman about what to do, and Iban told him to put cactus leaf on them since he heard his father Othman Ibn Affan (R.A.A.) narrate that from the Prophet (S.A.W.). The Prophet (S.A.W.) said, "Bandage them with cactus."

Abu E'isa said that this hadeeth is hasan sahib.

107 - باب ما جاء في المحرم يحلق رأسه

في إخراجهما ما علّيه (م: 107, ت: 107)

953 - حدثنا ابن أبي عمر آخرنا سفيان بن عبيدة عن أبي بكر بن معاذ

وحدث الأعرج عن عبد الرحمن بن أبي بكر بن عبادة: أن النبي ﷺ أمر بوضع الصبر على عينيك فقال: أشعرك هواك لهادئ فقال: نعم، فقال أخلي وأطعه عيني بين سبعة مسافات - والفرق ثلاثة أضعاف - أو ضم ثلاثة أيام أو أنشك تسبيئة قال ابن أبي نجيح أو أذبح شاة.

قال أبو عيسى: هذا حديث حسن صحيح. والعمل عليه عند بعض أهل العلم من

أصحاب النبي ﷺ وخبرهم أن المحرم إذا خلط رأسه أو ليس من الدياب ما لا يتبكي له أن

يجلس في إخراجه أو تطيب قلبه الكفارة يميل ما زاوي من النبي ﷺ.

(107) The Muhrim can shave his head if necessary

953 - Kaab Ibn Ujrah narrated that the Prophet (S.A.W.) passed by him in Hudaybiya before entering Mecca. Kaab was in ihram and was lighting a fire. Lice were falling out of his hair onto his face. He (S.A.W.) said, "Are you being
harmed by these insects?" He said, "Yes." The Prophet (S.A.W.) said, "Then shave and feed six poor people (with three measurements of food called *sas* for each person). If you cannot afford that, then fast three days or offer a sacrifice."

Abu E'isa said that this hadeeth is hasan sahih.

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954 - Uday narrated that the Prophet (S.A.W.) permitted the shepherds to throw one day and then supplicate on the next day.

Abu E'isa said that this is what Ibn Umayna narrated, but Malek's narration is stronger.

955 - Asem Ibn Uday reported that the Messenger of Allah (S.A.W.) permitted the shepherds to throw on the day of slaughtering and then skip the next day. They could throw for both days during one of the other days.

Abu E'isa said that this hadeeth is hasan sahih.
956- Anas Ibn Malek narrated that once Ali (R.A.A.) returned to the Messenger of Allah (S.A.W.) from Yemen, and he (S.A.W.) asked him, "With what (intention) did you pronounce your talbiya?" Ali (R.A.A.) said, "I pronounced the talbiya with the same intention that the Messenger of Allah (S.A.W.) had." He (S.A.W.) said, "Had I not brought the sacrificial animal with me, I would have broken my ihram."

Abu E'isa said that this hadeeth is hasan sahih gharib.

(109) The day of the great Hajj (Al-Hajju Al-Akbar)

957- Ali (R.A.A.) narrated that he asked the Prophet (S.A.W.) which day is the greatest day of the Hijj (Al-Hajju Al-Akbar) and that he (S.A.W.) said, "The slaughtering day."

Abu E'isa said that the second hadeeth is stronger than the first one.

958- Al-Hareth reported that Ali (R.A.A.) said, "The greatest day of the Hajj is the slaughtering day."

Abu E'isa said that the second hadeeth is stronger than the first one.
(111) Pointing towards the two corners (of the Ka'aba)

959- Ubaid Ibn Umair reported that Ibn Omar (R.A.A.) used to push his way through to the two corners of the Ka'aba in a way that he had never seen any other of the companions do. Ubaid said, "Oh Abu Abdulrahman, I see you push your way through to the two corners of the Ka'aba in a way I have not seen any other of the companions do." Ibn Omar (R.A.A.) said, "I do it because I have heard the Messenger of Allah (S.A.W.) say that wiping over them (the two corners) is to making up (kaffara) for sins." He also heard the Prophet (S.A.W.) say, "Whoever rotates around this House for one week counting (the circles) is like freeing a slave." He (R.A.A.) also heard the Prophet (S.A.W.) say, "For every footstep that he puts down or lifts up a sin is lifted off him and a good deed is written for him."

Abu E'isa said that this hadeeth is hasan.

(112) Regular conversation is not allowed during tawaf

960- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Making tawaf (circling) around the House is like prayers. If you do talk during tawaf, then whoever speaks should only speak of the good things."

Abu E'isa said that the scholars agree that one should only speak of a need or make thikr (remembrance) of Allah.
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113 - باب ما جاء في الحجر الأسود [م: 113, ت: 111]

961 - حديثنا قتيبة عن جبير عن ابن حكيم عن سعيد بن جبير عن أبي عباس قال:

قال رسول الله ﷺ في الحجر واللبن عينت الله يوم القيامة له عينان يبصر بهما وليسان تتعلق

به يشهد على من استلمت بخت. قال أبو عيسى: هذا حديث حسن.

(113) The Black Stone

961- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said about the stone, "By Allah (S.W.T.), Allah will resurrect it on the Day of the Resurrection with two eyes with which he will see and a tongue with which he will speak and witness for those who touched him (the Black Stone) truthfully."

Abu E’isa said that this hadeeth is hasan.

962 - حديثنا خالد بن سعيد بن جعفر عن سعيد بن معاوية عن جبير عن ابن عمر أن النبي ﷺ كان يذهب بالزيت وهو مكرَّم غنِي المفتتح.

قال أبو عيسى: المفتتح المقتبِب.

قال أبو عيسى: هذا حديث غريب لا تعرفه إلا من حديث فرد السبَّيحي وزوّر عنه الناس.

(114) Another hadeeth about the Black Stone

962- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) used to rub himself with an unscented lotion while he was in state of ihram.

963 - حديثنا أبو كريب حديثنا خالد بن يزيد الجعفري حديثنا زهير بن معاوية عن هشام بن عروة عن أبي عبيدة عن رضي الله عنها أنها كانت تَحَيَّل من ماء زَمْرَم وتَحَيَّل أن رسول الله ﷺ كان يَحْيَلَهَا.

قال أبو عيسى: هذا حديث حسن غريب لا تعرفه إلا من هذا الوجه.

(115) Another hadeeth

963- A’isha (R.A.A.) narrated that she used to take water from Zamzam with her (back to Medina) and that the Prophet (S.A.W.) used to take water from it too.

Abu E’isa said that this hadeeth is hasan gharib.
Anas Ibn Malek (R.A.A.) was asked where the Prophet (S.A.W.) prayed Thuhr on the day of Tarwiya (the eighth day of Thul Hijjah), and he said, "In Mena." Then he was asked where he (S.A.W.) prayed Asr on the day of departure, and Anas (R.A.A.) said, "In Al-Abtah." Then he said to the one asking him, "Do what your leaders do."

Abu E'isa said that this hadith is hasan sahib.
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Taken from the Messenger of Allah

(1) The rewards of the sick

965 - A’isha narrated that the Messenger of Allah (S.A.W.) said, "Any harm that comes to the believer from the prick of a thorn or something more, Allah (S.W.T.) will lift him a degree and will lift a sin from him."

Abu E’isa said that this hadeeth is hasan sahih.

966 - Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any harm inflicted on the believer, whether it is fatigue, sadness, stress, or even worry about something, Allah will forgive his sins for it."

Abu E’isa said that this hadeeth is hasan.
(2) Visiting the sick

967. Thawban narrated that the Prophet (S.A.W.) said, "If the Muslim visits his sick Muslim brother, then (while he is there) it will be as if he is in a khurfa (garden) in Paradise until he leaves."

Abu E'isa said that this hadeeth is hasan sahib.

968. In another narration there is an addition in which the Prophet (S.A.W.) was asked what Khurfa was and he (S.A.W.) said, "It is a garden."

969. Abu Fakheta reported that Ali (R.A.A.) took him by the hand and told him to go visit Al-Hasan because he was ill. They found Abu Musa visiting him.
Ali (R.A.A.) asked Abu Musa whether his visit was with the intention of visiting the sick or just a regular visit. Abu Musa said he was visiting him with the intention of visiting the sick. Ali (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Any Muslim who visits his sick brother in Islam in the morning, then seventy thousand angels will pray upon him until the evening. If he visits him in the evening, then seventy thousand angels will pray upon him until the morning. He will also have a garden in Paradise."

Abu E’isa said that this hadeeth is hasan gharib.

(3) It is prohibited to wish for death

970, 971- Haretha Ibn Muddarreb reported that he came upon Khabbab who had a burning pain in his stomach. Khabbab (R.A.A.) said, "I do not know of any of the companions of the Prophet (S.A.W.) who have had as much trials as I have. I was with them during the days of the Prophet (S.A.W.), and I had no money not even a dirham. Now, there is forty thousand dirhams in one corner of my house, yet had not been that the Messenger of Allah prohibited us from wishing for death, I would have wished I was dead."

Abu E’isa said that this hadeeth by Khabbab is hasan sahih.
(4) Seeking refuge with Allah for the ill person

972- Abu Said narrated that Jibril came to the Prophet (S.A.W.) and asked, "Are you ill?" He (S.A.W.) said, "Yes." Jibril said, "Bismi Allahi Arqeek Min Kulli Shai-en Yu’theek, Min Sharri Kulli Nafsen Wa A’ine Haseden Bismi Allahi Arqeek, Wa Allahu Yashfeek (In the name of God I invoke (healing) prayers on you to protect you from anything that could harm you, from the evil of every soul, and from the envious eye. In the name of Allah, I invoke protection on you, and Allah is the One to heal you).

973- Abdelaziz Ibn Suhaib reported that Thabet Al-Bunani and saw Anas Ibn Malek. Thabet said, "Oh Abu Hamza, I feel ill." Anas said, "Should I invoke the ruqya (healing prayer) of the Messenger of Allah (S.A.W.) on you?" Thabet said yes. Anas said, "Allahuma Rabba An-Nas Muthib Al-Ba’as Ishfi Anta Ash-Shafi, La Shafi Illa Ant, Shifa-an La Yughadiru Saqaman."

(Oh Allah, the Lord of all the people, the One who takes disease away, please cure him since You are the Healer. There is no (true) healer but You; a cure that will never be replaced by sickness.)

Abu E’isa said that both hadeeth are hasan sahih.

5 - باب ما جاء في الحَظ على الوضيَّة [م: 5، ت: 5]

974- Ibn Omar (R.A.A.) reported that the Messenger of Allah (S.A.W.) said,
There is a right on the Muslim that he should not sleep for more than two nights in a row if he has something to inherit before his will is written and kept. Abu E'isa said that this hadeeth is hasan sahih.

(6) Making a will for one third or one quarter of the ownership

975- Saad Ibn Malek narrated that the Prophet (S.A.W.) once visited him when he was sick. He (S.A.W.) asked him, "Did you write your will?" Saad said yes. He (S.A.W.) said, "How much (of your wealth)?" Saad said, "I wrote everything for the sake of Allah (S.W.T.)." He (S.A.W.) said, "You did not leave anything for your children?" Saad (R.A.A.) said, "They are rich and well off." He (S.A.W.) said, "Write off one tenth only." Saad kept persisting to give more away until the Prophet (S.A.W.) said, "Give away in your will one third, and the third is too much."

Abu Aburrahman ruled to give less than the third because the Prophet (S.A.W.) said that one third is too much. Scholars agree that it is not permissible to give away more than one third.

Abu E'isa said that this hadeeth is hasan sahih.
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(7) Instructing the one near death (to say the *shahadah*) and supplicating for him

976- Abu Said (R.A.A.) narrated that the Prophet (S.A.W.) said, "Instruct your dying people to say 'La Ilaha Illa Allah' (There is no god save Allah)."

Abu E’issa said that this hadeth is a gharib hasan sahih hadeeth.

977- Um Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you visit the sick or the dying say only good things since the angels say 'Amen' for every supplication you say."

Um Salama then said that when Abu Salama died, she said, "Oh Messenger of Allah (S.A.W.), Abu Salama has died." He (S.A.W.) told her to say, "Oh Allah forgive me and him and replace him with something better."

Um Salama said that she made that dua’a, and Allah (S.W.T.) gave her a better substitute; the Messenger of Allah (S.A.W.).

Abu E’isa said that this hadeeth by Um Salama is a hasan sahih hadeeth.

The scholars said that once the dying person has said the *shahadah* (testament of faith), he should not be told to say it again as long as he does not say anything else.
8 - 8 The hard pains of death

978 - A'isha narrated that she watched the Messenger of Allah (S.A.W.) while he was dying. He had cup of water and would put his hand in the cup, wipe his face with water and say, "Oh Allah, help me with the pains of death."

Abu E'isa said that this hadeeth is gharib.

979 - Ibn Omar narrated that Ai'sha said: don't rejoice the diggrace of death for anybody I was seen the Prophet (S.A.W.) to be dying.

980 - Abdullah (R.A.A.) narrated that he had heard the Messenger of Allah (S.A.W.) say, "The soul of the believer leaves like a mist, and I do not like the death of the donkey." They asked, "What is the death of the donkey?" He (S.A.W.) said, "The sudden death."
(9) Another hadith

981- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Any two people who memorize (the Quran) and recite what they memorized during the night or day, Allah will see the good of what is in the beginning of the page and the end of it and say (to His angels), 'I make you witnesses that I have forgiven my servants for what is between the two pages.'"

Al-Bukhari considered this to be a weak hadith.

(10) The believer dies with sweat on his forehead

982- Abdullah Ibn Buraida reported that his father reported that the Prophet (S.A.W.) said, "The believer dies with sweat on his forehead."

Abu E'isa said that this hadith is hasan.

(11) Another hadith

983- Anas narrated that he went to a young man who was dying and asked him, "How are you?" The young man said, "By Allah oh Messenger of Allah, I am hopeful of Allah, and I fear my sins." The Messenger of Allah (S.A.W.) said, "If these two (hope and fear) meet in the heart of a dying servant, then Allah (S.W.T.) will give him what he hopes for and will save him from what he fears."
Abu E'isa said that this hadeeth is hasan gharib.

(12) Hating to make an Islam.

984 - Huthaifa Ibn Al-Yaman (R.A.A.) asked people to not announce his death because he feared it would be an obituary, and he had heard the Prophet (S.A.W.) prohibit it.

Abu E'isa said that this hadeeth is hasan sahih.

985- Abdullah narrated that the Prophet (S.A.W.) said, "Beware of announcing the death, because making an obituary is an act of Jahiliya (the ignorant, pre-Islamic era)." Abdullah added, "Our obituary is making the Athan about the death."

986- Alqama narrated the same hadeeth without the addition from Abdullah about the obituary.

Abu E'isa said that the narration of the second hadeeth is stronger than the first. The hadeeth is hasan gharib.
The scholars said that it is okay to declare the death to the relatives and brothers in Islam

(13) Patience is at the first shock

987- Anas narrated that the Messenger of Allah (S.A.W.) said, "(True) patience is at the first shock (of the crisis)."
Abu E'isa said that this hadeeth is hasan gharib.

988- There is another narration through Shu'ba from Thabet Al-Banani from Anas from the Prophet (S.A.W.) which reads the same; "(True) patience is at the first shock (of the crisis)."
Abu E'isa said that the hadeeth through this narration is a hasan sahih hadeeth.

(14) Kissing the deceased

989- A'isha narrated that the Prophet (S.A.W.) kissed Othman Ibn Matho'un who was dead, and he (S.A.W.) was crying. The narrator said, "His (S.A.W.) eyes were shedding tears."
Abu E'isa said that this hadeeth is hasan sahih.
990- Um Attieh narrated that one of the daughters of the Prophet (S.A.W.) died, and he said, "Wash her odd number of times; three or five times or more if you think you need to. Wash her with water and *sidr* (infused leaves of the lote tree). The last time you wash her add some camphor (or perhaps he said a little bit of camphor. When you finish call me." When they finished they called him (S.A.W.). He tossed his waist sheet to them and said, "Make her feel it (shroud her with it)."

In another narration Um Attieh added that he (S.A.W.) also said, "And start (washing) with the limbs on her right side and the ablution areas."

Abu E'isa said that this hadeeth is hasan Sahih.

(15) Washing the deceased

991- Hadith narrated by Muhammad bin Ubayy bin Ka'b: "We buried our sister Maimud, and when the coffin was lowered into the grave, a droplet of water fell on her face."
(16) Musk for the deceased

991- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "The best of perfume is musk."
Abu E'isa said that this hadeeth is hasan sahih.

992- Abu Said reported that the Prophet (S.A.W.) was asked about musk, and he (S.A.W.) said, "It is the best of your perfumes."
Abu E'isa said that this hadeeth is hasan sahih.

(17) Making ghusl after washing the deceased

993- Abu Huraira narrated that Prophet (S.A.W.) said, "Ghusl is to be made after washing him and perform ablution after carrying him; him meaning the deceased."
Abu E'isa said that this hadeeth is hasan.
The scholars differed on that issue. Some like Ash-Shafeii inferred that ghusl is not required after bathing the deceased and that ablution is required at least. Ibn Al-Mubarak said that neither ablution nor ghusl is required.

18 - باب ما يستحب من الألفان [م: 18، ت: 18]

994- حدثنا أخبرنا يسح بن المفضل عن عبيدة بن عمّان بن حنيف عن سعيد بن حبيب عن ابن عباس قال: قال رسول الله ﷺ: "النساء من يلبسكم البياض فإنها من خبر يبكم وكم فيها موائدكم".

وفي الباب عن سمراء وابن عامر وعائشة.

قال أبو عبيدة: حدث ابن عباس حديث حسن صحيح. وهو الذي يستحب أهل العلم.

وقال ابن المبارك: أحب إلى أن يخفى في قبّته التي كان ينصّلي فيها. وقال أحمد وإسحاق:

أحبّ اللباب إليه أن يخفى فيها البياض، ويسحب حسن اللفائف.

(18) The preferred shroud

994- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "Dress in your white clothes since they are the best clothes and shroud your dead in white."

Abu E'isa said that this hadeeth is hasan sahih.

19 - باب منه [م: 19، ت: 19]

995- حدثنا محمد بن بشارة أخبرنا عمر بن يونس أخبرنا عكرمة بن عمّار عن هشام بن حسان عن محمد بن سيرين عن أبي قتادة قال: قال رسول الله ﷺ: "إذا ولي أحدكم أخاه لليخين كفّاه".

وفيه عن جابر.

قال أبو عبيدة: هذا حديث حسن غريب. وقال ابن المبارك قال سلام بن مطيع في قوله: ولليكين أحدكم كفر أجبه. قال هو الصفا وليس بالمطربع.

(19) Another hadeeth on the subject

995- Abu Qutada narrated that the Messenger of Allah (S.A.W.) said, "If someone is in charge of (burying) his brother, then let him shroud him properly."

Abu E'isa said that this hadeeth is hasan gharib.
(20) The shroud of the Prophet (S.A.W.)

996- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) was shrouded in three white Yemeni shrouds and no shirts or turbans. Some said to A'isha that they thought he had been shrouded in two shrouds and one nice cloak. She said that the nice cloak was brought, but they refused it and did not shroud him (S.A.W.) in it.

Abu E'isa said that this hadeeth is hasan sahib.

997- Jaber Ibn Abdullah narrated that in Namira the Messenger of Allah (S.A.W.) shrouded Hamza Ibn Abdulmuttalib in one shroud.

Abu E'isa said that this hadeeth is hasan sahib.

(21) Making food for the family of the deceased

998- Abdullah Ibn Jafar narrated that when Jafar (R.A.A.) died, the
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Prophet (S.A.W.) said, "Make food for the family of Jafar since they have received something that keeps them busy."

Abu E'isa said that this hadeeth is hasan sahih.

22 - باب ما جاء في النهي عن ضرب الخدود
وشق الجيوص عند المخصية [أم: 22، ت: 22]

999 - حديث محمد بن بشر أخبرنا يحيى بن سعيد عن سفيان قال حدثني زيد
الأديمي عن إبراهيم عن مسروق عن عبد الله عن النبي ﷺ قال: لايس من شق الجيوص
وبرض الخدود ودا بذخوة الجاهليه.

قال أبو عيسى رحمه الله: هذا حديث حسن صحيح.

(22) Prohibiting slapping the face
and tearing the clothes at the crisis

999- Abdullah narrated that the Prophet (S.A.W.) said, "He is not one of us who tears the clothes, slaps his face and makes the call of Jahiliya."

Abu E'isa said that this hadeeth is hasan sahih.

23 - باب ما جاء في كراهية النوح [أم: 23، ت: 23]

1000 - حديث أحمد بن مينيع أخبرنا قرآن بن تمام ومروان بن معاوية وزيد بن حارون
عن سعيد بن غفيظ الطائي عن علي بن زبيدة الأسدي قال: مات رجل من الأنصار يقال له
فرظة بن دعوب فقيل عليه فجاء المغيزة بن شعبة يصعد الميتي جمد الله وأثنى عليه وقيل: ما
كان النوح في الإسلام أم أتي سمعت رسول الله ﷺ يقول: من نيح عليه غدب ما نيح
عليه.

وفي الباب عن عمر وعلي وأبي موسى وفقيس بن عاصم وأبي هريرة وجحادة بن
ماليك وأنس وأم غفيظة وسمرة وأبي مالك الأخضر.

قال أبو عيسى: حديث المغيزة حديث غريب حسن صحيح.

(23) It is hated to wail

1000- Ali Ibn Rabi'a Al-Asdi reported that a man from the Ansar died, and the people started wailing. Al-Mughira Ibn Shuba came, got on the pulpit and said, "What is this wailing in Islam? I heard the Messenger of Allah (S.A.W.) say, 'The one they wail for will be tortured with whatever they said about him.'"

Abu E'isa said that this hadeeth is hasan sahih.

1001 - حديث محمود بن غفية أخبرنا أبو ذاكرة أخبرنا شعبة والمعصوم عن
علقمة بن مزيد عن أبي الربيع عن أبي هريرة قال: قال رسول الله ﷺ: أربع في أمي من

1001- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "(There are) Four Jahiliya habits (wrong doings from pre-Islamic times) that my nation will not give up; wailing, lineage accusations, contagiousness that means that one camel gets a disease and another hundred get infected and yet the people will only worry about the first camel that caused it, and saying that it rained due to (the goodness of) so and so."

Abu E’isa said that this hadeeth is hasan.

(24) It is hated to cry over the deceased

1002- Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The deceased is punished for the crying of his family over him."

Abu E’isa said that this hadeeth is hasan sahih.

A group of scholars hated to cry on the deceased and hoped that a person would not be punished if he had ordered his family not to cry on him after he died.
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Abu E'isa said that this hadith is hasan gharib.

25 - باب ما جاء في الرخصة في البكاء على الميت

Abu E'isa said that this hadith is hasan gharib.

1006 - حدثنا أبو داود أنهما أخبرنا مالك قال حدثنا إسحاق بن موسى الأنصاري أخبرنا مالك

أخبرنا مالك عن عبد الله بن أبي بكر وهو ابن محمد بن عمر بن خزيمة عن أبيه عن عمته

أنها أخبرته أنها سمعت عائشة وذكرت لها أن ابن عمر يقول: إن الميت ليُبكي البكاء الحكيم

عليه فقالت عائشة: عمرو بن أبي عبيدة يبكي عليها فقال إنهما لم يبكيو وليكون عليها وإنها لتُبكي في قبرها.

قال أبو عيسى: هذا حديث حسن صحيح.

(25) It is permitted to cry over the deceased

1006 - A'isha (R.A.A.) heard that Ibn Omar said that the deceased is tormented with the living crying over him. She (R.A.A.) said, "May Allah (S.W.T.) forgive Abu Abdurrahman (Ibn Omar). He did not lie, but he might have forgotten or was mistaken. What happened was that when the Messenger of Allah (S.A.W.) passed by people crying over a Jewish woman, he said, 'They are crying for her, and she is being tortured in her grave.'"

1004 - حدثنا أخبرنا عبد الله بن عباس بن عباس بن المهلاب بن محمد بن عمر بن يحيى بن عبد الرحمن بن عبد الرحمن بن النبي: "الميت يُبكي البكاء الحكيم. فقلت عائشة: يرحمه الله لَم يبكي ولَكِنْه وَهْمَ، إِنَّمَا قَالَ رَسُولُ الله ﷺ لِلَّدِينِ مَاتُ يَهودُيًا: إِنَّ المَتَّى لَيُبْكَيْ وَإِنَّ أُهْلِه لَيْتَبَكُوا عَلَيْهِ.

قال: وفي الباب عن ابن عباس وقرطة بن كعب وابن مهرارة وابن منصور وأسامة بن زيد.

قال أبو عيسى: حديث عائشة صحيح. وقد روى من غير وصية عن عائشة. وقد ذهب بعض أهله العلم إلى هذا وتأولوا هذه الآية "لا تَرُدَّ وَارِدَةً وَذَلِكَ أَخْرَى" وهو قول الشافعي.

1004 - Ibn Omar narrated that the Prophet (S.A.W.) said, "The deceased is tormented by the crying of his family over him."

A'isha said, "May Allah (S.W.T.) have mercy on him (Ibn Omar). He did not lie, but he is mistaken. The Prophet (S.A.W.) said that about a deceased Jew who was being tormented while his family was crying for him."

Abu E'isa said that the hadith of A'isha is hasan sahih.
Jaber Ibn Abdullah (R.A.A.) reported that the Prophet (S.A.W.) took Abdurrahman Ibn Aouf to see his sick son Ibrahim. Ibrahim was dying, so the Prophet (S.A.W.) took him and put him in his lap and cried. Abdurrahman said, "You cry when you have prohibited crying?" He (S.A.W.) said, "No, I prohibited two stupid, loud voices; the voice that comes with the first shock and includes scratching the face and tearing the clothes and the ringing of Satan."

Abu E'isa said that this hadeeth is hasan.

Abu E'isa said that this hadeeth is hasan sahih.

(26) Walking in front of the funeral (convoy)

1007- Salem narrated that his father saw the Prophet (S.A.W.), Abu Bakr, and Omar walking in front of the janaza (funeral procession).

1008- There is another narration of the same hadeeth above.

1009- Hadith narration: "If the Prophet entered his grave and Omar entered his grave and Abu Bakr entered his grave..."
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1009- Al-Zuhri reported that the Prophet (S.A.W.), Abu Bakr, and Omar used to walk in front of the funeral procession.

1010- Anas also narrated that the Prophet (S.A.W.), Abu Bakr, and Omar used to walk in front of the funeral procession.

Abu E'isa said that the last hadeeth is the strongest.
(27) Walking behind the janaza

1011- Abdullah Ibn Mas‘oud reported that they asked the Messenger of Allah (S.A.W.) about walking behind the funeral. He (S.A.W.) said, "Do not lag behind. If he is going to good, then you will speed up his departure. If he is going to bad, then the funeral which follows him cannot delay the people of the fire from reaching the fire. The part of the janaza in front of the procession is not a part of it."

1012- Thawban narrated that they were with the Messenger of Allah (S.A.W.) in a janaza when he (S.A.W.) saw people riding behind it. Therefore he (S.A.W.) said, "Are you not ashamed? The angels of Allah are on their feet, and you are riding on the backs of animals."

1013- Jaber Ibn Samura narrated that they were in the funeral procession of Abu Ad-Dahdah with the Prophet (S.A.W.) who was riding a mare which was trying to go fast and they were around him while he was trying to slow it down."
1014 - Jaber Ibn Samura narrated that the Prophet (S.A.W.) walked behind in the funeral procession of Abu Ad-Dahdah and went back on a mare. Abu E'isa said that this hadeeth is Hasan Sahih.

30 - Babu ma ja'af in al-ersh'ar bi al-janaza (M: 30, T: 30)

1015 - Abu Huraira narrated that the Prophet (S.A.W.) said, "Speed up the janaza because if the dead is going to good, then you are speeding that up. If it is heading for evil, then you are taking the evil off your necks (since they carry the dead on their shoulders)."

Abu E'isa said that this hadeeth is Hasan Sahih.

31 - Babu ma jaa'af in Qatil ahad wa dhirr al-hurra (M: 31, T: 31)

1016 - Abu Huraira narrated: Abu Seal narrated to us from the first hand from Abu Ja'far from Abu Ubayd from the Prophet (S.A.W.) that he said: "When you attend a funeral, don't be pressed by that or by anything else except that you accelerate the janaza."

Abu Huraira narrated: "Abu Ubayd narrated to us from the Prophet (S.A.W.) that he said: "When you attend a funeral, don't be pressed by that or by anything else except that you accelerate the janaza."

Abu E'isa said that this hadeeth is Sahih.
(31) Hamza and the people that died at Uhud

1016- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) stood up by the mutilated corpse of Hamza and said, "Had it not been that Saffia (his sister) would not agree, I would have left him for the animals so that he would be resurrected on the Day of Judgment from their bellies."

He (S.A.W.) then ordered for something in order to shroud him. It was not long enough to cover his feet if it was pulled over his head or long enough to cover his head if his feet were covered. There were many dead, and there were not enough shrouds. Two or three men were covered with one shroud and then buried in the same grave. The Prophet (S.A.W.) would ask which of the men knew more of the Quran, and then he would advance that man in the grave (towards the Qibla). He (S.A.W.) buried them, but did not perform the janaza prayer on them.

Abu E'isa said that this hadeeth is hasan gharib.

(32) Another hadeeth on the subject

1017- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) would visit the sick, witness the funeral, ride a donkey, answer the slave's invitation, and once on the day of Quraitha rode a donkey which was bridled with a rope made from gourd and saddled with gourd.

Abu E'isa said that there is a weak narrator in the chain.
1018- A'isha (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) died, they differed about where to bury him (S.A.W.). Abu Bakr (R.A.A.) said, "I heard the Messenger of Allah (S.A.W.) say something I cannot forget. He said, 'Allah (S.W.T.) takes the soul of a prophet in the same spot where he is supposed to be buried.' So bury him below his bed."

Abu E'isa said that this hadeeth is gharib and that one of the narrators is weak.

1019- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Mention only the good deeds of your dead ones and stop talking about their shortcomings."

Abu E'isa said that this hadeeth is gharib.

1020- Ubada Ibn As-Samet narrated that the Messenger of Allah (S.A.W.) would not sit down in a funeral until the body was lowered into the grave. One
time a Jewish rabbi said to him, "This is what we also do, oh Muhammad." He then sat down and said, "Distinguish yourselves from them."

Abu E'isa said that this hadith is gharib.

(36) The merit of the crisis if one hopes for the rewards

1021- Abu Musa Al-Ashari narrated that the Messenger of Allah (S.A.W.) said, "If a servant's child dies, Allah asks the angels, 'Did you take the soul of my servant's child?' and they say they did. He (S.W.T.) then asks, 'What did my servant say?' If they reply, 'He praised You and said 'Inna Lil/ah Wa Inna Ilayhi Rajio'un (to Allah we belong and to Him we return),' then Allah (S.W.T.) says, 'Build a house for my servant in Paradise and name it The House of Praise.'"

Abu E'isa said that this hadith is hasan gharib.

(37) Making takbeer at the funeral

1022- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) prayed on An-Najashi (the Ethiopian leader) and made takbeer four times.
Abu E'isa said that this hadeeth is hasan sahih.

1023 - Haditha Muhammad bin al-Munaf. Haditha Muhammad bin J'afar A'ibin Shugayb, said: "A man aged fifty said to the janaza, 'This is the Messenger of Allah.'" Abu E'isa said that this hadeeth is hasan sahih.

1023- Abdurrahman Ibn Abu Laila reported that Zaid Ibn Abu Arqam used to make takbeer four times at the funeral. One time he made five, and when he was asked about it, he said that the Messenger of Allah (S.A.W.) had done that too.

Abu E'isa said that this hadeeth is hasan sahih.

38 - What is said during the Janaza prayer

1024 - Haditha Ubay bin Khutayma. Haditha al-Awsawi, said: "I heard the Messenger of Allah (S.A.W.) say: 'Peace be upon the Prophet.'" Abu E'isa said that this hadeeth is hasan sahih.

Abu Ibrahim Al-Ash-hali narrated that his father reported that the Messenger of Allah (S.A.W.) used to say the following during the Janaza prayer:

"Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah. Peace be upon the Messenger of Allah. Who seeks refuge in the most merciful of the merciful for the sake of the Messenger of Allah.

(38) What is said during the Janaza prayer
prayer. "Allahumma Ighfir Li H'ayyinna Wa Mayyittina, Wa Shahidana Wa Gha-ibena, Wa Saghirina Wa Kabirina, Wa Thakirina Wa Unthana." (Oh Allah, forgive our living and our dead, the present among us and the absent, our young and our old, and our men and our women.)

Abu Huraira narrated the same hadeeth and added the following. "Allahumma Man Ah'yaytahu Fa Ah'yihi A'la Al-Islam Wa Man Tawafaytahu Tawafahu A'la Al-Iman (Oh Allah, whoever You keep alive, let them live on Islam. And whoever dies, have him die on belief).

Abu E'isa said that this hadeeth is hasan sahib.

Aouf Ibn Malek narrated that he heard the Messenger of Allah (S.A.W.) praying on a dead man and understood the following from his words. "Allahumma Ighfir lahu War-Hamhu Wa Ighsilhu Bil Barad Wa Ighsilhu Kama yughsal Ath-Thoub (Oh Allah, forgive him and have mercy on him and wash him with snow just like the garment is washed)."

Abu E'isa said that this hadeeth is hasan sahib.

(39) Reciting the Fatiha at the funeral

Ibn Abbas narrated that the Prophet (S.A.W.) read Surah Al-Fatiha in the janaza prayers.

Abu E'isa said that this hadeeth is not that much strong.


1027 - Haditha Mohammad bin Yassar Ahsan bin Abdul Rahman bin Muhaddad Ahsan bin Sufyan

from Saeed bin Ibrahim bin Thalha that Ibn Abbas (R.A.A.) prayed the janaza and recited Al-Fatiha. Talha asked if that was from the Sunnah, and Ibn Abbas said, "It is from the Sunnah or it is from the complete Sunnah." Abu E'issa said that this hadeeth is hasan sahih.

1028 - When Malek Ibn Hubaira would lead a funeral prayer that was not attended by many people, he would divide the ones present into three rows. He did that because the Messenger of Allah had said, "If the dead person has three rows of people that pray on him, then their intercession (for him) is a must."

Abu E'issa said that this hadeeth by Malek is a hasan hadeeth.

(40) Praying the janaza and the intercession for the dead

1029 - Haditha Ibn Abdullah Ibn Ouf reported that Ibn Abbas (R.A.A.) prayed the janaza and recited Al-Fatiha. Talha asked if that was from the Sunnah, and Ibn Abbas said, "It is from the Sunnah or it is from the complete Sunnah." Abu E'issa said that this hadeeth is hasan sahih.
1029- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "There is no deceased Muslim that if a group of Muslims numbering at least one hundred pray on him and asking intercession on his behalf that will not (definitely) have that intercession accepted."

Abu E'isa said that this hadith is hasan sahih.

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1030-Uqba Ibn Amer Al-Juhani narrated that the Messenger of Allah (S.A.W.) prohibited praying or burying the deceased at three different times; from the time the sun rises until it is above the horizon, at midday until the sun begins to descend, and from right before sunset until the sun sets completely.

Abu E'isa said that this hadith is hasan sahih.

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41 - Praise be to the one who prayed the funeral prayer at the end of the day.

42 - Praise be to him who performed Salat for the deceased.
(42) Performing the janaza prayers on the children

1031-Al-Mughira Ibn Shuba narrated that the Prophet (S.A.W.) said, "The rider (should be) behind the funeral, the walker can be anywhere (in front or behind), and the child should be prayed on."

Abu E’isa said that this hadeeth is hasan sahih.

1032- Hadhrat A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prayed for Suhail Ibn Baidaa’ in the mosque.

Abu E’isa said that this hadeeth is hasan.

(43) Not praying on the fetus

1032-Jaber narrated that the Prophet (S.A.W.) said, "The newborn is not to be prayed on and does not inherit or leave wealth unless he cried (was alive at birth)."

Abu E’isa said that some people discussed the authenticity of this hadeeth.

(44) Praying on the deceased in the mosque

1033-A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prayed for Suhail Ibn Baidaa’ in the mosque.

Abu E’isa said that this hadeeth is hasan.
The Book of Funerals

The place where the Imam stands in the case of the man and the woman

1034- Abu Ghaleb reported that he prayed with Anas Ibn Malek in a funeral of a man, and he stood next to his head. Later they brought the funeral of a woman, and he stood by the middle of the coffin during the prayer. Abu Al-A'ala Ibn Ziad asked him, "Did you see the Prophet (S.A.W.) stand next to the woman and the man the same way you did?" He replied he had. When they finished the prayers Anas said to the congregation, "Learn."

Abu E'isa said that this hadeeth is hasan.

1035- Samura Ibn Jundub reported that the Prophet (S.A.W.) prayed for a woman and that he stood by the middle of the coffin.

Abu E'isa said that this hadeeth is hasan sahih.
(46) No funeral prayers on the martyr

1036- Jaber Ibn Abdullah (R.A.A.) reported that the Prophet (S.A.W.) shrouded every two martyrs of the dead in Uhud in one shroud. He then would ask which one of the two men was more knowledgeable about the Quran and would put him first facing the Qibla. He (S.A.W.) said, "I am the witness for those people on the Day of Resurrection." He ordered them to be buried in their blood, and he neither prayed on them nor washed them.

Abu E’isa said that this hadeeth is hasan sahih.

(47) Funeral prayers at the grave

1037- Ash-Sha’bi reported that he was told by someone that he saw the
Prophet (S.A.W.) (next to) a grave bulging above the ground. He (S.A.W.) lined his companions behind it, and they prayed for the deceased. When Ash-Shu'bi was asked who told him that, he said, "Ibn Abbas."

Abu E'isa said that this hadeeth is hasan sahih.

1038 - حديث محمد بن بشارة حدثنا ابن يحيى بن سعيد بن أبي عمرو عن فيثاح عن سعيد بن الممسوب "أن أمت سعد ماتة والنبي غائب فألما قديم صلى عليه وقد مضى لذلك شهراً".

1038- Said Ibn Al-Mussaib narrated that Um Saad died while the Prophet (S.A.W.) was absent. When he (S.A.W.) came back, he prayed for her even though a month had past.

48 - باب ما جاء في صلاة النبي صلى الله عليه وسلم


قال أبو عبيدة: هذا حديث صحيح غريب من هذا الوجه، وقد زوادة أبو قليابة عن عمران أبي المهلب، عن عمران بن حصين، وأبو المهلب اسمه عبد الرحمن بن عمر وقيل له معاوينة بن عمر.

(48) The Prophet's (S.A.W.) prayer on Al-Najashi

1039- U'mran Ibn Hussain narrated that the Messenger of Allah (S.A.W.) told them, "Your brother Al-Najashi has died (in Ethiopia) so perform the janaza prayer for him."

U'mran then said that they stood and lined up as if the deceased was there and performed the prayer.

Abu E'isa said that this hadeeth is hasan sahih.
The Book of Funerals

(49) The merit of the janaza prayer

1040- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever prays in a funeral gets a karat (a measurement of weight) worth of rewards, and whoever follows the procession until the body is buried will have two karats; the smaller karat weighs as much as the mountain of Uhud."

Abu E'isa said that this hadeeth is hasan saih.

(50) Another hadeeth on the subject

1041- Abu Huraira (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Whoever follows a funeral and carries it three times has met its obligation."

Abu E'isa said that this hadeeth is gharib.

(51) Standing up when a funeral passes by

1042- Amer Ibn Rabia’a narrated that the Messenger of Allah (S.A.W.) said, "If you see the funeral passes by stand up until it is gone or buried."

Abu E'isa said that this hadeeth is hasan saih.
Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "If you see the funeral stand up for it, and whoever follows it should not sit until the body is buried."

Abu E'isa said that this hadeeth is hasan sahih.

It is narrated that once it was mentioned in front of Ali (R.A.A.) about standing up for the funeral. He said, "The Messenger of Allah stood up and sat down."

Abu E'isa said that this hadeeth is hasan sahih.
The Book of Funerals

The hadeeth, "The grave is ours and the crack in the earth is for the others."

1045- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah said, "The grave is ours, and the crack in the earth is for the others."

Abu E'isa said that this hadeeth by Ibn Abbas is hasan gharib.

1046- Ibn Omar narrated that when the Prophet (S.A.W.) used to put the deceased in the grave he would say, "Bismi Allah Wa A'ala Milati Rasuli Allah'' (in the name of Allah and on the religion of the Messenger of Allah) or say, "Bismi Allah Wa A'ala Sunnati Rasuli Allah'' (in the name of Allah and on the sunnah of the Messenger of Allah).

Abu E'isa said that this hadeeth is hasan gharib.
(55) A cloth is placed below the dead in the grave

1047- Jafar Ibn Muhammad that his father reported that the one who arranged the Prophet's grave was Abu Talha, and the one laid the sheet down below him (S.A.W.) was Shaqran, the servant of the Messenger of Allah (S.A.W.). Abu E'isa said that the hadeeth of Shaqran is hasan gharib.

1048- Ibn Abbas narrated that a red sheet was placed in the grave below the Prophet (S.A.W.). Abu E'isa said that this hadeeth is hasan sahih.

(56) Leveling the grave

1049- Ali (R.A.A.) sent for Abu Al-Hayaj Al-Asadi and said to him, "I send
with what the Prophet (S.A.W.) has sent me. Do not leave any grave built above the ground without leveling it to the ground and do not leave a statue without breaking it."

Abu E'isa said that this hadeeth is hasan.

(57) It is hated to walk on the graves, sit on them, or pray towards them

1050- Abu Marthad Al-Ghanawi narrated that the Prophet (S.A.W.) said, "Do not sit on the graves or pray towards them."

1051- There is another narration of the same hadeeth above that is stronger and it does not include Abu Idriss in it.
(58) It is hated to plaster the grave or write on it

1052- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) prohibited plastering the graves, writing on them, building on them, or stepping on them. Abu E’isa said that this hadith is hasan sahih.

59 - باب ما يُقَول الرَّجُلُ إِذًا دَخَلَ المَقَابِرُ (م: 59، ت: 59)

1053- Abu Kbir, Abi Ubaydah, and Abi Bakr narrated that the Prophet (S.A.W.) prohibited visiting the graves. Abu E’isa said that this hadith is hasan gharib.

(59) What to say when entering the graveyard

1053- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once passed by the graves of Medina. He faced them and said, "As-Salamu A’likum Ya Ahla Al-Quboor, Yaghfiri Allahu Lana Wa Lakum, Antum Salafana Wa Nahnu Bi Al-Athar." (Peace be with you, oh people of the graves, may Allah forgive us and you; you are our ancestors and we are in your footsteps)."

Abu E’isa said that this hadith is hasan gharib.

60 - باب ما جاء في الزيادة في زيارة القبور (م: 60، ت: 60)

1054- Sulaiman Ibn Buraida narrated that his father reported that the Messenger of Allah (S.A.W.) said, "I prohibited people from visiting the graves
previously. Muhammad (S.A.W.) was permitted to visit his mother's grave, so visit them because they remind you of the Hereafter."

Abu E'isa said that this hadeeth is hasan sahih.

Abu Huraira (R.A.A.) reported that the Prophet (S.A.W.) cursed the women who (keep) visiting the graves.

Abu E'isa said that this hadeeth is hasan sahih.

Some of the scholars say that this prohibition was before the permission for the Prophet (S.A.W.) to visit his mother's grave. After the permission, men and women were allowed to visit the graves.

Abdurrahman Ibn Abu Bakr died in Hubshi. He was carried to Mecca to be buried there. When A'isha came to visit the grave she recited,

We were like two friends stuck together,
And for a period of time inseparable.
But when we separated, we were
After a long time as if we never were together.
Then she said, "By Allah, if I had been present, I would have buried you in the place where you had died. Nevertheless if you had been alive, I would not have visited you."

1057 - Hadhrat Abu Kânî and Muhammed bin 'Umar and their companions narrated that the Prophet (S.A.W.) entered a grave at night and a torch was lit for him. He brought in the body and placed it to face the Qibla. He said, "May Allah have mercy on you; you were a good reader of the Quran." He (S.A.W.) then made takbeer four times over him (janaza prayers). Abu E'isa said that this hadeeth is hasan.

1058- Anas narrated that the Prophet (S.A.W.) and his companions passed by a janaza. The companions spoke well of the deceased, and the Prophet (S.A.W.) said, "Then he will get it (paradise). You are the witnesses of Allah on this earth."

Abu E'isa said that this hadeeth is hasan sahih.
Abu Al-Aswad Ad-Daily reported he arrived at Medina and went to Omar Ibn Al-Khattab. They passed by a janaza, and the people there spoke well about the deceased. Omar (R.A.A.) said, "Then he will get it." Ad-Daily asked Omar, "Why do you say that?" Omar (R.A.A.) said, "I say to you what the Messenger of Allah (S.A.W.) said. 'If three Muslims witness goodness for any Muslim, then Paradise is certainly his.' They said, 'What about two Muslims?' He (S.A.W.) said, 'And the two.' They did not ask the Messenger of Allah (S.A.W.) about the one."

Abu E'isa said that this hadeeth is hasan sahih.

1059- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The fire will never touch any Muslim who loses three children to death except for the oath that was made (i.e. the verse where Allah says that every soul passes by the fire)."

Abu E'isa said that this hadeeth is hasan sahih.
1061 - Abdullah Ibn Mas’oud narrated that the Messenger of Allah (S.A.W.) said, "For whoever offers three of his children (to death) who have not reached puberty, they are considered a fortified fortress for him against the Hellfire."

Abu Tharr said, "I have offered two." He (S.A.W.) said, "And two." Ubbai Ibn Kaab said, "I have offered one." He (S.A.W.) said, "And one. True patience is shown at the first shock."

Abu E’isa said that this hadeeth is gharib.

1062- Ibn Abbas (R.A.A.) narrated that he heard the Prophet (S.A.W.) say, "Whoever loses two (children) from among my nation, Allah will enter him into Paradise because of them." A’isha (R.A.A.) then asked, "What about someone who lost one from among your nation?" He (S.A.W.) said, "And anyone who has lost one, oh you smart one." She (R.A.A.) asked, "What about someone who has not lost one from among your nation?" He (S.A.W.) replied, "I am the loss of my nation. They will not experience a worse loss than losing me."

Abu E’isa said that this hadeeth is hasan gharib.
1063- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "The martyrs are five; the plagued, the one who died from a disease of the abdomen, the drowned, the one crushed under rubble, and the martyr for the sake of Allah."

Abu E'isa said that this hadeeth is hasan sahih.

1064- Khaled and Sulaiman were talking and one asked the other if he had heard the Messenger of Allah (S.A.W.) say, "Whoever died from a (disease) in his abdomen will not be tortured in his grave." The other said yes. Abu E'isa said that this hadeeth is hasan gharib.
1065- Usama narrated that the Prophet (S.A.W.) mentioned the plague and said, "It was a part of the punishment that was sent on the children of Israel. If a land is plagued and you are in it, then do not leave it. If it has hit a land that you are not in, then do not enter it."

Abu E'isa said that this hadeeth is hasan sahib.

1066- Ubada Ibn As-Samet narrated that the Prophet (S.A.W.) said, "Whoever is keen to meet Allah, then Allah is keen to meet him. Whoever dislikes meeting Allah then Allah dislikes meeting him."

Abu E'isa said that this hadeeth is hasan sahib.
It is not allowed to pray for the one who committed suicide

1068- Jaber Ibn Samura narrated that a man committed suicide and the Prophet (S.A.W.) did not pray over him.

Abu E’isa said that this hadeeth is hasan sahih.

Praying over the one in debt

1069- Abu Qutada narrated that a dead man was brought to the Prophet (S.A.W.) for the janaza. The Prophet (S.A.W.) said, "You pray over him. He is in debt." Abu Qutada said, "I will pay it off." The Messenger of Allah (S.A.W.) asked Abu Qutada, "You will fulfill that promise?" He replied, "I will fulfill it." He (S.A.W.) then prayed over him.

Abu E’isa said that this hadeeth is hasan sahih.
1070- Abu Huraira (R.A.A.) narrated that whenever the Prophet (S.A.W.) was brought a dead man who was in debt for the janaza, he (S.A.W.) would ask if there was any way to pay off his debt. If he (S.A.W.) was told that the man left enough to pay off the debt, then he (S.A.W.) would pray over him. Otherwise, he would say to the Muslims, "Pray over your companion."

After Allah (S.A.W.) had given him victory him (S.A.W.) in the conquests, he (S.A.W.) stood up and said, "I am more responsible for the Muslims than themselves. Whoever dies from among the Muslims and is indebted, I will pay it off. Whoever leaves any money it is the right of his heirs."

Abu E’isa said that this hadeeth is hasan sahih.

1071- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that when the deceased is buried, two bluish, black angels come to him. One is called Ankar and the other Nakeer. They ask him, "What do you say about that man (Muhammad)?" The dead man will say, "He is who he said he was; the servant of Allah and His Messenger. I bear witness that there is no god but Allah and that Muhammad is the servant and Messenger of Allah." The angels will say, "We knew you were going to say that." Then his grave is extended to a length of seventy arms and a width of seventy arms. It is then lit up. Then he is
told to go to sleep. He asks if he can go back to his family and explain things to them. The angels then say, "Sleep like the bridegroom that does not like to be awakened except by his dearest family until the time Allah will resurrect him from that bed."

In the case that the deceased was a hypocrite, he will answer, "I say about him what I heard the rest of the people saying about him (referring to the Prophet). I do not know." The two angels will say, "We knew you were going to say what you just said." The Earth is then told to squeeze him, and it does so until his ribs are crushed. He stays in that torment until he is resurrected from that bed."

Abu E'isa said that this hadeeth is hasan gharib.

Abu E'isa said that this hadeeth is hasan sahih.

Abdullah narrated that the Prophet (S.A.W.) said, "Whoever give condolences to a relative of the deceased is given as much rewards (as the one in crisis)."
Abu E'isa said that this hadeeth is gharib.

1074- Abdullah Ibn Amr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any Muslim who dies on Friday or the night before Friday will be saved from the torment of the grave."

Abu E'isa said that this hadeeth is gharib.

1075- Ali Bin Abu Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Ali, do not delay three things; the prayers when its time starts, the funeral, and the unmarried girl as soon as there is a suitable groom."

Abu E'isa said that this hadeeth is gharib.
(75) The merit of giving condolence

1076- Abu Barza narrated that the Messenger of Allah (S.A.W.) said, 'Whoever gives condolences to a mother who has lost her child will be given a cloak to wear in Paradise.'

Abu E'isa said that this hadeeth is gharib and that its chain of narrators is not strong.

[76] Lifting the hands in the funeral prayers

1077- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) made takbeer during a funeral, lifted his hands, and then placed his right hand on his left.

Abu E'isa said that this hadeeth is gharib.
(77) The soul of the believer is hung up by his debt until it is paid.

1078- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The soul of the believer is hung up by his debt until it is paid."

1079 - There is another narration of the same hadeeth from Abu Huraira but through a different chain of narrators.

Abu E’isa said that the chain of the second hadeeth is stronger than the first one.
The Book of Marriage

As narrated from the Messenger of Allah (S.A.W.)

(1) The advantages of marriage and encouraging it

1080- Abu Ayoub (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Four are from the Sunnah of all the messengers; shyness, wearing perfume, using the siwak, and getting married."

Abu E’isa said that this hadeeth is hasan gharib.
Abdullah Ibn Mas'oud narrated that they went out with the Prophet (S.A.W.) when they were young men unable to get married. He (S.A.W.) said, "Oh you youth, I advise you to get married for it helps in lowering the gaze and protects you from fornication. Whoever cannot get married should fast since fasting controls (sexual desires)."

Abu E'isa said that this hadith is hasan sahib.

Celibacy is prohibited

Saad Ibn Abi Waqas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) refused Otham Ibn Mathoun's request for celibacy, and if he had permitted them to castrate themselves, they would have.

Abu E'isa said that this hadith is hasan sahib.

Samura narrated that the Prophet (S.A.W.) prohibited celibacy.

Abu Eisa said that Zaid Ibn Akhzam in his narration recited the verse, "And indeed We sent Messengers before you (Oh Muhammad (S.A.W.)) and made for
them wives and offspring." (Surah the Thunder, verse 38)

Abu E'isa said that this hadeeth is hasan gharib.

(3) If a religious person proposes, then marry him

1084- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If a person who pleases you with his religion and his manners asks you for marriage, marry him. If you do not, then there will be a great trial on the earth and widespread corruption."

1085- Abu Hatem Al-Muzani narrated that the Messenger of Allah (S.A.W.) said, "If a person who pleases you with his religion and his manners comes to you for marriage, marry him. If you do not, then there will be a trial on Earth and corruption." They asked, "Oh Messenger of Allah (S.A.W.), what if he has a problem?" He (S.A.W.) said, "If a person who pleases you with his religion and his manners comes to you for marriage, marry him." He (S.A.W.) said it three times.

Abu E'isa said that his hadeeth is hasan gharib.
4 - باب ما جاء أن المرأة تنكح على ثلاث خطبة [م: 4، ت: 4]

1086 - حدثنا أحمد بن محمده بن موسى. أخبرنا إسحق بن يوسف الأزري. أخبرنا عبد الملك بن عطاء، عن جابر، عن النبي ﷺ قال: إن المرأة تنكح على دينها ومالها وجمالها. ف卒ِّлись، ف على ذلك. قال: وفي اللتان عن عوف بن مالك وعائشة وعن عبد الله بن عمرو وأبي سعيد.

قال أبو عيسى: حديث جابر حسن صحيح.

(4) The woman is married based on three criteria

1086- Jaber narrated that the Prophet (S.A.W.) said, "The woman is married based on her religion, her wealth, and her beauty. Win the one with religion, and your hands will have plenty."

Abu E’isa said that this hadeeth is hasan sahih.

5 - باب ما جاء في النظر إلى المخطوبة [م: 5، ت: 5]

1087 - حدثنا أحمد بن منيع. حدثنا ابن أبي زيد. قال: حدثني عاصم بن سليمان (هو الأأخوال) عن بكير بن عبد الله المربني، عن المغيرة بن سهيلة؛ أن حطّت المرأة، فقال النبي ﷺ:

"نظر إليها فإنه أخرى أن ينرم ببنكما."

وفي اللتان عن محمد بن مسلمة وجابر، وأبو حبيب وأبي هريرة.

قال أبو عيسى: هذا حديث حسن. وقد ذهب بعض أهل العلم إلى هذا الحديث، وقالوا: لا تسأل أن بئت نظر إليها ما لم ير منِّها هراً. وهو قول أحمد وإسحاق. ممّن قاَلَهُمُ.

(آخرى أن ينرم ببنكما) قال: أخرى أن تدوم المودة ببنكما.

(5) Looking at the fiancé

1087- Al-Mughira Ibn Shaba reported that he got engaged to a woman and the Prophet (S.A.W.) said, "Look at her since it is necessary to be attracted to each other."

Abu E’isa said that this hadeeth is hasan.

6 - باب ما جاء في إعلان النكاح [م: 6، ت: 6]

1088 - حدثنا أحمد بن منيع، أخبرنا هشيم، أخبرنا أبو بلال عن محمد بن خاطب، والجهمي. قال: قال رسول الله ﷺ: "فضل ما بين الحرام والمحلول الدّين والصوت". قال:

وفي اللتان عن عائشة وجابر، والربيع بن مومئد.

قال أبو عيسى: حديث محمد بن خاطب حسن.

وأبو بلال اسمه يحيى بن أبي سليمان، ويقال ابن سليمان أيضاً.
1088- Muhammad Ibn Hateb Al-Jumahi narrated that the Messenger of Allah (S.A.W.) said, "The difference between the unlawful (in marriage) and the lawful is the tambourine and the announcement."

Abu E'isa said that this hadeeth is hasan.

1089- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Announce this marriage, celebrate it in the mosques, and beat the tambourine for it."

Abu E'isa said that this hadeeth is gharib hasan.

1090- Ar-Rubai Bint Muawath narrated that the Messenger of Allah (S.A.W.) came to visit her the morning after her wedding night and sat on her bed. There were little girls beating the tambourine and mourning the dead of Badr with songs. One of the girls said, "And there is among us a Prophet who knows what will happen tomorrow." He (S.A.W.) said to the girl, "Stop saying that and go back to what you were saying before."

Abu E'isa said that this hadeeth is Hasan Sahih.
The supplication of the newlyweds

1091- Abu Huraira (R.A.A.) narrated that when the Prophet (S.A.W.) congratulated a newlywed he would say, "Baraka Allahu Lak, Wa Baraka A’alyk, Wa Jama’a Baynakuma Bi Khair." (May Allah bless you, bestow His blessings on you, and gather you for the good.)

Abu E’isa said that this hadeeth is hasan sahib.

(7) The supplication of the newlyweds

(8) What to say before intercourse

1092- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If one of you begins intercourse, he should say, 'Bismi Allah, Allahumma Jannibna Ash-Shaitan, Wa Jannib Ash-Shaitam Ma razaqtana.' (In the name of Allah, may Allah keep Satan from us and may Satan be kept away from our offspring.) If they conceive a child that night then it will not be harmed by Satan."

Abu E’isa said that this hadeeth is hasan sahib.

(9) Best time to wed

1093- A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) married her in Shawal and consummated the marriage in Shawal.
A'isha used to like for the women to get married in Shawal.

Abu E'isa said that this hadeeth is hasan sahib.

(10) The wedding banquet

1094 - Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) saw Abdurrahman Ibn Ouf with traces of saffron on his clothes. He (S.A.W.) said, "What is that?" Ibn Ouf said, "I got married and gave her a (date) pit's weight of gold." He (S.A.W.) said, "May Allah bless you. Offer her a wedding banquet with at least one sheep."

Ahmad said that the weight of a pit in gold is worth three and one third dirhams.

Abu E'isa said that this hadeeth is hasan sahib.

1095- Anas Ibn Malek narrated that the Prophet (S.A.W.) offered a wedding banquet of dates and sweets when he married Saffia Bint Huyay.

1096- There is another narration of the same hadeeth with one of
the narrators missing.


duress, and many strange things.

1098- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Answer the invitation if you are invited."

Abu E’isa said that this hadeeth is hasan saihih.
The case of someone showing up at the banquet uninvited

Abu Mas'oud narrated that a man called Abu Shuaib told his slave who was a butcher to make a meal enough for five people because he had seen the Messenger of Allah (S.A.W.) who seemed hungry. The butcher fixed the meal. Abu Shuaib sent for the Prophet (S.A.W.) and invited him to bring the people who were sitting with him (S.A.W.). A man followed them who had not been with them when they were invited. When the Messenger of Allah (S.A.W.) reached at the door of Abu Shuaib, he (S.A.W.) said, "A man who was not with us when you invited us came along too. Do you permit him to come in?" Abu Shuaib said, "I give him permission. Let him come in."

Abu E'isa said that this hadeeth is hasan sahih.

It is encouraged to marry virgins

Jaber Ibn Abdullah (R.A.A.) reported that when he got married he went to the Prophet (S.A.W.). He (S.A.W.) asked him, "Did you marry, oh Jaber?" and Jaber said yes. He (S.A.W.) said, "Is she a virgin or has been married before?" Jaber said, "She has been married before." He (S.A.W.) said, "Why did you not marry a virgin so that you could be playful with each other?" Jaber said, "Oh Messenger of Allah (S.A.W.), Abdullah died and left me seven (or nine) sisters so I married someone who can take care of them." The Messenger of Allah (S.A.W.) supplicated for him.

Abu E'isa said that this hadeeth is hasan sahih.
(14) No marriage is accounted for if there is no wali

1101- Abu Musa narrated that the Messenger of Allah (S.A.W.) said, “No marriage is accounted for if there is no wali (a male relative who represents and guards the interests of the bride).”
The Book of Marriage

1102- A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any woman who marries herself without the permission of her guardian, then her marriage is invalid. Her marriage is invalid. Her marriage is invalid. If they have had intercourse then she is entitled to the dowry that they agreed upon. If they have a dispute, then the governor is the wali of those who do not have a guardian.

Abu E’isa said that this hadeeth is hasan.
15.  بَابُ مَا جَاءَ لَأَنْ يَكَاحَ إِلَّا الْبَيْتِ [مُ: 15، ت: 15]

1103. حدثنا يُوسُفُ بنّ حَمَادٍ المُمْتَزِجُ الْيَسْرِي. حدثنا عَبْدُ الأَعْلَى عَنْ سَعْيَدٍ، عن قَتَادَة، عن جَابِرِ بْنِ رَضٍّ، عنْ ابن عَبَّاسِ، أن النَبِيَّ ﷺ قَالَ: «الْبَيْتًا الَّا نُمْكَحْنَ أَنفَسُهُنَّ بِعَيْنِي بَيْتَتَهُنَّ». قال يُوسُفُ بنّ حَمَادٍ: رَفَعَ عَبْدُ الأَعْلَى هذَا الْحَدِيثَ فِي الْتَفَسِيرِ. وأوْفَقَهُ فِى كِتَابِ الطَّلَاقِ، وَلَمْ يَرْفَعْهُ.

(15) No marriage without witnesses

1103. Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The ones who marry themselves without witnesses are prostitutes."
The wedding sermon

1105- Abdullah reported that the Messenger of Allah (S.A.W.) taught them how to say At-Tashahud in the prayers and At-Tashahud when in need. The Tashahud for the prayers is "At-Tah'iyatu Li Allah Wa As-Salawat Wa At-Tayibat, As-Salamu A'lika Ayuha An-Nabi Wa Rah'matu Allahi Wa Barakatuhi, As-Salamu A'alina Wa-'ala J'badi Allahi As-Salih'een, Ash-hadu An La /!aha Illa Allah Wa Ash-hadu Anna Muhammadan A'bdahu Wa Rasuluhu." (The salutes are for Allah and the prayers and the virtuous acts. Peace be upon you, oh Prophet and His Mercy and blessings. Peace be upon us and on His virtuous servants. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and messenger.) The Tashahud to say when one is in need is "Inna Al-Hamda Li Allah Nastai'nahu, Wa Nastaghfirahu, Wa Na-o 'uthu Bi Allahi Min Shrouri Anfusina Wa Sayi-att A'amalina, Fa man Yahdihi Allahu Fala Muddilla Lahu, Wa Man Yudil Fala Hadiya Lahu, Wa Ash-hadu An La Ilaha Illa Allah, Wa Ash-hadu Anna Muhhammadan A'bdahu Wa Rasuluhu." (Praise be to Allah. We seek His help and ask for His forgiveness. We seek refuge with Allah against the evils of ourselves and against our evil deeds. Whoever Allah guides will have no one to set him astray, and whoever He misguides will not have anyone to guide him. And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and messenger.) Then he (S.A.W.) would recite three verses.
A’bthar said that Sufian Ath-Thawri interpreted this to mean the following three verses; "Oh you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam (as Muslims with complete submission to Allah)."

"And fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."

"Oh you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth."

Abu E’isa said that this hadeeth is hasan.

Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Any sermon that does not include the Tashahud in it is like the amputated arm."

Abu E’isa said that this hadeeth is hasan sahih gharib.
"The woman who was married before cannot be remarried without asking her, and the virgin cannot be married without asking her permission; her permission could be her silence."

Abu E’isa said that this hadeeth is hasan sahih.

1108 - حديث أخبرنا مالك بن أنس عن عبد الله بن الفضل، عن تأييقب بن جرير بن معلم، عن ابن عباس: أن رسول الله ﷺ قال: «الابن أحق بالنفثها من وليها. والبكرُ نُنْتَدَأُ في نفثها. وإذنها صيامُها». 

1108 - Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The widow has more right on herself than her wali, and the virgin should be asked. Her permission is her silence."

Abu E’isa said that this hadeeth is hasan sahih.

Some scholars use this hadeeth to rule that the previously married woman can marry herself without a wali. However Ibn Abbas ruled that there should be a representative. The interpretation of this hadeeth is that she should not be married without her approval. In the case that a guardian marries a woman without her approval, then the marriage is annulled.
It is hated to marry the orphan without her approval

1109- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The orphan girl should be asked about getting married. If she keeps silent it is considered her approval, but if she refutes then the marriage is not allowed."

Abu E'isa said that this hadeeth is hasan.

If two guardians marry off the same woman

1110- Samura Ibn Jundub narrated that the Messenger of Allah (S.A.W.) said, "If a woman was married off by two guardians, then the marriage is (valid for) the man that first married her. If someone sold the same thing to two men, then it is given to the one that bought it first."

Abu E'isa said that this hadeeth is hasan.
The marriage of the slave without the permission of his master

1111- Jaber Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) said, "Any slave who marries without the permission of his master is a male prostitute."

Abu E'isa said that his hadeeth is hasan.

1112- There is another narration through Jaber that the Messenger of Allah (S.A.W.) said, "Any slave who married without the permission of his master is a male prostitute."

Abu E'isa said that this hadeeth is hasan sahib.

The dowries of the women

1113- Amer Ibn Rabia narrated that a woman from the tribe of Fizara married and accepted that her dowry would be only a pair of shoes. The Messenger of Allah (S.A.W.) said, "Did you accept to give yourself and your wealth away on a pair of shoes?" She said yes. He (S.A.W.) allowed it.
Abu E’isa said that this hadeeth is hasan sahib.

(22) Another hadeeth on the subject

1114a- Sahl Ibn Saad As-Saedi narrated that a woman came to the Messenger of Allah (S.A.W.) and said, "I give myself to you." She stayed a while, and then a man said, "Oh Messenger of Allah (S.A.W.), marry her to me if you do not want her." He (S.A.W.) said, "Do you have a dowry?" The man said, "All I have is this gown I am wearing." The Prophet (S.A.W.) said, "You will have no gown to wear if you give it to her, find something else." The man said, "I do not have anything." The Prophet (S.A.W.) said, "Try to find anything; even an iron ring." The man tried and searched, but could not find anything. The Messenger of Allah (S.A.W.) said, "Have you memorized anything from the Quran?" The man replied that he had and named the surahs. The Messenger of Allah (S.A.W.) said, "I will marry you to her for what you have memorized from the Quran."

Abu E’isa said that this hadeeth is hasan sahib.
Omar Ibn Al-Khattab (R.A.A.) said, "Do not exaggerate the dowries of the women. If it was a matter of status in this world or if it was a virtuous act then the Prophet (S.A.W.) would have been the first to raise the dowries. To my knowledge, the Messenger of Allah (S.A.W.) did not marry any of his wives or marry any of his daughters for more than twelve ounces (of silver)."

Abu E'isa said that this hadeeth is hasan sahib.

Scholars have valued an ounce of silver at forty dirhams (during those days). Thus the twelve ounces would be valued at four hundred and eighty dirhams.

23- The man freeing his slave girl and then marrying her

Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) freed Safia and made her freedom her dowry.

Abu E'isa said that this hadeeth is hasan saih.
(24) The rewards of doing that

1116- Abu Musa narrated that the Messenger of Allah (S.A.W.) said, "Three kinds of people get twice the rewards. The servant who fulfills his obligations to Allah and his obligations to his superiors gets twice the rewards. Another kind is a man who has a beautiful slave girl whom he treats well, frees her, and marries her with the intention of doing that to seek the pleasure of Allah; that person gets twice the rewards. The third is a man who believed in the previous Book and when the Latter Book (the Quran) came he believed in it; that person gets twice the rewards."

Abu E'isa said that this hadeeth is hasan sahih.

(25) The man who marries a woman and divorces her before consummation; can he marry her daughter?

1117- Shuaib narrated that his father reported that the Prophet (S.A.W.) said, "Any man who married a woman and consummated the marriage cannot later marry her daughter. If he did not consummate the marriage, then he can later marry the daughter. No man who has married a woman, no matter whether he consummated that marriage or not, can ever marry her mother."

Abu E'isa said that this hadeeth is weak since two narrators are not reliable.

The scholars rule in accordance with the above hadeeth because it is supported by Quranic verse.
1118- A'isha narrated that the wife of Rifa'a Al-Qurathi came to the Messenger of Allah (S.A.W.) and said, "I was married to Rifa'a, and he divorced me irrevocably. I then married Abdurrahman Ibn Az-Zubair, but what he has is like the fringe of the garment (he was sexually impotent)." He (S.A.W.) said, "It seems that you want to go back to Rifa'a. No, not before you taste the pleasure of having intercourse with him (Abdurrahman), and he tastes the pleasure of having intercourse with you."

Abu E'isa said that this hadith is hasan sahib.

The consensus of the scholars rule that if a man divorces his wife an irrevocable divorce and then she marries another man and that other man divorced her, she cannot go back to her first husband if the second did not consummate the marriage.

(26) Divorcing one's wife three times then another man marrying her, but not consuming the marriage
(27) People who legalize irrevocable divorces

1119- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) cursed the one who legalize the irrevocable divorce and the one for whom it was legalized.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars rule according to the above hadeeth.

(28) Prohibiting pleasure marriages

1121- Ali Bin Abi Taleb (R.A.A.) narrated that the Prophet (S.A.W.) on the day of Khaibar prohibited pleasure marriages and the consumption of donkey meat.

Abu E'isa said that this hadeeth is hasan sahih.
1122 - Ibn Abbas narrated that pleasure marriage was allowed in the first days of Islam. A man would arrive in a town in which he knows no one. He would marry a woman just for the amount of time he intended to stay in town. She would keep his property and attend to his affairs. The verse then was revealed, "Except for their wives or what their right hands possess." Ibn Abbas said, "From that time on every relationship outside that context was unlawful."

29 - “Whoever steals anything is not one of us.”

U'mran Ibn Hussain narrated that the Messenger of Allah (S.A.W.) said, "No jalab, janab, or shighar is allowed in Islam. Whoever steals anything is not one of us."

Abu E'isa said that this hadeeth is hasan sahih.

Shighar is when a man marries his daughter to a man who at the same time marries his daughter to the first man. In this way the dowry is not paid to either daughter.

1124 - Hadith 1124: "Whoever steals anything is not one of us."

Abu E'isa said that this hadeeth is hasan sahih.

Shighar is when a man marries his daughter to a man who at the same time marries his daughter to the first man. In this way the dowry is not paid to either daughter.
1124- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) prohibited shighar.

Abu E'isa said that this hadeeth is hasan sahib.

1125- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) prohibited that a woman becomes the co-wife of her aunt from either side.

(30) It is prohibited to have the woman's aunt as a second wife

1126- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited the marriage of a woman if she would become the co-wife of her aunt or the (marriage of the) aunt with her niece whether it was from the mother’s side or the father’s side. Also, the younger sister cannot be taken as a co-wife with older and vice versa.

Abu E'isa said that this hadeeth is hasan sahib.
31 - Making a pre-nuptial agreement

1127 - Uqba Ibn Amer Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "The contract condition worthiest of being fulfilled is the one that made your wife lawful to you."

Abu E'isa said that this hadeeth is hasan sahib.

Some of the scholars rule according to this hadeeth. For example if a man married a woman and promised in the contract that he would not make her leave her town then he cannot force her to leave. Others said that he could because the condition of Allah (S.W.T.) comes first (that a woman should obey her husband).
(32) A man having ten wives converts to Islam

1128- Ibn Omar (R.A.A.) narrated that Ghailan Ibn Salama Ath-Thaqafi converted to Islam and he had ten wives who all converted too. The Prophet (S.A.W.) ordered him to choose four of them.

Abu E’isa said that this is the ruling of most scholars.

(33) A man who is married to two sisters converts to Islam

1129- Fairuz Ad-Dailami narrated that he went to the Prophet (S.A.W.) and said, "Oh Messenger of Allah, I became Muslim, and I am married to two sisters as co-wives." The Messenger of Allah (S.A.W.) said, "Choose one of them."

Abu E’isa said that this hadeeth is hasan.

1130- There is another narration of the same hadeeth from Fairuz Ad-Dailami.

Abu E’isa said that this hadeeth is hasan.
A man buying a pregnant slave girl

1131- Ruwayfee' Ibn Thabet narrated that the Prophet (S.A.W.) said, "Whoever believes in Allah and the Last Day should not let his fluid water the child of another man (not have intercourse with a woman pregnant from another man)."

Abu E'isa said that this hadeeth is hasan.

The man who takes a married woman captive; can he have intercourse with her?

1132- Abu Said Al-Khudri (R.A.A.) narrated that they received female captives on the day of Awtas who were married (to disbelievers). They asked the Messenger of Allah (S.A.W.) (whether they could have intercourse with them or not), and the verse was then revealed, "Also prohibited are the women already married, except those whom your right hands possess." (Surah The Women, verse 24) (Meaning that they were lawful to them but of course after the waiting time (I'dda) is over.)

Abu E'isa said that this hadeeth is hasan.

It is hated to give the prostitute a dowry

1133- Abu Mas'oud Al-Ansari narrated that the Messenger of Allah
(S.A.W.) prohibited paying for the dog, the dowry for a prostitute, and the fortune teller's wages.

Abu E'isa said that this hadeeth is hasan sahih.

(37) It is prohibited for a man to ask for a woman's hand when another brother in Islam has already become engaged to her

1134- Ahmad narrated that the Messenger of Allah (S.A.W.) said, "A man should not do business that cuts off his brother's business nor should he ask for the hand of a woman who is already engaged to another brother in Islam."

Abu E'isa said that this hadeeth is hasan sahih.
Abu Salam Ibn Abdurrahman narrated from Fatema Bint Qais that her husband divorced her irrevocably and did not leave a place for her to stay (for the waiting period) or any alimony. All that he left with his cousin for her was ten bags; five full of barley and five oats. She went to the Prophet (S.A.W.) and mentioned that to him. He (S.A.W.) said, "He did the right thing." He (S.A.W.) first ordered her to stay her I'dda period at Um Sharik. Then he (S.A.W.) said, "The immigrants visit Um Sharik's house a lot. Stay at the house of Ibn Um Maktoum since in case you are undressed, he will not see you. When your waiting period is over and somebody asks for your hand, then come and consult with me."

When the I'dda period was over, both Abu Jahm and Mua'wiya Ibn Abu Sufian asked for her hand. She went to ask the Messenger of Allah (S.A.W.) who said, "As for Mua'wiya, he has no money. As for Abu Jahm he is tough with women."

Later Usama asked for her hand, and she married him. Allah (S.W.T.) blessed her marriage with Usama.

This is a sahih hadeeth.

1136- Jaber (R.A.A.) narrated that they asked the Messenger of Allah (S.A.W.) about coitus interruptus and that the Jews claimed that it was similar to a lesser way of burying the children alive. He (S.A.W.) said, "The Jews have lied. If Allah (S.A.W.) has decreed that creation is to come to existence, nothing will stop Him."
1137- Jaber reported that they used the coitus interruptus method while the Quran was being revealed.

Abu E'isa said that this hadeeth is hasan sahih.

1138- Abu Said narrated that coitus interruptus was mentioned in the presence of the Messenger of Allah (S.A.W.) and that he (S.A.W.) said, "Why would one of you do that?"

Abu E'isa said that Ibn Omar also narrated it, but did not say as some believe, "Let not one of you do that." He added in their narration, "For there is no soul created but that Allah (S.A.W.) has created it."

Abu E'isa said that this hadeeth is hasan sahih.
The Book of Marriage

The days spent with the virgin bride and the bride previously married

1139- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "The Sunnah is that if a man marries a virgin and he already has a wife, then he should stay seven days with her. If he marries a previously married woman and has another wife, then he should stay only three days with his new bride."

Abu E'isa said that this hadeeth is hasan sahib.

(41) Treating the co-wives with equality

1140- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) divided (his time) fairly between his wives. He used to say, "Oh Allah, this is my fairness from what I own, but do not blame me for what You own and I do not own (meaning love and affection)."

(40) The days spent with the virgin bride and the bride previously married
Abu Huraira narrated that the Prophet (S.A.W.) said, "If a man has two wives and is not fair between them, then he will come on the Day of Resurrection with half of his body paralyzed."

Abu E'isa said that the narrators of this hadith are reliable.

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A disbelieving couple and one of them becomes a Muslim

Amr Ibn Shuaib narrated from his father from his grandfather that the Messenger of Allah (S.A.W.) returned his daughter Zainab (R.A.A.) to Abu Al-A'as Ibn Ar-Rabie for a new dowry and a new contract.

The scholars agree that if the woman becomes a Muslim before her husband and if her husband then embraces Islam while she is still in the waiting period, then he has more right on her than anybody else.

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Ibn Abbas (R.A.A.) reported that the Prophet (S.A.W.) returned his daughter Zainab to Al-A'as Ibn Ar-Rabie after six years with the same contract and did not initiate a new contract.

Abu E'isa said that this hadith's chain is not that strong.
Ibn Abbas narrated that a man came to the Prophet (S.A.W.) to embrace Islam, and then his wife followed him and embraced Islam. The man said, "Oh Messenger of Allah, she has embraced Islam with me, so give her back to me." The Prophet (S.A.W.) returned her to him.

This is a sahih hadeeth.
(43) The man marrying the woman and then
dying before he gives her the dowry

1145- It is narrated that Ibn Mas'oud was asked about a man who died after
he had married a woman, but had not set a dowry for her yet or consummated
the marriage. Ibn Mas'oud ruled that she was entitled to what women of the
same social status would get, and she should complete the I'dda and was
entitled to inheritance. Ma'kel Ibn Sinan Al-Ashja'ii said, "The Messenger of
Allah (S.A.W.) ruled for Raou Bint Washeq from our tribe in the same manner
you did." Ibn Mas'oud was happy to hear that.

Abu E'isa said that this hadeeth is hasan sahih.
(1) The prohibition against marrying someone due to kinship from breastfeeding is considered the same as the prohibition against marrying because of blood kinship

1146- Ali Ibn Abu Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has made it unlawful (to marry) because breastfeeding kinship (two people who were breastfed by the same woman) the same as the prohibition against marrying due to of blood kinship."

Abu E'isa said that this hadeeth is hasan sahih.
The man's relation from breastfeeding

1148- A'isha (R.A.A.) narrated that a man who was her uncle due to breastfeeding once asked her permission to visit her. She declined and said she wanted to wait until she asked the Messenger of Allah (S.A.W.). The Messenger of Allah (S.A.W.) said, "He can come in and visit. He is your uncle (from breastfeeding)." She said, "It is the woman who breastfed me and not the man." He (S.A.W.) repeated, "Let him visit you; he is your uncle."

Abu E'isa said that this hadeeth is hasan sahih.

1149- Ibn Abbas narrated that he was asked about a man who had two daughters. One of his daughters nursed a baby girl and the other daughter nursed a baby boy. Can the boy later marry that girl? He (R.A.A.) said, "No, the milk originated from one man."

3 - Bab: Ma'aja la tahrirm al-mas'aa wa la al-musamman

الزُّيِّبِرُ، عن عائشة، عن النبي ﷺ.
قال أبو عيسى: حدثت عائشة حديث حسن صحيح.
واتكل مخضعاً عن هذا فقال: الصحيح عن أبي الزُّيِّبِرُ عن عائشة، وحديث محمد بن دينار وزاد فيه عن الزُّيِّبِرُ وإنما هو حيام بن عروة عن أبيه عن الزُّيِّبِرُ. والعمل على هذا عند بعض أهل العلم من أصحاب النبي ﷺ وغيرهم وقالت عائشة: أنس في القرآن "عشر رضاعات معلومات فليس في ذلك خمس وصار إلى خمس رضاعات معلومات". فتوجه رسول الله ﷺ والأمر على ذلك.

حديثنا بذلك إسحاق بن موسى الأنصاري حديثنا مالك حديثنا معنٍ عن عبد الله بن أبي بكر، عن عمرة، عن عائشة بهذا. وهذه كانت عائشة تتبع وبعض أزواج النبي ﷺ وهو قول الشافعي وإسحاق. وقال أحمد بحديث النبي ﷺ "لا تحرم المقص والمضعن" وقال: إن ذهب داود إلى قول عائشة في خمس رضاعات فهو مذهب قوي.

وجبت عنه أن يقول فيه شيئاً.

وقال بعض أهل العلم من أصحاب النبي ﷺ وغيرهم: يحرم قليل الرضاع وكثيره إذا وصل إلى الجوف. وهم قول سفيان الثوري ومالك بن أنس والأوزاعي وعبد الله بن المبارك ووكيج وأهل الكوفة. عبد الله بن أبي مليكه هو عبد الله بن عبد الله بن أبي مليكه ويكني أبو مهمن. وكان عبد الله قد استفساً على القاطبة.

وقال ابن جريج عن ابن أبي مليكة قال: أدرك ثلاثين من أصحاب النبي ﷺ.

(3) One or two sucks are not enough to establish the laws of fostering

1150- A’isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "One or two sucks (of milk) are not enough to make unlawful a marriage due to milk kinship."

Abu E’isa said that this hadeeth is Hasan Sahih.

A’isha also said that the Quran was being revealed and the law at first was that at least breastfeeding ten times was necessary to establish the milk kinship. That law was cancelled, and the law declared that breastfeeding five times was enough.

4 - BAB ماؤ جاه في شهادة المرأة الواحدة في الرضاع [م: 4، ت: 4]

1151- حديث علی بن حجر آخرنا إسماعيل بن إبراهيم، عن أبيه، عن عبد الله بن أبي مليكة قال: حدثني عبيد بن أبي مريض، عن عائشة بن الحارث قال (وسبع منه عفيفة وليكي له حدثت عبيد أحفظ قال: تزوجت المرأة فجادناها المرأة سوداء فقالت: إنني قد أرضعتكما. فأتينت النبي ﷺ فقالت: تزوجت فلأنا بنت فلان قبضت لنا المرأة سوداء فقالت: إنني
The Book of Breastfeeding

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The witness of one woman on breastfeeding

1151- Ubaid narrated that he married a woman, and then a black woman came to them and said, "I have breastfed both of you." Ubaid went to the Prophet (S.A.W.) and said, "I married a woman, and a black woman claims that she breastfed both of us. I think she is lying." The Prophet (S.A.W.) turned away from him. Ubaid went around and faced him (S.A.W.) again, and he (S.A.W.) turned his face away. Ubaid said, "She is lying." He (S.A.W.) said, "But she claims that she breastfed both of you. Leave your wife." Abu E'isa said that this hadeeth is hasan sahih.
(5) Breastfeeding only establishes milk kinship if the child is less than two years old

1152- Um Salama narrated that the Messenger of Allah (S.A.W.) said, "The sanctity of the milk kinship only comes into effect if the breast milk filled the intestines and occurred before weaning."

Abu E’isa said that this hadith is hasan sahih.

(6) Wages for the suckling mother

1153- Hajjaj Al-Aslami narrated that he asked the Prophet (S.A.W.) about what are fair wages for a woman who suckles a child. He (S.A.W.) said, "The value of a slave or a girl slave."

Abu E’isa said that this hadith is hasan sahih.
The slave woman who is freed and has a husband

1154- A'isha (R.A.A.) narrated that the husband of Barira was a slave (also). The Messenger of Allah (S.A.W.) gave her the choice (of either staying a married slave or being freed). She chose her freedom. Had her husband been a free man, the Prophet (S.A.W.) would not have given her the choice.

1155- There is another narration that A'isha (R.A.A.) said that the husband of Barira was a free man and that the Messenger of Allah gave her the choice. Abu E'isa said that this hadeeth is hasan sahib.

Hisham reported that his father said that the husband of Barira was a slave man. Ikrima reported that Ibn Abbas (R.A.A.) said that the husband of Baira was a slave, and he was called Mughith.

Some scholars say that if a slave woman is married to a free man then she does not get to choose (whether to divorce him or not). However, she is given the choice if she is married to a slave man.
161 - Ibn Abbas (R.A.A.) narrated that the husband of Barira was a black slave who belonged to the Mughira family. About the day Barira was freed, Ibn Abbas (R.A.A.) said, "By Allah, I have seen him on the roads and alleys of Medina chasing her with tears running down on his beard and begging her to choose him (over her freedom). However, she did not."

Abu E’isa said that this hadith is hasan sahih.

8 - Bab Ma جاء أن الولد للفراش [M: 8, T: 8]

1157 - Hadith Ahmad bin Muhammad, Abu Huraira, Ibn Abbas, Muhammad: "The baby belongs to the bed on which he was born and the disappointment is for the adulterer."

Abu E’isa said that this hadith is hasan sahih.

9 - Bab ما جاء في الرجل يرى المرأة نعجحه [M: 9, T: 9]

1158 - Jaber (R.A.A.) narrated that the Prophet (S.A.W.) saw a woman that is beautiful...
he (S.A.W.) thought was beautiful, and he went into the room of Zainab and satisfied his (sexual) need and left. He (S.A.W.) said, "If a woman approaches, she approaches in the image of Satan. If one of you sees a woman that he likes, he should go to his wife since they both have the same thing."

Abu E'isa said that this hadeeth is sahib hasan gharib.

(10) The rights of the husband on the wife

Abu Huraira (R.A.A.) narrated that he Prophet (S.A.W.) said, "If I was (allowed) to order one to prostrate to another, I would have ordered the wife to prostrate to her husband."

Abu E'isa said that this hadeeth is hasan gharib.

Abu Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any woman who dies and her husband is pleased with her..."
will enter Paradise."

Abu E'isa said that this hadeeth is hasan gharib.

1162- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The most perfect of the believers is the one with the best manners, and the best men among you are those who treat their wives with the best manners."

Abu E'isa said that this hadeeth is hasan sahih.

1163- Amr Ibn Al-Ahwas witnessed the farewell sermon during the last Hajj of the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) praised Allah and spoke of His great attributes and preached to the people. In one part of that long hadeeth, he (S.A.W.) said, "(I advise you) to take a good care of your women. They are under your protection; you have no right (to harm them) unless they commit a blunt adultery. If they commit that then desert their beds and hit them in a way that does not physically harm them. Afterwards, if they go back to obeying you, then you have no right to oppress them. You have rights on your wives and they have rights on you. Your right is for them to not bring a stranger to your beds or even allow in your homes anybody you dislike. Their right on you is that you treat them well when you dress and feed them."
Abu E’isa said that this hadeeth is hasan sahih.

12 - باب مَا جَاءَ فِي كَراوِيةٍ إِبْنَانَ النَّسَاءِ فِي أَذْبَابِهِنَّ [م: 12، ت: 12]

[12] It is hated to have anal sex

1164- Ali Ibn Talq reported that an Arabian Bedouin came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), one of us sometimes might be alone out in the desert and pass gas, and there would be just a little bit of water." The Messenger of Allah (S.A.W.) said, "Whenever one of you passes gas he should perform ablution. Do not have intercourse with your wives from behind (anal sex). Allah (S.W.T.) is not shy of teaching you the truth."

Abu E’isa said that this hadeeth by Talq is hasan.

1165- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) does not look at the man who has had sex with another man or a man who has had anal sex with a woman."

Abu E’isa said that this hadeeth is hasan gharib.

1166- حَدَّثَنَا أَبُو سَعِيدُ الأَشْجُّ أَبُو خَالِدُ الأَخْمَرُ، عَنْ الصَّحَابَةِ عَنْ عُبَيْدِ اللَّهِ بْنِ مُسْلِمِ (وَهُوَ إِيَّهُ سَلاَمَ)، عَنْ أَبِيهِ، عَنْ عُلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا قَسَّا أُحِدُّكُمْ فَلْيَنْتِفِضِّنَّا. وَلَا تَنْعَمُ النَّسَاءَ فِي أُجْجَازِهِنَّ."
1166- Ali Ibn Talq reported that the Messenger of Allah (S.A.W.) said, "If one of you passes gas, then he should perform ablution. Do not have anal sex with your women."

1167- Maimoona Bint Saad, the servant of the Prophet (S.A.W.), narrated that the Messenger of Allah (S.A.W.) said, "As for the one who goes out of her house wearing the same adornment as if she was at home with family, on the Day of Resurrection she is like a darkness that has no light in it."

Abu E'isa said that this hadeeth is known only one chain and there is a weak narrator who is honest but his memory is weak.
14. Allah's sense of honor

1168- Abu Salama narrated from Abu Huraira that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) is self-respecting and the believer is also self-respecting. This respect of Allah is injured when a believer does what He has forbidden him to do."

Abu E'isa said that this hadith is hasan gharib.

1169- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "It is not lawful for a woman who believes in Allah and the Last Day to travel for three days or more if she is not (accompanied by) either her father, her brother, her husband, her son, or any other kin (mahram) who is unlawful for her to marry."

Abu E'isa said that this hadith is hasan sahih.

15. It is hated for a woman to travel alone

1169- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "It is not lawful for a woman who believes in Allah and the Last Day to travel for three days or more if she is not (accompanied by) either her father, her brother, her husband, her son, or any other kin (mahram) who is unlawful for her to marry."

Abu E'isa said that this hadith is hasan sahih.

The scholars differ on the issue of the woman traveling for Hajj without a mahram. Some consider it unlawful, while others like Ash-Shafe'ii and Malek said that she can go if she was in the company of (righteous) people and that the road was safe.
Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "A woman is not allowed to take a one day and one night trip without a mahram." Abu E’isa said that this hadeeth is hasan sahih.

16 - باب ماء جاء في كراهة الدخول على المغيبات [م: 16، ت: 16]


16 - It is unlawful to be with unaccompanied women

1171 - Uqba Ibn Amer narrated that the Messenger of Allah (S.A.W.) said, "Beware of entering the quarters of women alone." A man from the Ansar said, "Oh Messenger of Allah (S.A.W.), what about the in-law (the husband’s brother):" He (S.A.W.) said, "The in-law is death."

Abu E’isa said that this hadeeth is hasan sahih.

It is also narrated that the Messenger of Allah (S.A.W.) said, "Any time a man is alone with a woman, Satan is the third one present." The meaning of his (S.A.W.) statement that the in-law is death is that it is hated for a man to be alone with his sister-in-law.
(17) Another hadeeth

1172- Jaber narrated that the Prophet (S.A.W.) said, "Do not enter on women when they are alone for Satan runs in your blood veins." They asked him, "Does he run in your blood veins too?" He (S.A.W.) said, "Yes, but Allah has helped me, and I am safe from his plotting."

Abu E'isa said that this hadeeth is gharib.

(18) Another hadeeth

1173- Abdullah narrated that the Prophet (S.A.W.) said, "The woman is a'wra (an area to be concealed). If she leaves the house, Satan accompanies her."

Abu E'isa said that this hadeeth is hasan gharib.

(19) Another hadeeth

1174- Mua'ath Ibn Jabal narrated that the Prophet (S.A.W.) said, "If any woman harms her husband in this life, his wife in the Hereafter will say, 'Do not harm him. May Allah (S.A.W.) be against you (if you do). He is only a guest with you now and will soon depart to be with us.'"

Abu E'isa said that this hadeeth is hasan gharib.
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The Book of Divorce and Cursing

Narrated from the Messenger of Allah (S.A.W.)

(1) The divorce according to the Sunnah

1175 - Younes Ibn Jubair narrated that he asked Ibn Omar (R.A.A.) about a man who divorced his wife while she was menstruating. Ibn Omar said, "Do you know that Abdullah Ibn Omar divorced his wife when she was menstruating? He (R.A.A.) asked the Prophet (S.A.W.) about it, and he (S.A.W.) ordered him to take her back." Younes asked, "Is that divorce counted for?" Ibn Omar said, "What would it be then if it was not counted for? If one becomes helpless and foolish (will he be excused)?"

1176 - Salem narrated that Abdullah Ibn Omar divorced his wife while she
was menstruating and Omar asked the Prophet (S.A.W.) about it. He (S.A.W.) said, "Order him to take her back and divorce her when she is clean or pregnant."

Abu E'isa said that this hadeeth is hasan sahih.

2 - Bab Ma Jaa' Fi Al-Rouj Yatilq Al-Muratah Al-Bint (M: 2, T: 2)

1177 - Hadduna Hana'a 'Akhunra Qabisha 'An Jibril Ben Haizm, 'An Al-Zubair Ben 'Sahil, 'An

Qaal 'Abu Usay: Haddith La Nafaqeha 'Ala Min Haadithi 'Ina.


(2) Divorcing the wife irrevocably

1177 - Rukana narrated that he went to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I have divorced my wife irrevocably." He (S.A.W.) said, "What was your intention?" Rukana said, "I meant once." He (S.A.W.) said, "By Allah?" Rukana said, "By Allah." He (S.A.W.) said, "Then it is what you intended."

Abu E'isa said that there is an uncertainty with this hadeeth.

The scholars differed on the issue of irrevocable divorce. Some consider it valid after one declaration, and some consider valid after three. Ash-Shafe'i said that if he intended one declaration, then it is one. If he intended two, then it is two, and if he intended three, then it is three (and thus irrevocable).
1178- Hammad Ibn Zaid asked Ayoub if he knew of anyone that said something with the words "it is your decision" other than Al-Hasan. He said, "No, only Al-Hasan." Then he said, "I seek Allah's forgiveness, yes. Qutada narrated from Katheer, the servant of the Samura family, who narrated from Abu Salama from Abu Huraira from the Prophet (S.A.W.) who said, 'Three (that the woman can decide for all three times).'

When Ayoub checked with Katheer, Katheer said that he did not know this hadeeth. Ayoub confronted Qutada, and Qutada said that Katheer must have forgotten.

Abu E'isa said that this hadeeth is gharib.

Ibn Omar said, "A man can lay the decision in the hands of the woman, and she may divorce herself irrevocably. However the husband then can refuse. If he declares that he only previously agreed to give her the right to decide for one divorce, not three, and he swears to it, then his statement according to his oath is accepted.
(4) About the choice

1179. A’isha narrated that the Messenger of Allah (S.A.W.) gave his wives the choice (whether to get divorced or to remain with him) and she asked if it was to be considered one divorce.

Ibn Omar ruled that if the woman chooses for herself, then the divorce is considered irrevocable.
The Book of Divorce and Cursing

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(5) The woman divorced irrevocably is not entitled for housing or alimony

1180- Fatema Bint Qais narrated that her husband divorced her irrevocably at the time of the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) said, "You are not entitled for either housing or alimony."

Mughira said that he mentioned this hadeeth to Ibrahim who said that Omar said, "Do not leave the Book of Allah and the Sunnah of our Prophet for the statement of a woman about whom we are not sure whether she remembers things or not."

Omar used to rule for housing and alimony for such cases.

Abu E’isa said that this hadeeth is hasan sahih.

6 - باب ما جاء لا طلاق قبل التكاح [م: 6، ت: 6]

1181 - حدثنا أحمد بن حنبل، أخبرنا هشام بن عبيد بن عبد الرحمن الأنصاري عن عمر بن شعبان عن أبيه، عن جده، قال: قال رسول الله ﷺ: "لا تزوجوا إبنا آدم فيما لا يملك، ولا يملك فيما لم يمتلك". قال: وفي الباب عن علي بن أبي طالب، وعثمان بن عفان، وعمرو بن الجموح.


وأما ابن المبارك فقصده في هذا الباب وقال: إن فعل، لا أقول هي خرامة وقال:
There is no divorce if there was no marriage

1181- Shuaib reported that his father narrated that the Messenger of Allah (S.A.W.) said, "There is no nathr (vow) for the son of Adam over something he does not own. There is no freeing for a slave he does not own. There is no divorce from a woman to whom he is not married."

Abu E'isa said that this hadeeth is hasan sahih.

The divorce of the slave girl is counted twice

1182- A'isha narrated that the Messenger of Allah (S.A.W.) said, "The divorce of the slave girl is counted twice and her waiting period is two menstruations."

Abu E'isa said that this hadeeth by A'isha is gharib.
The Book of Divorce and Cursing

(8) The man contemplating divorcing his wife

1183- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.A.W.) has bypassed for my nation whatever they contemplate to themselves as long as they have not spoken about it or worked accordingly."

Abu E’isa said that this hadeeth is hasan sahih.

(9) Seriousness and joking about divorce

1184- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "There are three things which to be serious about them is serious and to joke about them is serious; marriage, divorce, or taking the divorcee back."

Abu E’isa said that this hadeeth is gharib.

(10) Annulment

1185- Ar-Rubaie Bint Mua’weth narrated that she annulled her marriage at the time of the Prophet (S.A.W.) and that he (S.A.W.) ordered her to make her waiting period (I’dda) one menstruation cycle.
Ibn Abbas (R.A.A.) narrated that the wife of Thabet Ibn Qais annulled her marriage from Thabet at the time of the Prophet (S.A.W.) and that the Prophet (S.A.W.) ordered her to make her waiting period one month.

Abu E'isa said that this hadeeth is hasan gharib.

1186- Thawban narrated that the Prophet (S.A.W.) said, "The women who ask for an annulment are hypocrites."

Abu E'isa said that this hadeeth is gharib, and its chain is not strong.

It is also narrated that the Prophet (S.A.W.) said, "Any woman who asks for an annulment from her husband for no reason will not smell the smell of Heaven."

1187- Thawban narrated that the Messenger of Allah (S.A.W.) said, "Any women of annulment"
A woman who asks her husband for divorce for no legitimate reason will be prohibited from smelling Paradise."

Abu E'isa said that this hadith is hasan.

12 - Bab ma jaa' fi mudara'at al-'issaa

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The woman is like a rib; if you try to straighten her, you will break her. If you leave her alone, you can enjoy her even if the crookedness remains there."

Abu E'isa said that this hadith is hasan sahih gharib.

13 - Bab ma jaa' fi rarrjil yissalallahu 'Abduna aynu yatlaq 'janatuna (M: 13, T: 13)

Ibn Omar narrated that he had a wife whom he loved. His father hated her and ordered him to divorce her. Ibn Omar refused and mentioned it to the Prophet (S.A.W.) who said, "Oh Abdullah Ibn Omar, divorce your wife."

Abu E'isa said that this hadith is hasan sahih.
(14) The woman should not ask for the divorce of her sister

1190- Abu Huraira (S.A.W.) narrated that the Prophet (S.A.W.) said, "The woman should not ask for the divorce of her sister in order to deprive her of her belongings."

Abu E'isa said that this hadith is Hasan Sahih.

(15) The divorce of the fool

1191- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Every divorce is a valid one except that (which is declared by) the fool who has lost his mind."

Abu E'isa said that there is weakness in the hadith.

(16) Another hadith

1192- A'isha (R.A.A.) said that the people had the habit where men could
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divorce their wives any time they wished. If a man took his wife back while she was still in her waiting period, they would not count it as one divorce. They could do that a hundred times or more until once a man said to his wife, "By Allah, I will not divorce you in a way that it is irrevocable and I will never take you back." She asked, "How can you do that?" He said, "Each time I divorce you, I will take you back right before your I'dda is over and do it all over again."

The woman went to A'isha (R.A.A.) and told her what her husband was doing to her. A'isha (R.A.A.) did not say anything until the Prophet (S.A.W.) came home, and she told him. The Prophet (S.A.W.) also said nothing until the Quranic verse was revealed, "The divorce is twice; after that, either you retain her on reasonable terms or release her with kindness."

A'isha (R.A.A.) said, "From that point on people started counting the number of times they divorced their wives."

Abu E'isa said that there are two chains of narrators of the same hadeeth and that one of them is stronger than the other.

(17) The I'dda of the pregnant woman is over when she delivers

1193- Abu As-Snabel Ibn Ya'kak narrated that Subaia'a delivered her baby twenty-three or twenty-five days after her husband’s death. When she felt better she wanted to remarry. They mentioned that to the Prophet (S.A.W.) who said, "If she wants to, it is lawful for her."

Abu E'isa said that this hadeeth is famous but gharib. Most of the
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scholars rule accordingly.

1194 - Abu Huraira, Ibn Abbas, and Abu Salama Ibn Abdurrahman were deliberating about the dead husband who died the moment his pregnant wife delivered her baby. What should her I'dda be? Ibn Abbas said that she should wait for the longer period. Abu Salama said that her I'dda is over the minute she delivers. Abu Huraira agreed with Abu Salama. They asked Um Salama, the wife of the Prophet (S.A.W.), and she said, "Subaia'a Al-Aslamiah delivered shortly after her husband died, and she asked the Prophet (S.A.W.). He ordered her to get married."

Abu E'isa said that this hadeeth is hasan sahih.

Zainab Bint Abu Salama narrated the next three hadeeths.

1195- Zainab said, "I visited Um Habib, the wife of the Prophet (S.A.W.), when her father, Abu Sufian Ibn Harb, died. She asked for perfume that had saffron in it or something similar and rubbed a girl with it. She then rubbed a little bit on her shoulders and said, "By Allah, I have no need for this perfume, but I did that because I heard the Messenger of Allah (S.A.W.) say, 'It is
unlawful for a woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband. She mourns him for four months and ten days.'"

1196 - Zainab said that she visited Zainab Bint Jahsh when her brother died. Zainab Bint Jahsh asked for perfume and touched a little bit of it on her hands and said, "I heard the Messenger of Allah (S.A.W.) say, 'It is unlawful for a woman who believes in Allah and the Last Day to mourn for more than three nights, except for her husband. She mourns him for four months and ten days.'"

1197 - Zainab said that she heard her mother Um Salama say that a woman came to the Messenger of Allah (S.A.W.) and said, "Oh Messenger of Allah, my daughter's husband died and her eyes are swollen, can we apply kuhl (black eyeliner used medicinally) on them?" The Messenger of Allah (S.A.W.) said, "No". She repeated her question two or three times, and every time he would say no. Then he (S.A.W.) said, "It is a four month and ten day period. One of you in the Jahiliya (pre-Islamic) times used to wait a whole year."

Abu E'isa said that this hadeeth is hasan sahih.

19 - باب ما جاء في المظاهر يوافق قبل أن يكفر [أ: 19، ت: 19]

198 - حدثنا أبُو سعيد الأنصاري، حدثنا عَبْد الله بن الأصبغ عن مُحَمَّد بن إسحاق، عن مُحَمَّد بن عمرو بن عطاء، عن سُلَيْمَان بن يَسَار، عن سُلَيْمَان بن صَحِير الْبَيْضَيِّ، عن النبي ﷺ
Those men who commit thihar and then have intercourse with their wives before paying the kaffara

Salma Ibn Sakhr Al-Bayadi narrated that the Prophet (S.A.W.) mentioned the man who commits thihar (to say to a wife "You are like my mother"), and then has intercourse with his wife before he pays the kaffara penalty. He said, "He has only one kaffara on him."

Abu E'isa said that this hadeeth is hasan gharib.

Ibn Abbas narrated that a man who committed thihar and then had intercourse with his wife before paying a kaffara came to the Prophet (S.A.W.). He asked him, "Oh Messenger of Allah (S.A.W.), I have said the thihar statement to my wife and later slept with her before I paid up the kaffara." He (S.A.W.) said, "What made you do that? May Allah have mercy on you." The man said, "I saw the bracelet on her foot in the moon light." He (S.A.W.) said, "Do not come close to her again until you fulfill what Allah ordered you to do."

Abu E'isa said that this hadeeth is hasan gharib sahib.
1200- Muhamamd Ibn Abdurrahman Ibn Thawban narrated that Salman Ibn Sakhr Al-Ansari from the tribe of Bayada told his wife that she will be like his mother (to him) for the month of Ramadan (meaning there will be no sexual relationship). When only half of Ramadan passed, he slept with her one night. He came to the Messenger of Allah (S.A.W.) asking him what he should do. The Messenger of Allah (S.A.W.) said, "Free a salve." He said, "I cannot afford to." He (S.A.W.) said, "Fast two consecutive months." The man said, "I cannot." He (S.A.W.) said, "Feed sixty poor people." The man said, "I do not have the money." The Messenger of Allah (S.A.W.) said to Farwa Ibn Amr, "Give him that palm branch." It weighed about fifteen or sixteen Saa's and was enough to feed sixty people.

Abu E'isa said that this hadeeth is hasan.

(20) The kaffara of thihar

1201- Masrouk narrated that A'isha said that the Messenger of Allah (S.A.W.) once swore to his wives that he would not approach them for four months or more (ilaa').

(21) Swearing not to touch one's wife for four months or more (ilaa')
months. When he forbade himself (to approach them), he had made (on himself) the unlawful, lawful. (After the verse came down that enlightened him), he paid a kaffara.

The scholars differed on the issue of men who swear not to touch their wives. Some said that after the four months period, he has to make the choice of whether to take back his wife or divorce her. Others say that if four months actually pass, then it is an irrevocable divorce.

(22) Invoking curses

1202- Said Ibn Jubair narrated that he was asked during the governorship of Mus'ab Ibn Al-Zubair about people who invoke curses and whether they should be separated from each other. Ibn Jubair did not know, so he went to Ibn Omar
and asked permission to enter. He was told that Ibn Omar was napping, but Ibn Omar heard his voice and said, "Ibn Jubair? Come in. It must be something serious that brought you here." Ibn Jubair said that he went in. Ibn Omar was lying down on a blanket, and Ibn Jubair asked, "Oh Abu Abdurrahman, should there be a separation between the couple who have invoked curses on each other?" Ibn Omar said, "Glory be to Allah, yes." Ibn Omar then told him that the first to ask about this subject was (a certain man) and his son. He asked, "Oh Messenger of Allah (S.A.W.), if one of us sees his wife committing adultery, what should he do? If he talks about it, then he speaks of a serious thing, and if he keeps silent, then he is silent over a serious thing." The Messenger of Allah (S.A.W.) did not answer him.

Ibn Omar told Ibn Jubair that later the man came and asked the Prophet (S.A.W.) about what he should do about the dilemma he was suffering. Allah (S.W.T.) then revealed the verses of Surah Al-Nour. "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who forgives and accepts repentance, the All-Wise."

The Prophet (S.A.W.) summoned the man and recited the verses to him and reminded him of Allah and reminded him that the punishment in this life (whipping him for accusing an innocent woman) would be much easier than that of the Hereafter. The man said, "By the One who sent you with the Truth, I am not lying." He (S.A.W.) then summoned the wife and recited the verses to her and reminded her of Allah and reminded her that the punishment in this life (stoning) would be much easier than that of the Hereafter. The woman said, "By the One who sent you with the Truth, he did not tell the truth."

Ibn Omar (R.A.A.) then said that the Prophet (S.A.W.) started with the man and the man testified four times swearing by Allah that he was telling the truth. Then he swore the fifth time and invoked that Allah’s curse be cast on him if he was telling a lie. Then the woman testified four times swearing by Allah that he was telling a lie. She swore the fifth time and invoked that the curse of Allah be cast on her if she was not telling the truth. He (S.A.W.) then separated them (divorced them).

Abu E’isa said that this hadeeth is hasan sahih.
1203 - Ibn Omar (R.A.A.) narrated that a man invoked curses on his wife and that the Prophet (S.A.W.) separated them. He gave the child to the mother. Abu E'isa said that this hadeeth is hasan sahih.

23 - Bab ma jaa' a'innu t'undu al-mutawwii 'an 'anna rozjihah [M: 23, T: 23]

1204 - Haditha al-anfassu 'an abnana mugn, abnana malek 'an sa'ud 'an Is'hah 'an 'an 'umra 'an 'an 'umra.

(23) Where does the widow spend her waiting period

1204. Furaya'a Bint Malek Ibn Sufian, the sister of Abu Said Al-Khudri, narrated that she went to the Messenger of Allah (S.A.W.) and asked him if she could go back to her family in the tribes of Khudra. Her husband had chased after some slaves who had run away, but they had ambushed him at Taraf Al-Koudoum and killed him. She said that she asked the Messenger of Allah
(S.A.W.) if she could go back and spend her waiting period at her family's home since her husband did not have a house for her to live in or leave her money to support herself. She said that she left but by the time she was barely out of the mosque, he (S.A.W.) called me back and said, "Repeat what you just said." She repeated the story about her husband, and he (S.A.W.) said, "Stay in your house until the period is over."

So she made the I'dda of four months and ten days in the house where she had lived with her husband. At the time of Othman's caliphate, he summoned her and asked her about her case. She told him, and he ruled according to it. Abu E'isa said that this hadeeth is hasan sahih.
(1) Leaving the doubtful

1205- An-Nu'man Ibn Bashir narrated that he heard the Messenger of Allah (S.A.W.) say, "The lawful is evident, and the unlawful is evident. Between the two there are doubtful things, and many people do not know whether they are lawful or not. Whoever leaves the doubtful matters definitely keeps his religion, and his honor, and he is safe. Whoever falls in the doubtful comes closer to falling into the unlawful. It is like a shepherd grazing his animals too close to a sanctuary and is near to entering this prohibited zone. Every king has a sanctuary, and the sanctuary of Allah (S.W.T.) is His prohibitions.

Abu E'isa said that this hadeeth is hasan sahib.

(2) Eating usury

1206- Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) cursed
the person who feeds himself from usury, the one who feeds it (to him), the two witnesses, and the public notary who writes the contract.

Abu E'isa said that this hadeeth is hasan saih.

(3) Coming down hard on lying and forgery

1207 - Anas narrated that the Messenger of Allah described the most grievous sins (kaba'er): "Associating others with Allah (S.W.T.), not being dutiful towards parents, killing another human being, and telling lies."

Abu E'isa said that this hadeeth is hasan sahib.

(4) The Prophet (S.A.W.) called on the business people

1208 - Qais Ibn Abi Gharza narrated that once the Messenger of Allah (S.A.W.) came out to them: They were called brokers. He said, "Oh you merchants, Satan and sin are present at the business dealing, so purify your dealings with charity."

Abu E'isa said that this hadeeth is hasan saih.
1209- Abu Said narrated that the Prophet (S.A.W.) said, "The truly honest businessman is with the prophets, the siddiqueen (those followers of the prophets who were first and foremost to believe in them), and the martyrs."

Abu E'isa said that this hadith is hasan.

1210- Rufa'a narrated that he was with the Prophet (S.A.W.) when he reached the place of prayer and saw people doing business. He (S.A.W.) said, "Oh you merchants!" They all lifted their heads and looked at him. Thus he (S.A.W.) said, "Merchants are resurrected as wicked people on the Day of Judgment except for those who fear Allah and are pious and righteous."

Abu E'isa said that this hadith is hasan.
(5) Those who sell by swearing on a lie

1211- Abu Tharr narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) does not look at three people on the Day of Resurrection nor does He purify them of their sins. For them there is a painful punishment." We said, "Who are they, oh Messenger of Allah? May they be disgraced and lost!" He (S.A.W.) said, "The one who keeps reminding others of his gifts that he has bestowed upon them, the one who lets his garment hang down below the ankles (out of haughtiness), and the one who sells his goods by a false oath."

Abu E’isa said that this hadeeth is hasan sahih.

(6) It is liked to start business early

1212- Sakhr Al-Ghamedi narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) blessed the early times (mornings) of my nation (to do business in)." When he (S.A.W.) would send a battalion, he would send it early in the morning. Sakhr was a tradesman, and he used to send his convoys early in the morning. His wealth grew abundantly, and he got very rich.

Abu E’isa said that this hadeeth by Sakhr is hasan.
1213- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once had two thick cloaks from Qatar. Whenever he sat down, he would sweat, and they would feel heavy. A Jewish merchant had a clothes shipment coming in from Damascus. A'isha thought she would send to the Jewish merchant to buy two cloaks and defer the payment until her financial situation got better. The Jewish merchant said, "I know what he wants. He wants to get away with my money (or dirhams)." The Messenger of Allah (S.A.W.) said, "He has lied. He knows that I am the one who fears Allah the most, and I am the best in paying back the trust."

Abu E'isa said that this hadeeth is hasan gharib sahih.

1214- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) died and his shield was mortgaged for twenty Saa’s of food that he had taken to his wives. Abu E'isa said that this hadeeth is hasan sahih.

1215- Anas narrated that he once walked to the Prophet (S.A.W.) with barley bread and some another food. At the time, his shield had been mortgaged to a Jewish man to get twenty Saa’s of food to take to his wives. One day Anas...
heard him (S.A.W.) say, "The family of Muhammad (S.A.W.) slept this evening without even one Saa’ of dates or grain to be found in any of their homes." He (S.A.W.) then had nine wives.

Abu E’isa said that this hadeeth is hasan sahih.

(8) Documenting the terms

1216- Abdulmajid Ibn Wahab reported that Al-A’daa’ Ibn Khalid Ibn Huwatha showed him a contract between him and the Prophet (S.A.W.). It read, "This is what Al-A’daa’ Ibn Khalid Ibn Huwatha has bought from Muhammad, the Messenger of Allah (S.A.W.). He has bought a slave (or slave girl) who does not have any diseases or defects and has not suffered any harm; a sale from a Muslim to a Muslim."

Abu E’isa said that this hadeeth is hasan gharib.

(9) The balance and the scales

1217- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) called on the people who measured with balances and scales. He said, "You have taken on a matter that caused the nations before you to perish."
Abu E’isa said that there is a weak narrator in the chain.

1218- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) sold a bowl and a cup by saying, "Who would buy this bowl and this cup?" A man said, "I will take them for one dirham." The Prophet (S.A.W.) said, "Who would pay more than one dirham? Who would pay more than one dirham?" A man offered two dirhams, and the Prophet (S.A.W.) sold them to him.

Abu E’isa said that this hadeeth is hasan.

1219- Jaber narrated that a man from the Ansar emancipated a slave of his (which would come into effect only after his death). The man died and did not leave any other inheritance. The Prophet (S.A.W.) sold the slave to Nuaim Ibn Abdulllah Ibn An-Nakham.

Abu E’isa said that this hadeeth is hasan sahih.
1220- Ibn Mas'oud narrated that the Prophet (S.A.W.) prohibited buying merchandise before it arrives at the market. This hadith is narrated from Ibn Abbas, Ali, Abu Huraira, Abu Said, Ibn Omar, and another companion.

1221- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) prohibited someone from going out to meet the caravan before its arrival to the market in order to buy goods for less money. If this happens, the seller has the choice to renego on the sale when he reaches the market. Abu E'isa said that this hadith is hasan gharib. The hadith of Ibn Mas'oud is hasan sahih.

1222- Abu Huraira narrated that the Prophet (S.A.W.) forbade a city resident to sell for someone who lives in the desert.
Abu E'isa said that this hadeeth is hasan sahih.

1223- He said that this hadeeth is hasan sahih.

Jaber narrated that the Messenger of Allah (S.A.W.) said, "No city resident should sell for someone who lives in the desert. People should be given their earnings by Allah from (selling to) one another (directly)."

Abu E'isa said that this hadeeth is hasan sahih.

1224- Abu Huraira narrated that the Messenger of Allah (S.A.W.) prohibited engaging in muh'aqala or muzabana.

Muh'aqala is to sell greens for wheat. Muzabana is to sell the fruit as dates while it is on the trees.

Abu E'isa said that this hadeeth is hasan sahih.
1225- Zaid Ibn Ayash asked Saad about trading some white product with another of the same type but of different quality. Saad asked, "Which one is better?" Zaid said, "The white one." Saad prohibited doing that.

Saad then said, "I heard the Messenger of Allah (S.A.W.) ask about buying dates with fresh date fruit. The Prophet (S.A.W.) asked the people around him, 'Will the fresh dates decrease in weight once they dry up?' They said yes. Thus the Prophet (S.A.W.) prohibited it."

Abu E’isa said that this hadeeth is hasan sahih.

1226- Ibn Omar narrated that the Messenger of Allah (S.A.W.) prohibited the selling the palm fruits until they ripen.

Abu E’isa said that this hadeeth is hasan sahih.

1227- The Prophet (S.A.W.) prohibited the selling a stalk of wheat until it gets white and is safe from defect. He prohibited both the buyer and seller from doing this.
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1228- Anas narrated that the Messenger of Allah (S.A.W.) prohibited the selling of grapes until they blacken or grains until they are strong enough.

Abu E'isa said that this hadeeth is hasan gharib.

16 - باب لما جاء في بيع حُبال الحُبْل

1229 - حدثنا عُبيد بن أبي بكر عن أبي حنيفة عن ابن عباس عن النبي ﷺ أنه قال: وفي البيع عن عبد الله بن عبد سور بن سعيد الخردي.

قال أبو عيسى: حديث ابن عمر حسن صحيح. والعمل على هذا عند أهل العلم. وحُبال الحُبْل يُناجى النجاة.

وهو يُعَبَّر مقسم عينه أهل العلم. وهو من يُبوئ الغزر. وقد روى شُعبة هذا الحديث عن أبي بكر، عن سعيد بن جبير، عن ابن عباس. وروى عبد الوهاب البغدادي وعُبيد الله عن أبي بكر، عن سعيد بن جبير ونافع، عن ابن عمر، عن النبي ﷺ، وهذا أصح.

(16) It is prohibited to sell a fetus

1229- Ibn Omar narrated that the Prophet (S.A.W.) prohibited selling the fetus of a pregnant animal.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars rule according to this hadeeth, so they prohibit the selling of any would-be product of an existing product. It is an illegitimate contract, and the sale is considered a fraud.
(17) It is hated to engage in an ambiguous sale

1230- Abu Huraira narrated that the Prophet (S.A.W.) prohibited engaging in transactions where the product is not clearly known or presented (con games) and the "pebbles" sale (for example, selling the garment on which the pebbles fall after they are tossed).

Abu E’isa said that this hadith is hasan sahih.

(18) It is prohibited to sell one item in two ways

1231- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) prohibited the use of two methods in one sale.

Abu E’isa said that this hadith is hasan sahih.

The scholars explained the two sales as follows. If a person says, "I am offering you this garment for either ten dirhams cash or twenty dirhams over a certain period of time." Now, this sale is allowed if both the buyer and the seller split up undecided on either method, and if they decided on one method before they depart then the sale is lawful.

However, Ash-Shafe’ii explained the two sales in one as the first party saying, for example, that he will sell the other party a house for a certain amount if the second party sells him his slave for a certain amount. They both depart not knowing exactly how much the sale was.
1232- Hakeem Ibn Hizam asked to the Messenger of Allah (S.A.W.) about the man asking him for the price of a product that he does not own in anticipation that he would buy it from the market and resell it to him. The Prophet (S.A.W.) said, "Do not sell what you do not have."

Abu E’isa said that this hadeeth is hasan.
Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "It is prohibited to lend to someone on the condition that they buy the merchandise from the lender, there are no two conditions allowed for one sale, there is no profit unless guaranteed, and do not to sell what you do not own."

Abu E’isa said that this hadith is hasan.

Another narration through Abd As-Samad Ibn Adulwareth reports the same hadith by Hakeem Ibn Hizam that the Messenger of Allah (S.A.W.) prohibited him from selling what he does not own.

Abu E’isa said that the narration of Abd As-Samad is stronger.

(20) It is hated to sell or grant the right of inheriting a slave

Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
prohibited the selling of or granting the right of inheriting a slave.

Abu E’isa said that this hadith is hasan sahih.

(21) It is hated to sell an animal for another animal in the future

1237- Samura narrated that the Prophet (S.A.W.) prohibited the selling of an animal in the present for another one to be delivered in the future. Abu E’isa said that this hadith is hasan sahih.

1238- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The transaction of trading two animals for another animal to be delivered in the future is unlawful, however the transaction is lawful if it is handed over immediately."
(22) It is permitted to buy one slave for two

1239- Jaber narrated that a man came to the Prophet (S.A.W.) and pledged his allegiance to immigrate with the Prophet (S.A.W.). The Prophet (S.A.W.) did not know that the man was a slave. Later, his master came claiming him. The Prophet (S.A.W.) said to the man, "Sell him to me." So he traded him for two black slaves. After that, the Prophet (S.A.W.) never took the allegiance of anyone before asking him whether he was a slave or not.

Abu E'isa said that this hadeeth is hasan sahih.

(23) It is hated to sell wheat for wheat because they might not be the same quality

1240- Ubada Ibn As-Samet (R.A.A.) narrated that the Prophet (S.A.W.) said, "(Sell) gold for gold equivalently (same weight and quality), silver for silver equivalently, dates for dates equivalently, wheat for wheat equivalently, salt for
salt equivalently, barley for barley equivalently. Anyone who adds has committed usury. Sell the silver for gold in anyway you like as long as it is hand to hand. Sell the wheat for dates any way you like as long as it is hand to hand. Sell barley for dates anyway you like as long as it is hand to hand.”

Abu E’isa said that this hadeeth is hasan sahib.

(24) Currency exchange

1241- Abu Said Al-Khudri (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Do not sell gold for gold unless it is equivalent (same quality and weight) and do not sell the silver for silver unless it is equivalent. Do not increase or decrease something upon something. Do not sell what is present for a future product; only sell hand to hand."

Abu E’isa said that this hadeeth is hasan sahib.
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1242- Ibn Omar reported that he used to sell camels in Baqee' for dinars then exchange the dinars for silver. Later, he would sell the silver for dinars. Ibn Omar (R.A.A.) went to the Messenger of Allah (S.A.W.) to ask him about that. He found the Prophet (S.A.W.) as he was leaving the house of Hafsa (R.A.A.), so he asked him. The Prophet (S.A.W.) said, "It is okay as long as the value is the same."

1243- Malek Ibn Ous reported that he was asking about exchanging dirhams for gold. Talha Ibn Ubaid Allah who was at Omar’s said, "Show us your gold (and leave it). Come back later when our servant brings the silver dirhams." Omar (R.A.A.) said, "No, by Allah, you will give him the silver or give him back his gold because the Messenger of Allah (S.A.W.) said, "(Selling) silver for gold is usury unless it is hand to hand, wheat for wheat is usury unless it is hand to hand, barley for barley is usury unless it is hand to hand, and dates for dates is usury unless it is hand to hand."

Abu E’isa said that this hadeeth is hasan sahih.
(25) Buying palm trees after pollinating them
and buying a slave who has money

1244- Salem narrated that his father heard the Messenger of Allah (S.A.W.)
said, "In the case of someone who purchased date-palm trees after they were
pollinated their fruits belong to the one who sold them, unless the purchaser
stipulated that the fruits too belong to him. Also, the property of the slave when
he is sold belongs to the one who sold him, unless the purchaser stipulated that
it should be for him."

Abu E'isa said that this hadith is hasan sahih.
The right to renege on the sale by either party before departing

1245- Ibn Omar (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The buyer and the seller have the choice to renege on the sale as long as they have not parted or this was their choice (money back guarantee)."

Abu E'isa said that this hadeeth is hasan sahih.

1246 - Hakeem Ibn Hizam narrated that the Messenger of Allah (S.A.W.) said, "The two parties have a choice (to change their minds) for as long as they have not departed the sale meeting. If they were honest and clarified everything,
then Allah (S.W.T.) will bless their sale. However, if they lied and hid defects, then Allah (S.W.T.) will take away the blessings of the sale."

Ibn Al-Mubarak said that this hadeeth is strong.

1247- Hadith: "If the buyer and the seller agree on a sale, then Allah will bless their sale. However, if they lied or hid defects, then Allah will take away the blessings of the sale."

1248- Shuaib narrated that the Messenger of Allah (S.A.W.) said, "Nor should the buyer or the seller depart from the meeting before the sale is completed."

Abu E'isa said that this hadeeth is hasan.

1249- Jaber narrated that the Prophet (S.A.W.) gave a Bedouin man the choice to reneg on the sale after the sale was complete.

Abu E'isa said that this hadeeth is gharib.
28) Those who are deceived by the sale

1250- Anas narrated that a man was vulnerable in making sales transactions, and he used to be deceived. His wife went to the Prophet (S.A.W.) and asked if he could be restricted from conducting business. The Prophet (S.A.W.) called the man and advised him against doing business. The man said, "Oh Messenger of Allah, I am not patient enough while bargaining." The Prophet (S.A.W.) said, "If you get involved in a business transaction say, 'Take and give, and there is no cheating.'"

Abu E'isa said that this hadeeth is hasan sahih gharib.

Some scholars rule according to this hadeeth. They say that if a man is weak minded then he should be restricted from doing business transactions.

(29) Selling an animal whose udder is tied up

1251- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever buys an animal whose udder has been tied up (to make it seem that there is more milk supply) has the option to return it until he milks her. If he returns it, he should give a Saa' of dates with it."
1252- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever buys an animal whose udder has been tied has the option to return it during the first three days. If he returns it, he should give a Saa' of food, not necessarily wheat, with it."

Abu E'isa said that this hadeeth is hasan sahih.

1253- Jaber Ibn Abdullah (R.A.A.) narrated that he bought a camel from the Prophet (S.A.W.) under the condition that his wife could ride it (until Medina).

Abu E'isa said that this hadeeth is hasan sahih.
The back of the camel can be used if the camel has been used as collateral. The milk of the animal can also be drunk if the animal was put up as collateral. The one riding and the one drinking is responsible for its expenditures."

Abu E'isa said that this hadith is hasan sahih.

1255- Fadala Ibn Ubaid reported that on the day of Khaibar he bought a necklace for twelve dinars that was gold with gems. He priced the gold from the gems separately and realized that it was worth more than twelve dinars. He mentioned that to the Prophet (S.A.W.), and he (S.A.W.) said, "It should not be sold until it is priced separately."

Abu E'isa said that this hadith is hasan sahih.
It is prohibited to set a condition of inheriting back the slave

A’isha narrated that when she wanted to buy Barira. Her masters set a condition that they would receive anything she had as inheritance her after she died. She mentioned that to the Prophet (S.A.W.), and he said, "Buy her since the right of inheritance is for the one who paid the price and sets a slave free."

Abu E’isa said that this hadith is hasan sahih.

(34) Another hadith

Hakeem Ibn Hizam narrated that the Messenger of Allah sent him to buy a sheep for one dinar to slaughter for the Eid. Hakeem went and bought a sheep for one dinar, and then he was offered two dinars for it. He sold it and bought another one. He came back to the Prophet (S.A.W.) with a sheep and the dinar. The Messenger of Allah (S.A.W.) said, "Slaughter the sheep and give the dinar in charity."

1258 - حدثنا أحمد بن سعيد الداري، حدثنا حبان (وَهُوَ ابن هلال، أبو حبيب اليمني). حدثنا هارون بن موسى، حدثنا الزبير بن جربت عن أبي لبيد، عن عروة البارقي قال: دفع إلي رسول الله صلى الله عليه وسلم ديناراً لاشتري له شاة. فاشترى لهه، ثم أخذها فيما بعد وجعلها كالثغر والثغر إلى النبي صلى الله عليه وسلم، فذكر له ما كان من أمره، فقال له: اباذر الله لك في صفعة يمينك.

هكذا بعد ذلك بخرج إلى جماعة الكوفة، فيرفع الرفع العظيم، فكان من أثقل أهل الكوفة مالاً.

1257 - حدثنا أبو كرئب، حدثنا أبو بكر بن عباس عن أبي حضن، عن حبيب بن أبي ثابت، عن حكيم بن جزام: أن رسول الله صلى الله عليه وسلم بUCH حكيم بن جزام يشترى له أضحية يديلاراً. فاشترى أضحية فأرخص فيها ديناراً، فاشترى أخرى ملكانها، فجاء بالبضائع والدينار إلى رسول الله صلى الله عليه وسلم، فقال: فصح بالشاة، وصدق بالدينار.

قال أبو عيسى: حديث حكيم بن جزام لا تعرفه إلا من هذا الوصو. وحبيب بن أبي ثابت لم يسمع، وعند، من حكيم بن جزام.
1258- Urwa Al-Bareqi narrated that the Prophet (S.A.W.) gave him a dinar to buy him a sheep. Urwa bought two sheep for one dinar and then sold the other one for a dinar. He mentioned what he had done to the Prophet (S.A.W.), and he (S.A.W.) said, "May Allah (S.W.T.) bless you and the deal you earned." Afterwards, Urwa went to the market and started to buy and sell and make a lot of money. Later, he became one of the richest men in Kufa.

Some people rule according to this hadith like Ahmad and Is-haq. There are scholars such as Ash-Shafe'ii, Said Ibn Zaid, and others who do not.

(35) The slave who has not paid off the amount to free him

1259- Ibn Abbas narrated that the Prophet (S.A.W.) said, "If the mukatab (the slave who has money to pay in order to free himself) gets a settlement or an inheritance, then he only receives what is left after what he still owes his master is deducted."

Also, the Prophet (S.A.W.) said, "If the mukatab has to pay an obligation, he will pay the amount that a free man pays according to how much he has paid his master for his freedom and will pay the amount that a slave must pay according to the percentage of what he still owes."  

Abu E'isa said that his hadith is hasan.

Most of the scholars from the companions agree that the mukatab remains a
slave as long as he still owes his master any money.

1260- Shuaib narrated that he heard the Messenger of Allah (S.A.W.) say in one of his sermons, "Any slave that made a contract with his master to pay a hundred ounces of silver (for freedom), paid it off except for ten ounces (or dirhams), and then was unable to pay the rest is still a slave."

Abu E'isa said that his hadeeth is hasan gharib.

1261- Um Salama narrated that the Messenger of Allah (S.A.W.) said, "If one of you has a mukatab who still owes you money (towards paying for his freedom), then you should keep veiled in front of him."

Abu E'isa said that this hadeeth is hasan sahih.

(36) If a man goes bankrupt and one of the lenders finds his belongings with him

1262- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "Any man who goes bankrupt and one of the lenders finds with him his merchandise, then that lender gets precedence in getting back his merchandise."

Abu E'isa said that this hadith is hasan sahih.

(37) It is prohibited for a Muslim to give wine to a non-Muslim to sell it for him

1263- Abu Said narrated that he was keeping for an orphan the wine (that was his inheritance). When Surah Al-Maedah was revealed, Abu Said asked the Messenger of Allah (S.A.W.) on what to do with orphan’s wine. He (S.A.W.) said, "Spill it."

Abu E'isa said that this hadith is hasan sahih.

(38) Another hadith

1264- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Give the trust back to those who entrusted you and never betray those who betrayed you."

Abu E'isa said that this hadith is hasan gharib.
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39 - باب ما جاء أن العارية مودّة [م: 39، ت: 39]

1265- حدثنا هخذة وعلي بن حذافة قال: حدثنا إسماعيل بن عباس عن شرحبيل بن مسلم الخوارج عن أبي أُمامة قال: سمعت رسول الله ﷺ يقول في خطبة الإبراهيم: عمام الحجة الوداع "عارية مودة، والzőيم غارم، والذين مقتضى".

قال أبو عيسى: وفي الباب عن سمرة، وصفوان بن أمية، وآنس قال: وحديث أبي أُمامة حسن. وقد روى عن أبي أُمامة عن النبي ﷺ أيضاً، من غير هذا الوجه.

(39) The borrowed item is to be given back

Abu Umama said that he heard the Prophet (S.A.W.) say in the farewell sermon in Hajj, "The borrowed item is to be given back, and the lender is the guarantor, and the debt is to be paid back."
Abu E'isa said that this hadeeth is hasan gharib.

1266- حدثنا محمد بن المتنى، حدثنا ابن أبي عبيدة عن سعيد، عن قتادة، عن الحسن، عن سمرة عن النبي ﷺ قال: عليه اللّه ما أخذ حتّى ندوي. قال قتادة: ثمّ نبيّ الحسن فقال: قره أبو محمد لا ضمان عليه، يغني العارية.

قال أبو عيسى: هذا الحديث حسن صحيح. وقد ذهب بعض أهل العلم من أصحاب النبي ﷺ وغيرهم إلى هذا. وقالوا: يضرّ صاحب العارية وهو قول الشافعي وأحمد. وقال بعض أهل العلم من أصحاب النبي ﷺ وغيرهم، ليس على صاحب العارية ضمان إلا أن يخالف. وهو قول الثوري وأهل الكوفة. وبه يقول إسحاق.

1266- Samura narrated that the Prophet (S.A.W.) said, "The hand that took owes until it pays back."
Abu E'isa said that this hadeeth is hasan sahih.

Some scholars from the companions of the Prophet (S.A.W.) said, "The owner of the borrowed item is not the guarantor unless he breached one of the conditions."

40 - باب ما جاء في الاحتكار [م: 40، ت: 40]

1267- حدثنا إسحاق بن منصور، حدثنا يزيد بن هارون حدثنا محمد بن إسحاق عن محمد بن إبراهيم، عن سعيد بن المسبّن، عن عمّر بن عبيد الله بن قضبلة، قال: سمعت رسول الله ﷺ يقول: لا يحتكر إلا خاطئ، فقلت يا سعيد: يا أبي محمّد! إنك تحتكر. قال: وعمّر قد كان يحتكر.

قال أبو عيسى: وإنما روى عن سعيد بن المسبّن أنه كان يحتكر الزراب والختام بتحريف. قال أبو عيسى: وفي الباب عن عمر وعلي وابي أُمامة، واين عمر. حديث محمد.
(40) Monopolizing the market

1267- Said Ibn Al-Mussayeb reported that Mua'mar Ibn Abdullah Ibn Muhammad narrated that he heard the Messenger of Allah (S.A.W.) say, "Anyone who monopolizes the market is doing wrong." One of the narrators of this hadeeth mentioned to Said, "But Abu Muhammad, you monopolize the market." He said, "Mua'mar used to monopolize the market also."

Abu E'isa said that it is reported that Said used to monopolize oil, grain, and other such products.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars hated monopolizing food items.

(41) Selling a sheep (or cow) that has not been milked for days (to deceive the buyer)

1268- Ibn Abbas narrated that the Prophet (S.A.W.) said, "Do not race for the markets, do not sell the muhaffala (the sheep or the cow that has not been milked for days in order to deceive the buyer), and do not criticize down your competitor's merchandise."

Abu E'isa said that this hadeeth is hasan sahih.
swearing a lie to con money from a Muslim

1269- Abdullah Ibn Mas'oud (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever swore an oath knowing that it was a lie in order to deceive a Muslim for money will meet Allah while He is angry with him."

Al-Asha'ath Ibn Qais said that this hadeeth was about him. He said that there was a dispute between him and a Jewish person. The dispute was over land that the Jewish man claimed was his. Ibn Qais took the Jewish man to the Prophet (S.A.W.) and the Messenger of Allah (S.A.W.) said to him, "Do you have a proof?" Ibn Qais said no. Then he (S.A.W.) said to the Jew, "Do you swear that this land is yours?" Ibn Qais said, "Oh Messenger of Allah, he will swear it is his and go away with my property." Allah (S.W.T.) then revealed the verse, "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment."

Abu E'isa said that this hadeeth is hasan sahih.

(42) When the parties differ

1270- Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "If
the two parties of a transaction differ, then the terms are set by the seller, and the buyer has the choice (to accept or refuse the sale)."

Abu E’isa said that this hadeeth is mursal.

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1271-Iyas Ibn Abd Al-Muzani narrated that the Prophet (S.A.W.) prohibited selling water.

Abu E’isa said that this hadeeth is hasan sahih.

Most scholars rule according to the hadeeth, and they hate selling water. However, some scholars permit the selling water.

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1272- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "It is prohibited to prevent people access to surplus water in order to prevent them from watering their farms."

Abu E’isa said that this hadeeth is hasan sahih.
It is hated to sell the fetus of an animal before its birth

1273- Ibn Omar narrated that the Prophet (S.A.W.) prohibited someone to sell the expected offspring of a female camel.

Abu E'isa said that this hadeeth is hasan sahih.

1274- Anas Ibn Malek narrated that a man from Kilab asked the Prophet (S.A.W.) about breeding animals with a superior stud male (for a fee). The Prophet (S.A.W.) forbade him to do it. The man said, "Oh Messenger of Allah (S.A.W.), if we choose the stud we get a better offspring." He (S.A.W.) permitted him to take a gift for it.

Abu E'isa said that this hadeeth is hasan gharib.

46 The value of the dog

1275- Rafe'e Ibn Khadeej narrated that the Messenger of Allah (S.A.W.) said, "The wages of the one who performs cupping are filthy, the wages of the prostitute are filthy, and the price of the dog is filthy."

Abu E'isa said that this hadeeth is hasan sahih.

Some scholars have permitted the selling and buying of the hunting dog only.
1276- Abu Mas'oud Al-Ansari narrated that the Messenger of Allah (S.A.W.) made unlawful the price of the dog, the earnings of the prostitute, and the wages of the soothsayer.

Abu E'isa said that this hadeeth is hasan sahib.

1277- Abu Muhaiesa reported that his father asked for permission from the Prophet (S.A.W.) to pay money for cupping, and the Messenger of Allah (S.A.W.) forbade him from doing so. The man persisted and kept asking until the Prophet (S.A.W.) said, "(If you accept money for it then) Use it to feed the animals and nourish your slaves."

Abu E'isa said that this hadeeth is hasan sahib.

Ahmad said, "If a person who does cupping came to ask me for permission to make money, I forbade him."

1278- Anas narrated that the Prophet (S.A.W.) was cupped and the one who...
performed the cupping on him was Abu Taiba. The Messenger of Allah (S.A.W.) ordered for him two Saa's of food. He (S.A.W.) also spoke to his masters, and they reduced what they used to take from his wages. He (S.A.W.) said, "The best thing that you may treat yourselves with is cupping (or he (S.A.W.) said that the best medicine is cupping)."

Abu E'isa said that this hadeeth is hasan sahih.

49 - باب ما جاء في كراهة تنم الكبد والسمور [م: 49، ت: 49]
49 - حديثنا علي بن حجر وعائلي بن حضرم قالا: حديثنا عيسى بن يونس عن
الأعمش، عن أبي سفيان، عن جابر قال: نهى رسول الله ﷺ عن تنم الكبد والسمور.
قال أبو عيسى: هذا الحديث في استعمال الضربات، وقد رواه هذا الحديث عن
الأعمش، عن بعض أصحابه، عن جابر. واحتجوا عليه في الأعمش في رواية هذا الحديث.
وقذ كرمة قوم من أهل العلم تُنَمُ الهر، ورخص فيه بعضهم. وهو قول أحمد وإسحاق.
وزُوَّر ابن فضيل، عن الأعمش، عن أبي حازم عن أبي هريرة عن النبي ﷺ، عن أبي هريرة هذا
الوجوه.

(49) It is hated to pay for the dog or the cat
1279- Jaber narrated that the Prophet (S.A.W.) prohibited someone to pay for the dog or the cat.
Abu E'isa said that there is contradiction in the chain of narrators of this hadeeth. Also, it is not true in the case of the cat.

1280- Jaber narrated that the Prophet (S.A.W.) prohibited the eating the cat or paying for it.
Abu E'isa said that this hadeeth is gharib.
(50) Another hadeeth

1281- Abu Huraira (R.A.A.) reported that the Prophet (S.A.W.) declared that it is unlawful to pay for a dog except for the hunting dog.

Abu E'isa said that there is no reliable source for this hadeeth.

(51) It is hated to sell slave girls that are trained to sing

1282- Abu Umama narrated that the Messenger of Allah (S.A.W.) said, "Do not sell the slave girls that are trained to sing nor should you buy them or teach them. There is no good in trading them, and their price is unlawful. The following verse was revealed about such transactions, "And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, or the Verses of the Quran) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)."

Abu E'isa said that there is a weak link in the chain.

(52) It is hated to separate slaves who are brothers or mother and child

1283- Abu Ayoub narrated that he heard the Messenger of Allah (S.A.W.) say, "Whoever separates the mother slave and her child, Allah (S.W.T.) will
separate him and the ones he loves on the Day of Resurrection."

Abu E’isa said that this hadeeth is hasan gharib.

1284 - حدثنا الحسن بن قرّة، أخبرنا عبد الرحمان بن مهدي عن حماد بن سلمة، عن الحجّاج، عن ميمون بن أبي شيبة عن عليّ قال: وَهَبَ لِي رَسُول اللّه ﷺ عَلَيْهِ ﷺ مَّالَاتٍ أَحْزَنَت. فَيَعْبُثُ أُحْدُمْهَا. فَقَالَ لِي رَسُول اللّه ﷺ: «يَا عَلِيّ! مَا فَعَلْتَ عَلَيْكَ؟ فَأَحَبَّرَهُ فَقَالَ: رَضِيَ اللّهُ عَنِّي.»

قال أبو عيسى: هذا حديث حسن غريب، وقد كرّه بعض أهل العلم من أصحاب النبي ﷺ وَعَرَضْهُم، التفرّق بين السبي في النّبع.

وَرَتَّلَّ بَعْضُ أَهْلِ الْعِلْمِ في التفرّق بين المولّدات الذين وَلَّدُوا في أَرْضِ الإسلام.

والقول الأول أصحُّ. وَرَوَىِّ عَنِ إِبْرَاهِيمٍ أَنَّهُ فَرَقَ بِهِنَّ وَالدَّةَ وَوُلِّدَهَا في النّبع. فَقَيلَ لَهُ فِي ذَلِكَ؟ قَالَ: إِنِّي قَدْ أَسْأَدَذْنَهَا فِي ذَلِكَ. فَرَضَيْتَ.

1284 - Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) gave him two brother slaves as a gift. Ali (R.A.A.) sold one of them. The Messenger of Allah (S.A.W.) said to him, "Oh Ali, what happened to your other slave?" Ali told him what he had done, and he (S.A.W.) said, "Take him back! Take him back!"

Abu E’isa said that this hadeeth is hasan gharib.

53 - باب ما جاء فيمن يشترى العبد وَيَسْتَغْفِرَّهُ ثُمَّ يَتَّجَهُّ بِهِ عَبْيًا [م: 53، ت: 53]

1285 - حدثنا مَحْمُود بن المثنى، حدثنا عثمان بن عمر وأبو عايسة العقدّي، عن أبي أبي ذبّة، عن مَخْلَد بن حُفافِي، عن عروة، عن عائشة، أن رسول الله ﷺ خُفِّضَ أن الخِرَاجَ بالضمان.

قال أبو عيسى: هذا حديث حسن صحيح، وقد روى هذا الحديث من غير هذا الوجه. والعمل عليه هذا عند أهل العلم.

(53) The man who buys a slave, benefits from him and then finds out that there is a defect in him

1285 - A’isha narrated that the Messenger of Allah (S.A.W.) ruled that the benefit is guaranteed.

Abu E’isa said that this hadeeth is hasan sahih.
Through another chain it was also related that A’isha narrated that the Prophet (S.A.W.) ruled that the benefit is guaranteed.

Abu E’isa said that this hadith is hasan sahih gharib.

The "benefit is guaranteed" is interpreted to mean; "The man bought the slave and has benefited from him. He later finds a defect in him and returns him to his previous owner. Any income earned by the slave is for the buyer because if the slave had died, the investment of the buyer would have been lost. According to this hadith the scholars rule on similar matters.

It is permitted for the passer by to eat from the tree

Ibn Omar (S.A.W.) narrated that the Prophet (S.A.W.) said, "Whoever enters a garden can eat from it, but cannot take anything out."

Abu E’isa said that this hadith is gharib.

Some scholars have allowed the traveler to eat if he is hungry, but others hated the act unless he paid for it.
Shuaib narrated that the Prophet (S.A.W.) was asked about hanging fruit. He (S.A.W.) said, "Any person who eats from it due to hunger, but does not carry any away is permitted to do so."

Abu E'isa said that this hadeeth is hasan.

Abu E'isa said that this hadeeth is hasan gharib sahih.

Rafe'e Ibn Amr was throwing stones at a palm tree that belonged to the Ansar. They took him to the Prophet (S.A.W.). He (S.A.W.) said, "Oh Rafe'e, why do you throw stones at their palm trees?" Rafe'e said, "Oh Messenger of Allah (S.A.W.), I do it from hunger." He (S.A.W.) said, "Do not throw stones at the trees and eat only from what has fallen on the ground. May Allah (S.W.T.) bestow enough food and drink on you."

Jaber narrated that the Messenger of Allah (S.A.W.) prohibited muhaqala, muzabana, mukhabara, and thunya unless it is known.

Abu E'isa said that this hadeeth is hasan sahih.

Muhaqala is to rent out land.

Muzabana is to purchase the fresh fruit while it is still on the trees.
1291- Ibn Abbas narrated that the Prophet (S.A.W.) said, "Whoever buys food should not resell until he has paid off its price."

Ibn Abbas said that everything else applies to this rule too.

Abu E'isa said that this hadeeth is hasan sahih.

1292- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "No one should urge a Muslim brother to return what he has already bought in order to sell him his own goods nor should one ask for the hand of a woman already engaged to another Muslim brother."

Abu E'isa said that this hadeeth is hasan sahih.
1293- Anas reported that Abu Talha (R.A.A.) narrated that he asked the Prophet (S.A.W.) about buying wine (to invest) for orphans in his custody. He (S.A.W.) said, "Spill the wine and break the containers."

Abu E'isa said that this hadeeth was also narrated through Abu Al-Laith, but the version of Anas is stronger.

1294- Anas Ibn Malek narrated that the Prophet (S.A.W.) was asked about whether wine could be used as vinegar. He (S.A.W.) said, "No."

Abu E'isa said that this hadeeth is hasan sahih.

1295- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) cursed ten people involved in wine; the one who presses it and his assistant, the one who drinks it, the one who transports it and the one who receives it, the bartender, the vendor who sells it, the one who eats from its price, the buyer, and the one for whom it is bought.

Abu E'isa said that this hadeeth is gharib.
1296- Samura Ibn Jundub (R.A.A.) narrated that the Prophet (S.A.W.) said, "If one of you approaches a flock of sheep, then he has to take permission from its owner if he was present (in order to milk a sheep). If permission is given, then he can milk it and drink. If the owner is not present, then he should yell for him three times. If someone answers his call, then he should ask for permission from him. Otherwise, let him milk and drink to his fill, but he cannot take any milk away with him."

Abu E'isa said that this hadeeth is hasan gharib sahih.

1297- Jaber Ibn Abdullah (R.A.A.) narrated that in the year of the Mecca Conquest he heard the Messenger of Allah (S.A.W.) say, "Allah (S.W.T.) and His Messenger (S.A.W.) have made it unlawful to sell wine, the dead animal, the pig, and statues." Someone asked him, "Oh Messenger of Allah (S.A.W.), what about the lard of those (dead) animals that is used to paint ships or the skins that people rub for a good omen?" He (S.A.W.) said, "No, it is all unlawful."

Then the Messenger of Allah (S.A.W.) said, "May Allah curse the Jews, Allah (S.W.T.) made the lard unlawful for them to use, but they packaged it in a nice package, sold it and benefited from its price."

Abu E'isa said that this hadeeth is hasan sahih.
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62 - BAB مَا جَاءَ فِي الرُّجُوعِ فِي الْفِتْحَةِ [M: 62, T: 62]

1298 - حدثنا أحمد بن عُبَيْد الله الصُّحَّابي، حدثنا عبد الوهاب التَّقْلِبِي حديثنا أَبُو عُبَيْد عِنۡدَهُ عِنۡدَ المَسْجِدِ. قال: "إِنَّهُ عَلَى أَن يَرُدِّ اللَّهُ الْحَتَّى أَنْ يَنَزِلَ الْجَهَّالَةُ. فَمَا أَدَّىَ الْإِلَهَ مِنْ أَهْلِ الْقُرْآنِ أَنْ يُهْلِكَهُمْ إِلَّا أَنْ يَنْتَهُوا مِنْ أَفۡتَافٍ كَمَا يَنۡتَهُونَ مِنِّهَا فَإِنَّهُمْ لَا يُحَمِّلُونَهَا. (62) Reneging on the donation

1298 - Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The bad example does not belong to us. The one who takes back his donation is like the dog that eats its own vomit."

Ibn Omar also narrated that the Prophet (S.A.W.) said, "It is not permissible for anyone who gives a gift to take it back, except the father who takes back what he gave to his children."

1299 - حدثنا بنٌبِيلٌ مُحَمَّدٌ بنٌ بُخَارَى، حدثنا ابن عَبَيْدٌ عَنْ حَسَنٍ بْنِ المَعْلُومِ، عن عمر بن شُعَيْبٍ: إنما سمع طائرة يَتَرَكْثُ عن ابن عمر وابن عباس، يقول عليه الحديث إلى النبي صلى الله عليه وسلم.

قال أبو عيسى: حديث ابن عباس رضي الله عنهُ حديث حسن صحيح. وعمِل على هذا الحديث عند بعض أهل العلم من أصحاب النبي ﷺ وغيرهم. قالوا: من وُقَب هدوُهُ الذي ربيع مَخْرُوم فليس له أن يَرْجِعْ فيها. ومن وُقَب هدوُهُ لِيغفِرَ ذَلِك رجُل فَلَيُرَجِعَ فيها ما لم يُبْتِ قَلْبَهُ وَهُوَ قَوْلُ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ الشافعي: لَا يَجِلْ لَأَحَدٍ أن يَعْطِيُ عَظِيمًا فَيَرَجِعُ فيها إِلَّا الْوَلَادَ فِي مَا يَعْطِيُ وَلَدَهُ. وَإِخْرَاجُ الشافعي بِحَدِيثِ عِبَدِ اللَّهِ بنِ أَبِي طَلَبٍ عَنِ الْبِنَيِّ ﷺ قَالَ: لَا يَجِلْ لَأَحَدٍ أن يَعْطِيُ عَظِيمًا فَيَرَجِعُ فيها إِلَّا الْوَلَادَ. (63 - 63)

1299 - Amr Ibn Shuaib heard Tawous narrating the same hadeeth from Ibn Omar and from Ibn Abbas.

63 - BAB مَا جَاءَ فِي الْعُرَابِيَّةِ وَالرُّخصَةِ Fi ذلِك [M: 63, T: 63]

1300 - حدثنا هَمَّانُ، حدثنا عبد بن مَحَمَّدٍ بْنِ إِسْحَاقٍ، عن ثَابِثٍ، عن ابن عمر، عن زَيْدٍ بْنِ قَتِبَةٍ: قَالَ: هُوَ الْعُرَابِيَّةُ فَنَهَى عَنِ الْمَحَاكَافَةِ وَالْمَزَابَةَ، إِلَّا أَنَّهُ قَدْ ذَكَرَ إِلَى الْعُرَابِيَّةِ أَنْ يُعَفِّفَهَا يَضَعِّفُهَا. قال: وفي الْبِنَائِرِ عِنْدَ أَبِي مُهَرَّةٍ وَجَابِرٍ. قال أبو عيسى: حديث زَيْدٍ بن قَتِبَةٍ هَكَذَا. زَيْدٍ مُحَمَّدٌ بْنِ إِسْحَاقٍ حَدِيثٌ هذا الحديث، وَقَالَ العَلِيُّ كَبْرَى: حَدِيثٌ زَيْدٍ بن قَتِبَةٍ هَكَذَا. زَيْدٍ مُحَمَّدٌ بْنِ إِسْحَاقٍ حَدِيثٌ هذا الحديث، وَقَالَ العَلِيُّ كَبْرَى: حَدِيثٌ زَيْدٍ بن قَتِبَةٍ هَكَذَا. زَيْدٍ مُحَمَّدٌ بْنِ إِسْحَاقٍ حَدِيثٌ هذا الحديث، وَقَالَ العَلِيُّ كَبْرَى: حَدِيثٌ زَيْدٍ بن قَتِبَةٍ هَكَذَا. زَيْدٍ مُحَمَّدٌ بْنِ إِسْحَاقٍ حَدِيثٌ هذا الحديث، وَقَالَ العَلِيُّ كَبْرَى: حَدِيثٌ زَيْدٍ بن قَتِبَةٍ هَكَذَا. زَيْدٍ مُحَمَّدٌ بْنِ إِسْحَاقٍ حَدِيثٌ هذا الحديث، وَقَالَ العَلِيُّ كَبْرَى: حَدِيثٌ زَيْدٍ بن قَتِبَةٍ هَكَذَا. زَيْدٍ مُحَمَّدٌ B
Permitting the poor to exchange dates for household use

Zaid Ibn Thabet (R.A.A.) narrated that the Prophet (S.A.W.) prohibited engaging in muhaqala and muzabana. However, he (S.A.W.) did permit the poor and the needy to sell fresh dates still on the trees for dry dates (araya sales) as long as they matched in quantity.

There is another narration of the same hadeeth through Ibn Omar.

Abu Huraira narrated that the Messenger of Allah (S.A.W.) permitted the exchange of fresh dates for dry dates (araya sale) for less than five awsuq (a type of measurement) or so.

Zaid Ibn Thabet that the Messenger of Allah (S.A.W.) permitted the araya sale for less than five awsuq (a type of measurement) or less than five awsuq. Abu E'isa said that this hadeeth is hasan sahih.
Another hadith

1303- Bushair Ibn Yassar the servant of the Hareth family narrated that Rafeeq Ibn Khadeeq and Sahl Ibn Abu Hathma both told him that the Messenger of Allah (S.A.W.) prohibited the sale of *muzabana* or the fresh fruit for dry dates with the exception of the poor that were permitted to do so (due to their need). He (S.A.W.) also prohibited that grapes be sold for raisins and any other fruit for its like.

Abu E’isa said that this hadith is hasan saih gharib.

It is hated to use trickery in sales

1304- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not commit (trickery) *najsh.*" 

Abu E’isa said that this hadith is hasan saih.

*Najsh* is a form of deception that occurs when a man goes to a vendor to price an item, and then he talks the vendor into increasing that price for a specific buyer coming to inquire about the item. The first man does not want to buy it, but only to fool the other buyer.
Giving more that what the scale measures

1305- Suwaid Ibn Qais narrated that him and Makhrafa Al-Abdi brought clothes from Hajar. The Prophet (S.A.W.) bargained to buy few pants. Suwaid had a person who measured money, and the Prophet (S.A.W.) said to him, "Weigh and add a little more."

Abu E'isa said that this hadeeth is hasan sahib.

The scholars prefer that people add a little bit more than what is measured by the scales.

(67) Giving respite and being good to someone in difficulty

1306- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Whoever gives a financially destitute debtor more time to pay or even cancelled his debt, Allah will shade him on the Day of Resurrection under the shadow of His Throne on a day when there is no shade but the Shade of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan saih gharib.

(68) A man from a nation prior to yours was being judged. No good deed of his could

1307- Abu Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "A man from a nation prior to yours was being judged. No good deed of his could
be found. However, he was a rich man that used to engage in business with people and order his collectors to give respite to financially destitute debtors. Allah (S.W.T.) said, 'We are more worthy than him to do such acts; give him respite (he was ordered to enter Paradise).”

Abu E’isa said that this hadeeth is hasan sahih.

68- Bab Ma Ja’ee Fi Mattal Al-‘Izzee Anha Zilim [M: 68, T: 68]

68- Bab Ma Ja’ee Fi Mattal Al-‘Izzee Anha Zilim

1308- حدثنا محمد بن نشأ. حدثنا عبد الرحمن بن مهدي حذيفة سفيان، عن أبي الزناد، عن الأعوج، عن أبي هريرة، عن النبي ﷺ قال: “مطلب الغني ظلم، وإذا أُحِلَّ أحدهم على ملیٰ فليَّنفع.” قال وفي الباب عن ابن عمر والشريد بن سوaid الثقفي.


(68) Procrastination of the well-off is injustice

1308- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Procrastination (in paying off debts) of the well-off is injustice. If any of your debts are transferred to a rich man you should accept it."

Abu E’isa said that this hadeeth is hasan sahih.


1309- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Procrastination of the wealthy is injustice. If your debts are transferred to a rich man then you should accept and do not make one sale with different methods of payment."

69- Bab Ma Ja’ee Fi Mattal Al-‘Izzee Walmulmasa [M: 69, T: 69]

69- Bab Ma Ja’ee Fi Mattal Al-‘Izzee Walmulmasa

1310- حدثنا أبو كریب وعمحمد بن علیان قالا: حدثنا وكیع عن سفيان، عن أبي الزناد، عن الأعوج، عن أبي هريرة قال: نهى رسول الله ﷺ عن بيع العпадة والمالمسة.
(69) Forbidding touching or throwing in order to sell

1310- Abu Huraira narrated that the Messenger of Allah (S.A.W.) prohibited someone to touch or throw around a garment in order to sell it.

What is meant here is a kind of Jahiliyah sale where a merchant says to the customer that he must to buy the garment if he touched it.

(70) Deferring payment on food and fruit

1311- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) arrived in Medina and the people were practicing the deferment of payment on fruits. Therefore he (S.A.W.) said, "Whoever lends should lend a specific measurement or a specific weight for a specific set date."

Abu E’isa said that this hadeeth is hasan sahih.
1312- Jaber narrated that the Prophet of Allah (S.A.W.) said, "Whoever has a partner in a piece of property and wants to sell his share should not sell it until he offers it first to his partner."

Abu E’isa said that the chain of narrators of this hadith is broken and does not connect directly with the Prophet (S.A.W.).

1313- Jaber narrated that Prophet (S.A.W.) prohibited muhaqala, muzabana, mukhabara, and mua’wama but he permitted them for the A’raya (the poor people for personal use).

Abu E’isa said that this hadith is Hasan Sahih.
1314- Anas (R.A.A.) narrated that prices went up during the time of the Prophet (S.A.W.). The people came to him and asked him to fix prices for them. He (S.A.W.) replied, "Allah (S.W.T.) is the Evaluator, the Diminisher, the Increaser, and the Sustainer. I hope to meet my Lord and that none of you asks me about an injustice that I inflicted on him concerning either blood or money."

Abu E'isa said that this hadeeth is hasan sahib.

1315- Abu Huraira narrated that the Messenger of Allah (S.A.W.) passed by a container of food. He (S.A.W.) dipped his fingers inside, and they got wet. He (S.A.W.) said, "Oh vendor, what is this?" The shopkeeper said, "The sky rained on it, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "Then you should have put the wet part on top so people can see it." He (S.A.W.) then said, "Whoever cheats is not one of us."

Abu E'isa said that this hadeeth is hasan sahib.

1316- Abu Huraira narrated that the Messenger of Allah (S.A.W.) borrowed
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a young camel. When he (S.A.W.) wanted to return the camel, he (S.A.W.) gave
the man an even better camel and said, "The best amongst you is the one who
best fulfills his obligations."

Abu E'isa said that this hadeeth is hasan sahih.

1317 - Abu Huraira (R.A.A.) narrated that a man who had a right on the
Messenger of Allah (S.A.W.) came asking for it back. He spoke disrespectful
ly to the Prophet (S.A.W.), and his companions were ready to attack him. The
Messenger of Allah (S.A.W.) said, "Let him be. The creditor has the right to
demand back his right. Buy a camel and give it to him." They could only find a
better camel to give the man. He (S.A.W.) said, "Buy it and give it to him. The
best amongst you is the one who best fulfills his obligations."

Abu E'isa said that this hadeeth is hasan sahih.

1318- Abu Rafe'e, the servant of the Messenger of Allah (S.A.W.), narrated
that the Messenger of Allah borrowed a young camel. When the camels of
charity came to Medina, the Prophet (S.A.W.) ordered Abu Rafe'e to give the
man a similar young camel. Abu Rafe'e could only find a better camel. The
Messenger of Allah (S.A.W.) said, "Give it to him. The best people are those
who best fulfill their obligations."

Abu E'isa said that this hadeeth is hasan sahih.
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(76) Another hadeeth

1319- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) likes the man who is lenient when he sells, the man lenient when he buys, and the man lenient when he fulfills his obligations."

Abu E'isa said that this hadeeth is gharib.

1320- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has forgiven a man from a nation before you because he was lenient when he sold, lenient when he bought, and lenient when he fulfilled his obligations."

Abu E'isa said that this hadeeth is hasan sahih gharib.

(77) Prohibition of selling in the Mosque

1321- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you see someone buying or selling in the Mosque say to them, 'May Allah (S.A.W.) keep your trade from becoming successful.' If you see one looking for something he lost in the Mosque say to him, 'May Allah (S.W.T.) keep you from finding what you lost.'"

Abu E'isa said that this hadeeth is hasan gharib.
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Narrated from the Messenger of Allah (S.A.W.)

(1) What the Messenger of Allah (S.A.W.) said about the judge

1322- Othman (R.A.A.) ordered Ibn Omar to be the judge between people. Ibn Omar asked him, "Could you excuse me from this job, oh Commander of the Believers?"

Othman said, "Why do you hate this job? Your father used to judge." Ibn Omar (R.A.A.) said, "I heard the Messenger of Allah (S.A.W.) say, 'Any judge who has judged with justice it is better for him to retire as a poor man.' So why would I want to do that?"

This hadeeth has a story to it.

Abu E'isa said that this hadeeth by Ibn Omar is hasan gharib.
Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Whoever seeks to be in a judging position will be left to himself, and whoever is appointed in spite of himself Allah (S.W.T.) will send down an angel to help set him on the right path."

Abu E'isa said that this hadeeth is hasan gharib and that it is stronger than the hadeeth before it.

Anas narrated that the Prophet (S.A.W.) said, "Whoever seeks a judging position and asks his connections for it is left to himself, and whoever is appointed in spite of himself Allah will send an angel to accompany him and set him on the right path."

Abu E'isa said that this hadeeth is hasan gharib and that it is stronger than the hadeeth before it.

Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever takes the position of judge or is appointed as judge between the people is like someone who has been slaughtered without a knife."

Abu E'isa said that this hadeeth is hasan gharib.

1323 - Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Whoever seeks to be in a judging position will be left to himself, and whoever is appointed in spite of himself Allah (S.W.T.) will send down an angel to help set him on the right path."

1324 - Anas narrated that the Prophet (S.A.W.) said, "Whoever seeks a judging position and asks his connections for it is left to himself, and whoever is appointed in spite of himself Allah will send an angel to accompany him and set him on the right path."

Abu E'isa said that this hadeeth is hasan gharib and that it is stronger than the hadeeth before it.

1325 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever takes the position of judge or is appointed as judge between the people is like someone who has been slaughtered without a knife."

Abu E'isa said that this hadeeth is hasan gharib.
A judge could be right or wrong

1326- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If a judge ruled according to the best of his knowledge and was right, then he will get two rewards. If he judged and was wrong, then he gets one reward."

Abu E'isa said that this hadeeth is hasan gharib.

How should a judge rule?

1327- Many men from among the companions of Mua’ath narrated that the Messenger of Allah (S.A.W.) sent Mua’ath to Yemen and said to him, "How will you judge?" Mua’ath said, "I will judge according to the Book of Allah (S.W.T.)." He (S.A.W.) said, "What if you cannot find it in the Book of Allah?" Mua’ath said, "If I could not find it in the Book of Allah, then according to the Sunnah of the Messenger of Allah (S.A.W.)." He (S.A.W.) said, "What if it is not in the Sunnah of the Messenger of Allah?" Mua’ath said, "I will judge to the best of my ability." He (S.A.W.) said, "Praise be to Allah for guiding the messenger of the Messenger of Allah (S.A.W.)."
1328- Al-Hareth Ibn Amr reported that few men from Hums narrated the same above hadeeth too.

Abu E'isa said that there is a break in the chain of this hadeeth.

1329- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "The most beloved by Allah of all people and the closest to Him on the Day of Resurrection is a just Imam (leader, judge, etc.). The most hated by Him and the furthest from Him is a transgressing Imam."

Abu E'isa said that this hadeeth is hasan gharib.

1330- Absullah Ibn Abu Awfa narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) is with the judge as long as that judge does not transgress, but if he transgresses then Allah (S.W.T.) abandons him and Satan stays with him."

Abu E'isa said that this hadeeth is hasan gharib.

(5) A judge should not rule until he hears both sides

1331- Ali (R.A.A.) narrated that the Messenger of Allah (R.A.A.) told him,
"If two people ask you to judge between them, do not rule for the first one before listening to the second; then you will know how to rule." Ali (R.A.A.) said, "From that day on I was a judge."

Abu E’isa said that this hadeeth is hasan.

6-باب ما جاء في إمامة الرعيّة [م: 6، ت: 6]

حدثنا أحمد بن متيم، حدثنا إسماعيل بن إبراهيم، قال: حاننتي علي بن الحكّم، حدثني أبو الحسن قال: قال عمرو بن مَرْتَةٍ لمعاوية: إنني سمعت رسول الله ﷺ يقول: "ما بين إمامة يعيل بن باتنة دوّى الحجاج والعقال والمسيّكّة، إلا أنلى الله أنواب السماء دون حمل إطلاق وحاجته ومسكيّته. فجعل معاوية رجلاً على حوائج الناس". قال: وفي النبّاب عن أبي عمرو.
قال أبو عيسى: خُذِّب عمرو بن مّرَتَةٍ حديث غريب وقد ذُريّ هذا الحديث من عين
هذا الوُجوه. وعمرو بن مّرَتَةٍ الجهني، يفتي أبي مّرَتَةٍ.

(6) Commander of the people

1332- Amr Ibn Murra told Mua’wiya that he heard the Messenger of Allah (S.A.W.) say, "If any leader closes his door to those who are in need, poor and underprivileged, then Allah (S.W.T.) will close the Doors of Heaven in the face of his need, poverty (to Allah’s Mercy), and privilege." Mua’wiya then appointed a man just to answer to the needs of the people.

Abu E’isa said that this hadeeth by Amr Ibn Murra is hadeeth gharib.

1333- Abu Mariam, the companion of the Messenger of Allah (S.A.W.), also narrated a similar hadeeth.

(7) The judge should not rule if he is angry

1334- Abdurrahman Ibn Abu Bakra narrated that his father wrote to the
judge Ubaid Allah Ibn Abu Bakra to remind him not to judge between two people if he was angry because he had heard the Messenger of Allah (S.A.W.) say, "The judge is not to rule between two people while he is angry."

Abu E'isa said that this hadeeth is hasan sahih.

8 - باب ما جاء في هدى الأمة [م: 8، ت: 8]

1335 - حدثنا أبو كریب، حدثنا أبو أسامة عن ذا ذا بن يزيد الأدومي، عن المغيرة بن شبیل، عن قيس بن أبي خازم، عن معاذ بن جبل قال: "بعثني رسول الله ﷺ إلى اليمن، فلمّا بسطت، أرسل في أثري. فردت فقال: "أنذرني لي، لبشت إليك؟" قال: لا ثوبين مثبتن يقيمان إذني فإنا شعلون. ومن يبطل بيات بما حلى يوم القيامة، لهذا دعوتك، فامض لعملك." قال: وفي الباب عن عدی بن زریدة والمستورد بن شداد وأبي حمید وابن عمر.

قال أبو عیسی: حديث معاذ، حديث غريب لا ينفعه إلا من هذا الوجه من حدیث

أبو أسامة عن ذا ذا الأدومی.

(8) The gifts of the commanders

1335- Mua'ath Ibn Jabal narrated that the Messenger of Allah (S.A.W.) sent him to Yemen (to collect taxes). After Mua'ath marched out, he (S.A.W.) sent a man to bring him back. The Messenger of Allah (S.A.W.) said to Mua'ath, "Do you know why I sent after you? Do not take any money without my permission, otherwise, it is unlawful. (The verse says) 'It is not for any Prophet to take illegally a part of booty (ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned and they shall not be dealt with unjustly.' That is why I sent back for you."

Al-Ghulul is stealing from the war booty before its distribution.

Abu E'isa said that this hadeeth is gharib.

9 - باب ما جاء في الرئیس والمزیئی في الحکم [م: 9، ت: 9]

1336 - حدثنا قتیبه، حدثنا أبو عوانة، عن عمرو بن أبي سلمة عن أبيه، عن أبي هريرة قال: "لعن رسول الله ﷺ الرئیسی والمزیئی في الحکم." قال: وفي الباب عن عبد الله بن عمرو، وعائشة، وأبي خديجة، وأم سلامة.

قال أبو عیسی: حديث أبي هريرة حسن صحيح وقد روى هذی الحدید عن

أبي سلامة عن عبد الرحمی، عن عبد الله بن عمرو، عن النبي ﷺ.

وقرأ عن أبي سلامة عن أبيه، عن النبي ﷺ، ولا يصح. قال: وسیغطُ
(9) The one who bribes or takes a bribe is cursed

1336- Abu Hurairah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) cursed both those who gives bribes and the one who accepts bribes in the government.

Abu E’isa said that this hadeeth is hasan sahih.

1337- Abdullah Ibn Amr also narrated that the Messenger of Allah (S.A.W.) cursed both those who gives bribes and the one who accepts bribes.

Abu E’isa said that this hadeeth is hasan sahih.

(10) Accepting the gift and answering the invitation

1338- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Had a Kuraa’ (kind of food) been given to me as gift, I would have accepted it. Had I been invited to it, I would have answered."

Abu E’isa said that this hadeeth is hasan sahih.
Being harsh on those who won a verdict that they should not have won

Um Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "You come to me asking me to settle your disputes, but I am only human. One of you might be better in presenting his case than his adversary. Thus if I rule that one of you can take a part of his brother's right, then it is like I am giving him a piece of the Hellfire. So, he should not take it."

Abu E’isa said that this hadeeth is hasan sahih.

Evidence is on the part of the plaintiff and the oath is on the defendant

Wael Ibn Hajar narrated that a man from Hadremout and a man from Kinda came to the Prophet (S.A.W.). Al-Hadrami man said, "Oh Messenger of Allah (S.A.W.), this man took my land by force." The Kindi said, "It is my land and it has been in my hand. He does not have any right on it." The Prophet (S.A.W.) said to the Hadrami man, "Do have any evidence?" He said no. He (S.A.W.) then said, "You have no right on him except that he must swear an oath (that it is his)." The Hadrami man said, "Oh Messenger of Allah (S.A.W.), this man is a crook and he does not mind making a false oath or fear
anything." He (S.A.W.) said, "That is all the power you have over him." The man from Kinda took off to give his oath and after he left the Messenger of Allah (S.A.W.) said to the man from Hadremout, "If he has sworn in order to take your money unjustly, he will meet Allah (S.W.T.) while He is displeased with him."

Abu E'isa said that this hadeeth is hasan sahih.

1341 - Shuaib narrated that the Prophet (S.A.W.) said in his sermon, "The evidence is the responsibility of the plaintiff and the oath is sworn by the defendant."

There is uncertainty in the narration of this hadeeth.

1342 - Ibn Abbas narrated that the Messenger of Allah (S.A.W.) ruled that the oath is sworn by the defendant. 
Abu E'isa said that this hadeeth is hasan sahih.

(13) Oath with a witness

1343- Abu Huraira narrated that the Messenger of Allah (S.A.W.) ruled that
an oath is required if there is only one witness.
Abu E'isa said that this hadith is Hasan Gharib.

Jaber also narrated that the Prophet (S.A.W.) ruled that an oath is required.

Jafar Ibn Muhammad reported that his father narrated that the Prophet (S.A.W.) ruled that an oath is required in addition to a witness. Ali (R.A.A.) ruled accordingly.

Abu E'isa narrated that this hadith is Mursal.

(14) A slave who is owned by two men and one of them frees his share

Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "If
someone frees his share of a slave whom he shares with another man and that slave has enough money to buy off his total freedom, then he is a free man. Otherwise, only that share of him is freed."

Abu E’isa said that this hadeeth is hasan sahih.

1347- Imam Bukhari reported that Abu Hurairah (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone frees a share of a slave, then the freedom of this slave depends on if he has money to buy his freedom. Otherwise, the value of the freed share is measured, and he will only be worked according to the remaining share without being overburdened."
Abu E'isa said that this hadith is hasan sahib.

1349- Samura narrated that the Prophet (S.A.W.) said, "The gift given permanently and for use during someone's lifetime becomes legal property of the recipient and is inherited accordingly."

1350- Jaber narrated that the Prophet (S.A.W.) said, "Any man who was given a permanent gift of a slave along with his offspring for life, then the gift belongs to the recipient and should not be given back to the donor. It is considered a possession and the laws of inheritance apply on it."

Abu E'isa said that this hadith is hasan sahib.
1351- Jaber narrated that the Messenger of Allah (S.A.W.) said, "The permanent gift for life time use is lawful for the recipient, and the life time gift is also lawful for the recipient."

The life time gift is when a man gives the right to use something to someone for as long as he is alive. However, when he dies the property goes back to the giver.

Abu E'isa said that this hadeeth is hasan.

1352- Aof Al-Muzani narrated that the Messenger of Allah (S.A.W.) said, "Reconciliation is lawful among the Muslims unless it makes an unlawful thing lawful or vice versa. The Muslims should abide by their conditions unless there is a condition that makes an unlawful thing lawful or vice versa."

Abu E'isa said that this hadeeth is hasan.
(18) The man installing a wooden fence on his neighbor's property

1353- Abu Huraira (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "If any of you asks his neighbor for permission to put up a wall on his property, then he should not refuse."

When Abu Huraira (R.A.A.) narrated the hadeeth, the people sitting lowered their heads. He then said, "Why do I think that you do not like this hadeeth? By Allah, I will throw it between your shoulders (it is true whether you like it or not)."

Abu E'isa said that this hadeeth is hasan sahib.

(19) The oath is according to the intent of the one requesting it

1354- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The oath should be considered according to the basis on which the one who requested it believes."

Abu E'isa said that this hadeeth is hasan gharib.

(20) What should the width of the street be if it is disputed?

1355- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Make the street seven arm-lengths wide."
The scholars rule that if there is a dispute between parents, then the child is given the right to choose between them. The scholars also rule that the mother has the right for custody until the child is seven years of age, and then after that the child is given the right to choose between the parents.

Abu E'isa said that this hadith is hasan sahih.

(21) Making the young boy choose between separated parents

1357- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) gave a young boy the choice between his father and his mother.

Abu E'isa said that this hadith is hasan sahih.

The scholars rule that if there is a dispute between parents, then the child is given the right to choose between them. The scholars also rule that the mother has the right for custody until the child is seven years of age, and then after that the child is given the right to choose between the parents.
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(22) The father taking from his son’s money

1358- A’isha narrated that the Messenger of Allah (S.A.W.) said, "The best sustenance you may enjoy is that from your own earnings, and your children are from your own earnings."

Abu E’isa said that this hadeeth is hasan sahib.

Some scholars say that the hand of the father is entitled to take money from his son’s money anytime he likes. Others said that he should only take what is needed.

(23) Compensating for destroying another’s property

1359- Anas (R.A.A.) narrated that a wife of the Prophet (S.A.W.) sent him food in a bowl. A’isha (R.A.A.) hit the bowl with her hand and it fell. The Prophet (S.A.W.) said, "Food for the food and a bowl for the bowl."

Abu E’isa said that this hadeeth is hasan sahib.

1360- Anas narrated that the Prophet: He guaranted a lost borrowed bowl. Abu E’isa said this hadeeth is hasan gharib.
(24) When the man or the woman are considered mature (legally liable)

1361- Ibn Omar (R.A.A.) narrated that he tried to join the Prophet's army when he was fourteen and the Prophet (S.A.W.) did not let him. The next year when he had become fifteen he offered to join the army, and the Prophet (S.A.W.) accepted him.

Omar Ibn Abdelaziz (R.A.A.) used to rule in this manner. Some scholars say that when a boy becomes fifteen then he is considered a man unless he had reached puberty before then.

(25) The crime of marrying the stepmother

1362- Al-Baraa' narrated that his uncle Burda Ibn Niar passed by him carrying the banner. Al-Baraa' asked, "Where are you going?" He said, "The
Messenger of Allah (S.A.W.) sent me after a man to bring him his head because he married his stepmother.

Abu E'isa said that this hadeeth is hasan gharib.
27 - باب ما جاء في من يعفون مماليكهم عند موته:
وليس له مال غيبهم [م: 27، ت: 27]

1364 - حدثنا قتيبة، حدثنا حماد بن زيد، عن أبي بكر، عن أبي قلابة، عن أبي المهلاب، عن عمران بن حصين، أن رجلا من الأنصار أعطى سبلة幣ه له عند موته ولم يكن له مال غيبهم، فقال ذلك النبي ﷺ، قال له: "قُولوا شبيداً. قال: ثم دعاهم فجراؤهم ثم أفرج عن بنيهم. فأعطى أثنا عشر وارتقى. قال: وفي الباب عن أبي هريرة.
قال أبو عيسى: حدثت عمران بن حصين حديث صحيح، وقد روى من غير وجوه عن عمران بن حصين، والعمل على هذا عند بعض أهل العلم وهو قول مالك بن أسس والشافعي و أحمد، وإسحاق بروز استعمال الفروعة في هذا وفي غيره. وأما بعض أهل العلم من أهل الكوفة وغيرهم، قالواther were free. And of the freed were the four.

Abu E'isa said that this hadith is hasan sahih.

(27) Setting free all the slaves at death
time when there is no other wealth

1364- 'Umaran Ibn Husain (R.A.A.) narrated that a man from the Ansar promised his six slaves they would be freed when he died, but he had no other wealth to leave for his children. When that news reached the Prophet (S.A.W.) he said harsh words to him and called the slaves. He (S.A.W.) divided them (into three pairs). Then he drew lots between them and set two of them free and kept the other four as slaves.

Abu E'isa said that this hadith is hasan sahih.

28 - باب ما جاء في من ملك ذا رجم محرم [م: 28، ت: 28]

1365 - حدثنا عبد الله بن الجمحي، حدثنا حماد بن سلمة عن قتادة، عن الحسن، عن سمرة، أن رسول الله ﷺ قال: "من ملك ذا رجم محرم فهو حر.
قال أبو عيسى: هذا الحديث لا تعرفه مسلمًا، إلا من حدث حماد بن سلمة، وقد روى بعضهم هذا الحديث عن قتادة، عن الحسن، عن عمر، بشنّاً من هذا.
 حدثنا عقبة بن مكرم العمري البصري وغير واحد، قالوا حدثنا محققو بني يهود الصالح. عن حماد بن سلمة، عن قتادة، وعن أحمد، عن الحسن، عن سمرة، عن النبي ﷺ قال: "من ملك ذا رجم محرم فهو حر.
قال أبو عيسى: ولا نعلم أحداً ذكر في هذا الحديث على الأحوال عن حماد بن سلمة، غير محققو بني يهود، والعمل على هذا عند بعض أهل العلم. وقد روي عن ابن عمر، عن النبي ﷺ قال: "من ملك ذا رجم محرم فهو حر" رواة صممة بن ربيعة عن سفيان.
If someone is kin to the slave

1365- Samura narrated that the Messenger of Allah (S.A.W.) said, "If someone owns a relative who is their mahram (close kinship that forbids marriage), then that slave is (automatically) freed."

This hadith is considered wrong with the hadith scholars. However, some scholars rule according to it.

(29) If someone cultivates another's land without his permission

1366- Rafee' Ibn Khadeej narrated that the Prophet (S.A.W.) said, "If someone cultivates the land of other people without their permission, then he is not entitled to any of the produce but is entitled to his cost."

Abu E'isa said that this hadith is hasan gharib.
1367- An-Nu’man Ibn Bashir narrated that his father gave one of his sons a slave and came to the Prophet (S.A.W.) to ask him to witness the gift. He (S.A.W.) said, "You gave all your children an equal gift?" He said no. The Prophet (S.A.W.) said, "Then take it back."

The scholars rule that it is preferable to equate the gifts given to children, even between the son and the daughter. This is the ruling of Sufian Ath-Thawri. However, other scholars like Ahmad and Is-haq say that the male should take twice the amount of the female as in inheritance.

1368- Samura narrated that the Messenger of Allah (S.A.W.) said, "The neighbor of the house (for sale) has the right to be offered it first."

Abu E’isa said that this hadeeth is hasan sahib.

(31) The right of pre-emption

1368- Samura narrated that the Messenger of Allah (S.A.W.) said, "The neighbor of the house (for sale) has the right to be offered it first."

Abu E’isa said that this hadeeth is hasan sahib.
(32) The right of pre-emption for the absent

1369- Jaber narrated that the Messenger of Allah (S.A.W.) said, "The neighbor has the right to be offered to buy it first (pre-emption) even if he is absent. He should be waited for if the road to both properties was one."

Abu E'isa said that this hadeeth is gharib.

(33) No pre-emption rights after the boundaries are drawn and ownerships are stated

1370- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If the boundaries are drawn and the roads are planned, then no pre-emption rights are considered."

Abu E'isa said that this hadeeth is Hasan sahih.
The partner has pre-emption rights

1371 - Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The partner has pre-emption rights and this pre-emption includes everything (in the business)."

Abu E’isa said that this hadeeth is mursal.

Most of the scholars say pre-emption rights are only valid for homes and real estate and do not include all aspect of the business.
(35) Found things; lost camels and sheep etc.

1372- Suwaid Ibn Ghafal narrated that he once set out with Zaid Ibn Suhan and Salman Ibn Rabia’. He found a whip and picked it up. They said to him, "Leave it." He said, "I will not leave it for the beasts to ruin it. I will take it and use it." He met Ubbai Ibn Kaab and told him the story. Ubbai said, "You have done the right thing. During the time of the Prophet (S.A.W.) I found a sack containing a hundred dinars and took it to the Prophet (S.A.W.). He (S.A.W.) said, 'Announce it for a year.' So I did and came back to him a year later. He (S.A.W.) said, 'Announce it for another year.' So I did and came back. He (S.A.W.) said, 'Announce it for a (third) year.' He also said, 'Count its exact number and remember the sack's and tie's description. If the owner comes and describes its exact number, the sack and how it was tied, then give it to him. Otherwise, utilize the money for your benefit.'"
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Zaid Ibn Khaled Al-Juhani narrated that a man asked the Messenger of Allah (S.A.W.) about whether an item that has been found can be picked up and taken. He (S.A.W.) said, "Announce it for a year; find out its container and its tying material (to match the information with the one claiming it). If the owner comes and claims it, then give it to him. Otherwise, you can utilize it." The man said, "What about a lost sheep?" He (S.A.W.) said, "Take it. It is either for you, your brother (the rightful owner), or the wolf." The man asked, "Oh Messenger of Allah (S.A.W.), what about a lost camel?" At that point, the Messenger of Allah (S.A.W.) got angry until his face (or cheeks) reddened and said, "Have nothing to do with that one. It has feet and its own water reserve until it finds its owner."

Abu E'isa said that this hadeeth is hasan sahih.

Ash-Shafe'ii said that if something is found that it could be utilized even if the person who found it was rich. Once Ubbai Ibn Kaab found one hundred dinars, and the Prophet (S.A.W.) asked him to announce it and he did. Nobody claimed it, and the Prophet (S.A.W.) ordered him to take it. Also, the lost money is not considered Zakat, so if someone from the family of the Prophet (S.A.W.) finds anything they can use it. This is proven since Ali Ibn Abu Taleb (R.A.A.) once found one dinar, and the Prophet (S.A.W.) ordered him to use it.

1374 - Zaid Ibn Khaled Al-Juhani narrated that the Messenger of Allah (S.A.W.) was asked about something that had been found. He (S.A.W.) said, "Announce (that it has been found) to the people for a year. If any person proves to be its owner, then give it to him. Otherwise, remember its container, the rope that tied it, the amount, etc. Then you can utilize it, and if the owner..."
comes after that, then give it back to him."

Abu E’isa said that this hadeeth is hasan sahih gharib.

Some scholar allowed utilizing things that have been found without announcing it if they are less than one dinar in value.

Abu E’isa said that this hadeeth is hasan sahih.

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36 - باب ما جاء في الوقف [م: 36، ت: 36]


قال إسماعيل: و ана قرأتها عند ابن عبيد الله بن عمر، فكان فيه (غير متاهل مالا).

قال أبو عيسى: هذا حديث حسن صحيح. وجعل على هذا عنده أهل العلم من أصحاب النبي و غيرهم، لا تعلم بين المتقدمين منهم في ذلك، اختلافا في إجارة ووقف الأرهم و غير ذلک.

(36) The endowment (waqf)

1375- Ibn Omar (R.A.A.) narrated that Omar (R.A.A.) won a land in Khaibar and said to the Messenger of Allah (S.A.W.), "I won a property in Khaibar and I have never won anything like it. It is the most valuable of all that I have. What do you order me to do with it?" He (S.A.W.) said, "If you wish to keep it then give what it yields to charity." Omar (R.A.A.) gave the land to charity dictating that it was never to be sold, given to anyone, or inherited. He endowed it to the poor, the poor kin, for freeing the slaves, (jihad) for the sake of Allah (S.W.T.), the traveler, and the guest. He also allowed the manager of the donated land to eat from it according to his need or to feed a friend of his as long as there was no intention of getting wealthy from it.

Abu E’isa said that this hadeeth is hasan sahih.
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1376- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When a person dies his deeds come to an end except for three; a lasting charity, knowledge that benefits others, and righteous offspring that supplicate for him."

Abu E'isa said that this hadeeth is hasan sahih.

1377 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is no compensation for someone who is killed by a run away animal, after falling into a well or while working in the mines. Furthermore, one fifth of any buried treasure belongs to the state."

Abu E'isa said that this hadeeth is hasan sahih.
1378- Said Ibn Zaid narrated that the Prophet (S.A.W.) said, "If someone revives a lifeless land, then it is his and the unjust governor has no right to stop him (or take it from him)."

Abu E'isa said that this hadeeth is hasan gharib.

Some scholars said that he has to get the governor's permission.

1379- Jaber Ibn Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone revives a lifeless land then it is his."

Abu E'isa said that this hadeeth is hasan sahih.
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39) The governor giving away land

1380- Abyad Ibn Hammal narrated that he went to the Prophet to ask him to give him a property from which he could obtain salt. He (S.A.W.) gave him a certain property. As Abyad was leaving a man said, "Do you know what you gave him? You gave him property with a shared water source." The Prophet (S.A.W.) then took the land back and asked him what was considered a sanctuary for the Arak trees. The man said, "Those plants that are not touched by the hoofs of the camels."

Abu E'isa said that this hadeeth is gharib.

1381- Abu E'isa said that this hadeeth is gharib.

1381- Ibn wael narrated that the Prophet (S.A.W.) gave his father a land in Hadramout, and send Mou'awiya to gave it to him

Abu E'isa said that this hadeeth is hassan sahib.

40) The merit of cultivation

1382- Anas narrated that the Prophet (S.A.W.) said, "If any Muslim plants or cultivates (a land) and another human being, bird, or an animal eats from it, then it is considered a good deed for him."

Abu E'isa said that this hadeeth is hasan sahib.
وفي الباب عن أنس بن مالك بن ثابت رضي الله عنه قال أبو عيسى: هذا حديث حسن صحيح. والعمل على هذا عند بعض أهل العلم من أصحاب النبي ﷺ وعُرِّفهم. لم يروه بالمزارة بأسا على التضب والثقب والربيع. وانتهار بعضهم أن يكون البذر من رهب الأرض. وهو قول أحمد وأصحابه. وكرة

يرضى أهل العلم المزاولة بالثقب والربيع. ولم يرووا بمساقية التحجيل بالثقب والربيع بأسا. وهو قول مالك بن أنس والشافعي. ولم يير ببعضهم أنه يصح شيء من المزاولة، إلا أن يسارج الأرض بالذهب والفض.

(41) Muzara’ā or tenant farming

1383- Ibn Omar narrated that the Prophet (S.A.W.) agreed with the people of Khaibar to take (as booty) half of what came out of their crops whether it was fruit or other vegetation.

Abu E’isa said that this hadeeth is hasan sahih.

1384- رافع بن خديج رضي الله عنه said: “If one of you has a land then he should either give it to his brother (to cultivate) or he should cultivate it himself.”

(42) Another hadeeth on muzara’ā

1384- Rafee’ Ibn Khadeej narrated that the Messenger of Allah (S.A.W.) prohibited them from practicing a something that had been valuable for them. They used to rent their lands for part of the crops or money received for them. He (S.A.W.) said, "If one of you has a land then he should either give it to his brother (to cultivate) or he should cultivate it himself."

1385- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) did not prohibit tenant farming but ordered people to be easy on each other.

Abu E’isa said that this hadeeth is hasan sahih.
The Book of Blood Money

As narrated from the Messenger of Allah (S.A.W.)

(1) The amount of camels paid as blood money
for involuntary manslaughter

1386- Ibn Mas’oud narrated that the Messenger of Allah (S.A.W.) ruled that the blood money (money paid as compensation to the deceased’s family) for involuntary manslaughter was all together twenty female camels which were childbearing age, twenty mature male camels, twenty milking camels, twenty Jatha’a, and twenty Hiqqa."

The scholars agree that the blood money is to be given over three years; each year one third. They believed that the blood money should be paid by a man’s male relatives from his father’s side. Some scholars said that the blood money is to be paid by men and not women or children. Each man of the family should pay up to one half of a dinar until the amount of the blood money is complete. Otherwise, the tribe closest to the man should complete the amount.
1387 - Shuaib narrated that the Messenger of Allah (S.A.W.) said, "If someone killed a believer intentionally, (the decision) should be given to the family of the victim. If they wish they can ask for a verdict of the death penalty or they can ask for blood money. The blood money is valued at thirty hiqqa, thirty jatha'a, forty khilfa, or whatever else they agree to settle for is theirs. This is meant to make people consider seriously (the consequences when they want to commit murder)."

Abu E'isa said that this hadeeth is hasan gharib.

(2) Blood money paid in cash

1388- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) set the value of blood money paid in cash at twelve thousand.

1389- I'krima narrated a similar hadeeth from the Prophet (S.A.W.), but he did not mention Ibn Abbas in the chain of narrators.

Some scholars set the charge of blood money at ten thousand, and As-Shafe'ii said that the blood money he knew of was one hundred camels or their value.
1390- Shuaib narrated that the Prophet (S.A.W.) said, "As for the moudehas it is five (camels) and five."

(3) Al-Moudeha

1391- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "The blood money (compensation) for fingers or toes is the same. It is ten camels for every finger (or toe)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

(4) Compensation for lost fingers

1392- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "This and this are equal." He (S.A.W.) meant the index finger and the thumb.

Abu E'isa said that this hadeeth is hasan sahih.
Abu As-Safar narrated that a man from the Quraish broke the tooth of another man from the Ansar. The Anasari took the Quraishi to Mua'wiya and said, "Oh Commander of the Believers, this man broke my tooth." Mua'wiya said, "We will compensate you for it." The Quraishi kept insisting that Mua'wiya give him more money, but the man would not agree to take the money offered." Mua'wiya then said, "It is between you two then." Abu Ad-Dardaa' was sitting there and he told them that he heard the Messenger of Allah (S.A.W.) say, and he emphasized that his ears heard it and his heart grasped it, "Any man who is harmed in any part of his body and then (forgives the other) as a charity act, Allah (S.W.T.) will raise him a degree and a bad deed is erased (from his book)." The Ansari said, "You heard that from the Messenger of Allah?" Abu Ad-Dardaa' said, "My ears heard it and my heart grasped it." The Ansari said, "Then I forgive him." Mua'wiya said, "No problem. I will not disappoint you either." At that he ordered him to receive some money.

Abu E'isa said that this hadeeth is gharib.

6- باب ما جاء فيمن رضى رأسه بصحرة (م: 6، ت: 6)

1394 - حدثنا علي بن الحجيرة، حدثنا عبد بن هازيم، حدثنا همام عن قتادة عن أناس، قال: خرجت جارية عليها أوسعها فأخذها بيهودي فرضح رأسها وأخذ ما عليها من الخليل قال قائدركت ومثله النبي ﷺ فقال لمن فتقلك أفلأ؟ فقالت يرأسيها لأ. قال فقلت حنيفاً سمعته اليهودي فقالت يرأسيها تعم. قال فأخذت فاعتفر فآمر به رسول الله ﷺ ترضح رأسه بن الحجيرة.

قال أبو عبيده: هذا خدّت حسن صحيح والعمل على هذا عند بعض أهل العلم وهو قول أحمد وإسحاق وقال بعض أهل العلم لا قوة إلا بالسيف.

The one whose head was hit by a rock

1394- Anas narrated that a girl went out wearing jewelry. A Jewish man
attacked her, hit her on the head with a rock and stole her jewelry. She was found while she was breathing her last, so she was brought to the Prophet (S.A.W.). He asked her, "Who killed you? Was it so and so?" She shook her head negatively. He (S.A.W.) said, "Is it so and so?" She said no until the Jewish man was named, and she nodded yes. The Jewish man was brought to the Messenger of Allah (S.A.W.) and was ordered to be killed by crushing his head between two rocks.

Abu E’isa said that this hadith is hasan sahib.

Some scholars said that executions should only be done with a sword.

7- باب مة جاء في تشهد قتل المؤمنين

1395- حدثنا أبو سلمة يحيى بن خلف ومحمد بن عبد الله بن بريوق قالا: حدثنا ابن أبي عبيدة عن شعبة عن يعلق بن عطاء عن أبيه عن عبد الله بن عمرو أن النبي قال:
«أبووَالذنُبُيَا أهْوَأَ عَلَى اللَّهِ مَنْ قَتَلَ رُجَاءً مُسْلِمَ».

حدثنا مهـمـحـدـم بن منـئـبـ، حدثنا مـهـمـحـدـم بن جعفر، حدثنا شعبة عن يعلق بن عطاء عن أبيه عن عبد الله بن عمرو تحرير ولم يرفعه. وهذا أصح من حديث ابن أبي عبيدة وفي الباب عن سعيد وأسلم بن حبيب وعبد الله بن عامر وبوزد. حديث عبد الله بن عمرو هكذا ذكره ابن أبي عبيدة عن شعبة عن يعلق بن عطاء قال لم يرفعه وهكذا روى سفيان.

(7) It is a big crime to kill a believer

1395- Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "The destruction of Earth is easier on Allah than the murder of a Muslim man."

8- باب الحكم في الدماء

1396- حدثنا مهـمـحـدـم بن منـئـبـ، حدثنا وهـبـ بن جرير، حدثنا شعبة عن الأعمش عن أبي واثقل عن عبد الله قال: قال رسول الله ﷺ: إن أول ما يحكم بين العباد في الدماء.

قال أبو عبيسة: حديث عبد الله حسن صحيح وحكذا روى غير واحد عن الأعمش مرفعا وروى بعضهم عن الأعمش ولم يرفعوه.

(8) First thing that will be judged in the Hereafter is blood crimes

1396- Abdullah narrated that the Messenger of Allah (S.A.W.) said, "The first thing to be judged between the people is murder."

Abu E’isa said that this hadith is hasan sahib.
1397- Kuraib narrated from Abdullah the same hadeeth.

1398- Abu Said Al-Khudri and Abu Huraira both narrated that the Messenger of Allah (S.A.W.) said, "If all the dwellers of Heaven (the angels) and all the people of Earth participated in the murder of one believer, Allah (S.W.T.) would have thrown all of them into the Hellfire."

Abu E'isa said that this hadeeth is gharib.

1399- Suraqa Ibn Malek Ibn Jasham narrated that he was present when the Messenger of Allah (S.A.W.) ruled that the son should be executed for killing his father, but the father is not executed for killing his son.

Abu E'isa said that this hadeeth is known through one chain and that chain is not true.

However, the scholars rule accordingly; if the father kills his son then he is not executed, or if he slanders his son he is not be punished for it.
Omar Ibn Al-Khattab narrated that he heard the Messenger of Allah (S.A.W.) say, "The father is not to be executed for killing his son."

Abu E'isa said that this hadeeth is only known through Ismail Ibn Muslim who did not memorize hadeeth well according to some scholars.

Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "It is unlawful to spill the blood of a Muslim who bears witness that there is no god but Allah and that I am the Messenger of Allah except for these three reasons; the married adulterer, life for a life, and the defector from his religion and abandoner of the congregation of the Muslims."

Abu E'isa said that this hadeeth is hasan sahih.
(11) The killing of a non-Muslim with whom there is a treaty
1403- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Anyone who kills a person with whom there is a treaty that gives him the protection of Allah (S.W.T.) and the protection of the Messenger of Allah has broken the word of Allah (S.W.T.). That man will not smell the scent of Heaven, despite the fact that the aroma of Heaven can be sensed from the distance that can be walked in seventy years."

Abu E'isa said that this hadith is hasan sahih.

(12) Another hadith
1404- Ibn Abbas narrated that the Prophet (S.A.W.) paid the blood money of two men from Amer since they had an oath of protection from the Messenger of Allah (S.A.W.).

Abu E'isa said that this hadith is gharib.

(13) The ruling in regards to the kin of someone murdered; whether to forgive or punish
1405- Abu Huraira (R.A.A.) narrated that when Allah (S.W.T.) opened
Mecca for His Messenger (S.A.W.), he (S.A.W.) gave a sermon to the people. He praised Allah (S.W.T.) and complimented Him and then said, "Anyone whose relative was murdered has the choice of either forgiving or demanding the death penalty."

1406 - Abu Shuraih Al-Kaa'bi narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has made Mecca a place of sanctity, and people have not (respected) that sanctity. Whoever believes in Allah and the Last Day should not spill blood in it or cut a tree. If anyone allows himself to do any of these things and says that the Messenger of Allah (S.A.W.) has done them in Mecca, (then say to him) that Allah (S.W.T.) made it lawful only for me and not for other people and that Allah made it lawful for only one hour in one day. It is now a sanctuary until the Day of Resurrection." He (S.A.W.) also said, "You people of Khuza'a! You killed a man from Huthail, and I am going to pay his blood money. From now on any person whose kin is murdered has two choices; either to kill or take the blood money."

Abu E'isa said that this hadeeth is hasan sahih.
the Messenger of Allah (S.A.W.). The murderer was given to the heir of the deceased (to choose the punishment). The murderer then said, "Oh Messenger of Allah (S.A.W.)! By Allah (S.W.T.), I did not mean to kill him." The Messenger of Allah (S.A.W.) said to the heir, "If he is truthful, and you kill him then you will enter the Hellfire." The heir then ordered his release. The man had been tied up with a rope, so he as he left the rope dragged behind him. Afterwards, he was called the "Rope Man".

Abu E'isa said that this hadeeth is hasan sahih.

(14) Prohibition of mutilation

1408- Buraida narrated that when the Messenger of Allah (S.A.W.) would send out a cavalry, he would recommend that the commander to be very fearful of Allah (S.A.W.) and to treat nicely the Muslims with him. Then he (S.A.W.) would address them, "Triumph in the Name of Allah and for the cause of seeking His Pleasure. Fight the disbelievers and conquer them, do not misappropriate (the spoils), do not break your promise, do not mutilate (the dead), and do not kill a child."

Abu E'isa said that this hadeeth is hasan sahih.

1409- Shaddad Ibn Ous narrated that the Prophet (S.A.W.) said, "Verily Allah (S.W.T.) has decreed that you should do your best in everything. If you kill (an animal), then kill it in the best (most merciful) manner. If you slaughter, then slaughter in the best manner. The butcher should sharpen his knife and help his animal stay calm."
Abu E'isa said that this hadeeth is hasan sahih.

1410 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) ruled against a man who had killed an unborn child and ordered him to pay the blood money comparable to that due for the death of a slave boy or slave girl. The man said, "How can I pay for someone who never drank or ate or screamed? The likes of that should not be given." The Prophet (S.A.W.) said, "This man speaks poetry. (The rule is) that the relative of that unborn child is entitled to the value of a slave boy or girl."

Abu E'isa said that this hadeeth is hasan sahih.

1411- Al-Mughira Ibn Shuba narrated that two women were co-wives. One of them threw a rock or a tent pole on the other and caused her to have a miscarriage. The Messenger of Allah (S.A.W.) ruled that the blood money for that unborn baby should be a slave boy or slave girl. He imposed that blood money on the closest men (father or sons) to the woman who caused its death.

Abu E'isa said that this hadeeth is hasan sahih.
The Muslim cannot be executed for the murder of a disbeliever

1412- Abu Juhaifa reported that he asked Ali (R.A.A.), "Oh Commander of the Believers! Do you have any little detail whether black or white that is not mentioned in the Book of Allah?" Ali (R.A.A.) said, "No, by the One who split the seed and directed the breeze, everything I know comes from an understanding of the knowledge that was given to man from the Quran or from what is on this paper." Abu Juhaifa asked what was on the paper. Ali (R.A.A.) replied, "(Rulings concerning) the blood money and ransoming the prisoner of war and that no believer should be killed for the murder of a disbeliever."

Abu E’isa said that this hadeeth is hasan sahih.

(16) The blood money of the disbeliever

1413- Shuaib narrated that the Messenger of Allah (S.A.W.) said, "No Muslim should be killed for the death of a disbeliever."

With the same chain of narrators, he (S.A.W.) said, "The blood money paid for a disbeliever is half the amount of that of a believer."

Abu E’isa said that this hadeeth is hasan.
18 - باب ما جاء في الرجلي يقتل عبده [م: 18، ت: 18]

1414 - حدثنا قتيبة: حدثنا أبو عوامة عن قتادة عن الحسن، عن سمرة قال: قال رسول الله ﷺ: «من قتله عبده فإننا من أجره إن لم يقتل عبده جد عبده.»

قال أبو عيسى: هذا حديث حسن غير حيبي. وقد ذهب بعض أهل العلم من التابعين ينتمون إلى الزهري بهجته إلى هذا، وقال بعض أهل العلم ينتمون إلى الحسن البصري وعطاء بن أبي رباح: ليس بناء أسره والعبد قصاص في النفس ولا في ما دون النفس، وهو قوله أحمد وإحساق. وقال بعضهم: إذا قتل عبده لا يقتل به وإذا قتل عبده غيره قتل به، وهو قول سفيان الثوري وأهل الكوفة.

(18) The man who murders his slave

1414 - Samura narrated that the Messenger of Allah (S.A.W.) said, "If anyone kills his slave, we shall kill him, and if anyone cuts off the nose of his slave, we shall cut off his nose."

Abu E'isa said that this hadeeth is hasan gharib.

19 - باب ما جاء في المرأة هل ترث من ديية زوجها [م: 19، ت: 19]

1415 - حدثنا قتيبة وأحمد بن مينيب وأبو عمارة وغيرهم، ورد قلنا: حدثنا سفيان بن عيينة عن الزهري، عن سعيد بن المسيب أن عمرًا كان يقول: الديئة على العاقبة ولا ترث المرأة من ديية زوجها شنتًا، حتى أخبره الصحاح بن سفيان الكبالي أن رسول الله ﷺ كتب إليها أن أورث أمة أشيم الضبائي من ديية زوجها.

قال أبو عيسى: هذا حديث حسن صحيح. والعمل على هذا عند أهل العلم.

(19) Does the woman inherit from her husband's blood money?

1415 - Said Ibn Al-Musaid reported that Omar (R.A.A.) used to say, "The blood money is taken from the male relatives of the murderer, and the woman does not inherit from the blood money. Ad-Dahak Ibn Sufian Al-Kilabi told him that the Messenger of Allah (S.A.W.) wrote to him to allow a woman to inherit from the blood money of her deceased husband."

Abu E'isa said that this hadeeth is hasan sahih.

20 - باب ما جاء في الفحصاء [م: 20، ت: 20]

(20) Law of equality in punishment

1416- Umran Ibn Husaid narrated that when a man bit the hand of another man, he pulled away his arm and caused the one who bit him to lose his front teeth. They carried the dispute to the Prophet (S.A.W.) who said, "If one of you bites his brother like an animal bites, then there is no compensation." Allah (S.W.T.) then revealed, "And We ordained therein for them, 'Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.'"

Abu E'isa said that this hadeeth by Umran Ibn Husain is hasan sahib.

(21) Putting the accused in prison

1417- Hakeem narrated that the Prophet (S.A.W.) put a man in prison when he was accused and later released him.

Abu E'isa said that this hadeeth his hasan.

(22) The one killed while defending his property is considered a martyr

1418- Said Ibn Zaid narrated that the Prophet (S.A.W.) said, "The person who is killed while defending his property is considered a martyr. If anyone steals from the Earth a piece of land the size of his palm, he will be strangled on the day of Resurrection by seven Earths."

Abu E'isa said that this hadeeth is hasan sahib.
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Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "Whoever was killed while defending his property is a martyr."
Abu E'isa said that this hadeeth is hasan.

Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "Whoever fought and defended his religion is a martyr. Anyone killed while defending his blood relatives is a martyr, and anyone killed while defending his family is a martyr."
Abu E'isa said that this hadeeth is hasan sahih.
1422- Bushair Ibn Yasar narrated that during the lifetime of the Messenger of Allah (S.A.W.), Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisa Ibn Mas'oud Ibn Ziad set out to Khaibar. They were from the Ansar, namely from the Banu Haritha. There was a treaty with the Jewish inhabitants of Khaibar. Afterwards they left in order to fulfill their needs. Later on, Abdullah Ibn Sahl was killed and Huwaiyyisa Ibn Mas'oud went to the Prophet (S.A.W.) and informed the Prophet (S.A.W.) about the murder of Abdullah. He (S.A.W.) returned to Medina. The brother of the murdered man, Abdurrahman Ibn Sahl, who was the youngest of the crowd spoke first. The Prophet (S.A.W.) said, "Let the oldest speak for you." He kept silent and the other two spoke. They informed the Prophet (S.A.W.) about the murder of Abdullah. He (S.A.W.) said, "If you swear fifty oaths against the murderer we will give him to you." They said, "How can we give an oath about something that we did not witness?" He said, "Then let the Jews clear themselves by making fifty oaths." They said, "How can we accept the oath of disbelievers?" When the Prophet (S.A.W.) saw that the matter could not be resolved, he (S.A.W.) paid the blood money.

Abu E'isa said that this hadeeth is hasan sahih.
The Book of Legal Punishment
As narrated from the Messenger of Allah (S.A.W.)

(1) The people who are exempted from legal punishment

1423- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Pen is lifted (from writing the deeds) from three people; the sleeping person until he wakes up, the boy until he becomes a man, and the insane until he comes back to his senses."

Abu E’isa said that this hadeeth is hasan gharib.
(2) Blocking legal punishment as much as possible

1424- A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not be too eager to apply legal punishments on Muslims as much as possible. If there was a way out of the punishment, then use it and release the accused. The Imam (leader, governor, etc.) is better off making a mistake in forgiveness than to make a mistake in punishment."

Abu E’isa said that one narration of this hadeeth from A’isha (R.A.A.) is stronger than the other.

(3) Covering up for a Muslim

1425- Abu Huraira (R.A.A.) said that the Messenger of Allah (S.A.W.) said, "Whoever lifts a sorrow from a believer on this earth, Allah (S.W.T.) will alleviate one of his sorrows in the Hereafter. Whoever covers up (the mistake) of a Muslim in this life, Allah will cover his (mistakes) in this life and in the Hereafter. Allah aids the servant for as long as that servant aids his brother."

Abu E’isa said that there many narrations and that one is stronger than the others.
1426- Salem narrated that his father Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Muslim is the brother of the Muslim. He does not oppress him or turn him in. For as long as a Muslim is helping his fellow Muslim to fulfill his need, Allah (S.W.T.) will be helping him with his need. Whoever alleviates a sorrow from a Muslim, Allah will alleviate one of his sorrows on the Day of Resurrection. Whoever covers up the mistake of a Muslim, Allah will cover him on the Day of resurrection."

Abu E'isa said that this hadeeth is hasan gharib.

1427- Ibn Abbas narrated that the Prophet (S.A.W.) said to Maez Ibn Malek, "Is it true what I was told about you?" He said, "What were you told about me?" He (S.A.W.) said, "I was told that you committed adultery with the slave of so and so?" He said yes. He also swore four oaths that he did it and therefore was ordered to be stoned.

Abu E'isa said that this hadeeth is hasan.
The Book of Legal Punishment

1428- Abu Huraira (R.A.A.) narrated that Maez Al-Aslami came to the Prophet (S.A.W.) and told him that he had committed adultery. The Prophet (S.A.W.) turned his face away from him. Then Maez went to the other side and told him that he had committed adultery. The Prophet (S.A.W.) again turned his face away from him. Maez turned again, faced the Prophet (S.A.W.) and said that he had committed adultery. After Maez confessed for the fourth time, the Prophet (S.A.W.) ordered him to go out to the desert to be stoned with rocks. When Maez started to feel the pain from the rocks, he ran away. A man on a camel had a rope, and he hit him with it. The people approached and beat him until he died. They mentioned to the Prophet (S.A.W.) what had happened; that he had tried to flee while he was being stoned and felt death approaching. He (S.A.W.) said, "Why did not you let him (run away)?"

Abu E'isa said that this hadeeth is hasan sahih.
1429- Jaber Ibn Abdullah narrated that a man from Aslam came to the Prophet (S.A.W.) and confessed adultery. The Prophet (S.A.W.) turned his face away from him. The man confessed again and the Prophet (S.A.W.) turned away again. This happened until he swore an oath four times. The Prophet (S.A.W.) then asked him, "Do you suffer any kind of insanity?" The man said no. He (S.A.W.) said, "Are you married?" The man said yes. Thus he (S.A.W.) ordered his stoning to be in the prayer place. When the pain from the rocks became unbearable, the man fled. The people caught up with him and continued stoning him until he was dead. The Messenger of Allah (S.A.W.) said good things about him, but he did not pray over him.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars agree that if a man confesses the crime of adultery four times, then the punishment must be carried out on him. Some scholars say if he confesses one time then he should be punished.

(6) It is hated to intercede to stop executing a legal punishment

1430- A'isha narrated that the Quraish were saddened by the verdict concerning a Makhzoumi woman who had stolen something. They said, "Who will intercede with the Messenger of Allah (S.A.W.)? No one could dare to do that except a beloved one to the Prophet (S.A.W.), Usama Ibn Zaid." Usma talked to him and the Messenger of Allah (S.A.W.) said, "You want to intercede in a prescribe punishment decreed by Allah (S.W.T.)?" He (S.A.W.) then stood up and gave a sermon. "(One of the reasons) that nations perished before you is that if the rich stole, they would let him go unpunished, and if the poor stole, they would establish their legal punishment on him. By Allah, if Fatema, the daughter of Muhammad, stole something I would cut off her hand."

Abu E'isa said that this hadeeth is hasan sahih.
1431- Said Ibn Al-Mussaib narrated that Omar Ibn Al-Khattab said, "The Messenger of Allah (S.A.W.) stoned, Abu Bakr also stoned, and I have stoned. Had it not to be unlawful for me to add to the Book of Allah, I would have written it in the Quran. I fear that new generations will come and say that they do not find it in the Book of Allah and reject it."

Abu E’isa said that this hadeeth is hasan sahih.

1432- Ibn Abbas (R.A.A.) narrated that Omar Ibn Al-Khattab (R.A.A.) said, "Allah (S.W.T.) has sent Muhammad (S.A.W.) with the truth. He also revealed to him the Book. One verse of what was revealed was about stoning. The Messenger of Allah (S.A.W.) stoned, and we did the same after him. I fear that when a long time has passed someone will say that they do not see the verse about stoning in the Book of Allah and consequently will be terribly misguided by abandoning an obligation decreed by Allah (S.W.T.). I confirm that that the punishment by stoning is an obligation on any married person if he (or she) commits adultery which is witnessed by four witnesses or proven through a pregnancy or by a confession."

Abu E’isa said that this hadeeth is hasan sahih.
8- Bab ma jaa fi al-zarme' alaihi (p. 8, t. 8)

1433- Abu Huraira narrated that he was at the Prophet's (S.A.W.) home when two men came arguing to him. One of them said, "By Allah oh Messenger..."
of Allah (S.A.W.), I ask you to judge between us according to the Book of Allah." His adversary was more knowledgeable than him and said, "Yes, oh Messenger of Allah (S.A.W.), judge between us according to the Book of Allah and allow me to speak." He continued, "My son was close to this man's wife and committed adultery with her. They told me that my son should be stoned, so I ransomed him by paying a hundred sheep and a servant. Then I met some people of knowledge, and they told me that my son has to be whipped a hundred times and exiled for a year. The woman is the one who should be stoned (to death)." The Prophet (S.A.W.) said, "By the One Who owns my soul, I will judge between you according to the Book of Allah. The hundred sheep and servant are given back to you. Your son should be whipped a hundred times and exiled for a year. Oh Unais, go to the wife of this man and if she confesses, then stone her." Unais went to her and she did confess, so he stoned her.

Abu E'isa said that this hadeeth is hasan sahib.
9 - Bab' Trabsi Ronaldo al-Habili Khayi Tuss [M: 9, T: 9]


Cr. ~

Cr. ~

Cr. ~

Cr. ~

(9) Waiting for the pregnant adulteress to deliver

1435- Umran Ibn Husain narrated that a woman from Juhaina confessed to adultery to the Prophet (S.A.W.) and said she was pregnant. The Prophet (S.A.W.) summoned her responsible kin and told him, "Treat her well and tell me when she delivers her baby." The man did and afterwards she was tied up with her clothes and stoned to death. He (S.A.W.) then prayed over her. Omar Ibn Al-Khattab (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), you stoned her then prayed over her!" He (S.A.W.) said, "She has repented a repentance that if it was distributed on seventy people in Medina it would have sufficed them. Have you ever heard of anything better than giving your life in obedience of Allah (S.W.T.)?"

Abu E'isa said that this hadeeth is hasan sahih.

(10) Stoning the people of the Book

1436- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) ordered the stoning of a Jewish adulterer and a Jewish adulteress.

Abu E'isa said that this hadeeth is hasan sahih.
Jaber ibn Samura narrated that the Prophet (S.A.W.) stoned a Jewish adulterer and a Jewish adulteress.

Abu E'isa said that this hadeeth is hasan gharib.

The scholars say that if the people of the Book come to the Muslims to settle their disputes then the Muslims rule between them according to the Book and the Sunnah and the consensus of the Muslims.

1438 - Ibn Omar narrated that the Prophet (S.A.W.) whipped and exiled (people as punishment), Abu Bakr whipped and excluded, and Omar whipped and exiled.

Abu E'isa said that this hadeeth is gharib.

1439 - Abu E'isa said that this hadeeth is hasan gharib.
The Book of Legal Punishment

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[13] 1439- Ubada Ibn As-Samet narrated that they were sitting with the Prophet (S.A.W.) when he said, "You pledged your allegiance not to associate anything with Allah, so do not steal and do not commit adultery." He then recited a verse and said, "Those of you who fulfill the above obligations their reward is with Allah (S.W.T.). Whoever commits any of those sins and was punished for it, then that is his penalty. Whoever commits any of those sins, and Allah (S.W.T.) covers it for him then it is up to Allah (S.W.T.) to judge; if He wills He will punish him and if He wills He will forgive him."

Abu E'isa said that this hadith is hasan sahib.

Ash-Shafe'ii says that whoever commits a sin and Allah (S.W.T.) covers it, it is preferred that he does not reveal it and repents for it between him and his Lord.

(12) Executing the punishment is penitence for the sin

1441- Ali (R.A.A.) once gave a sermon and said, "Oh people, enforce the legal punishments on your slaves; whether married or unmarried. A slave girl who belonged to the Messenger of Allah (S.A.W.) committed adultery, and he (S.A.W.) ordered me to whip her. I went to whip her and discovered that she had just had a baby. I feared killing her if I whipped her. I went to the Messenger of Allah (S.A.W.) and told him why I did not whip her and he
(S.A.W.) said, 'You have done well.'"

Abu E'isa said that this hadeeth is hasan sahih.

1440 - Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "If the slave girl commits adultery then her master should whip her three times according to the Book of Allah. If she commits adultery again, then he should sell her even if it is for a lock of hair."

Abu E'isa said that this hadeeth is hasan sahih.

1442- Abu Said Al-Khudri narrated that he executed a legal punishment by striking a man forty times with shoes. Mesa'ar said, "I think the man was drunk."

Abu E'isa said that this hadeeth is hasan.
Anas narrated that the Prophet (S.A.W.) was brought a man who had been drinking. He (S.A.W.) ordered for him to be beaten forty times with palm branches. Abu Bakr did the same, but when Omar became the ruler, he consulted with the people. Abdurrahman Ibn Ouf said, “It is the same as the least of the punishments; eighty lashes.” Omar ruled according to Ibn Ouf.

Abu E’isa said that this hadeeth is hasan sahih.

The scholars agree that the punishment for the drunk is eighty lashes.

1443- If someone drinks wine whip him; the fourth time kill him

Mua’wiya narrated that the Messenger of Allah (S.A.W.) said, “Whoever drinks wine should be whipped, and if he does it four times, then kill him.”
This hadith was narrated in that one way. However there is another version that narrates that the Messenger of Allah was brought a drunken man four times, and he beat him even after the fourth time and did not kill him. Scholars rule that no one should be killed for drinking.

16 - When is the hand amputated?

1445 - A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to cut off the hand (of someone who stole) over one quarter of a dinar or more.

Abu E'isa said that this hadith is hasan sahih.

1446 - Ibn Omar narrated that the Messenger of Allah (S.A.W.) cut off a hand over a shield that had a value of three dirhams.

Abu E'isa said that this hadith is hasan sahih.

1447 - Ibn Omar narrated that the Messenger of Allah (S.A.W.) cut off a hand over a shield that had a value of three dirhams.

Abu E'isa said that this hadith is hasan sahih.
Abd al-Rahman bin Muhairiz reported: "I asked Fudala bin Ubaid about hanging the hand cut off the thief around his neck and whether it is a Sunnah or not. He answered, 'The Messenger of Allah (S.A.W.) was brought a thief, and he ordered that his hand should be cut off and also ordered that it should be hung around his neck.'"

Abu E'isa said that this hadith is hasan sahih gharib.

(17) Hanging the hand that is cut off the thief around his neck

1447- Abdurrahman Ibn Muhairiz reported that he asked Fudala Ibn Ubaid about hanging the hand that is cut off the thief around his neck and whether it is a Sunnah or not. He answered, "The Messenger of Allah (S.A.W.) was brought a thief, and he (S.A.W.) ordered that his hand should be cut off and also ordered that it should be hung around his neck."

Abu E'isa said that this hadith is hasan sahih gharib.

(18) The ruling concerning the traitor, the thief (from the booty), and the embezzler

1448- Jaber (R.A.A) narrated that the Prophet (S.A.W.) said, "Do not cut the hand of the traitor, the thief (from the booty), and the embezzler."

Abu E'isa said that this hadith is hasan sahih.
(19) Do not cut off the arm of one who steals fruits or Kathar

1449- Rafee’ Ibn Khadij (R.A.A) narrated that he heard the Messenger of Allah (S.A.W.) say, "Do not cut off the hand of someone who steals fruits or kathar (the white edible part inside the palm trunk).

Abu E’isa said that a few narrators narrated this hadeeth.

(20) Do not cut off hands during

1450- Busr Ibn Arta’a narrated that he heard the Messenger of Allah (S.A.W.) say, "No hand should be cut off while in the battlefield."

Abu E’isa said that this hadeeth is gharib.

Many scholars like Al-Ouza’ii consider that cutting off the hand during the battle could push the thief towards defecting to the enemy. So when the leader leaves the battlefield and is back on Islamic lands, he can then apply the law on those who violated it.

(21) The ruling on the man who slept with his wife’s slave girl

1451- A man was brought to Al-Nu’man Ibn Bashir to be judged. He had slept with the slave girl of his wife. Al-Nu’man said, "I will rule according to what the Messenger of Allah (S.A.W.) ruled in a similar case. If the wife had made her lawful for him, then I will lash him, and if the wife had made her unlawful for him, then he will be stoned."
This hadith was narrated through a similar chain of narrators.

Abu E'isa said that there is confusion in the chain of narrators of this hadith.

Abu E'isa said that the scholars differed on the ruling of such case. Ali (R.A.A) and Ibn Omar (R.A.A) are of the school that says that he should be stoned.

Others like Ibn Mas'oud say that the ruling against such person is to defame him, and he is not to be stoned.

**22 If the woman was forced to commit adultery**

1453- Wael Ibn Hujr narrated that a woman was forced to commit adultery during the time of the Messenger of Allah (S.A.W.). The Messenger of Allah (S.A.W.) did not apply the punishment against her and stoned the one who had forced her. It was not mentioned if she was entitled to any (monetary) compensation.

Abu E'isa said that this hadith is gharib and that there is an abruption in the narration.
1454- حدثنا محمد بن يحيى اليثبي، عن حديث محمد بن يوسف عن إسرائيل، حدثنا
سمالك بن حرب عن علامة بن وائل الكندي عن أبيه: "أن امرأة حرجت على عهد النبي
رُبِّيت الصلاة قُتِّلَتْها رجل فقلت له: فهذا حاجتك منها، فصاحبه، فنَفْتِلَتْه. وعرِب بها رجل
فقالت: إن ذلك الرجل فقيل بي كذا وكذا. ومرت بعضاء من المهاجرين فقالت: إن ذلك
الرجل فقيل بي كذا وكذا، فنفتهما فأخذوا الرجل الذي ظن أنه وقع عليها، فأتاه، فقالت:
"نعم هو هذا. فأنا بالرسول الله، فلما أمر به لبدر قام صاحبها الذي وقع عليها فقال: يا
رسول الله، أنا صاحبيها، فقال لها: إذن فدفن عمري لله، وقال للرجل قولًا حسنا، وقال
للرجل الذي وقع عليها الرجم: وقال: لقد قبِلَتْه لو تابها أهل المدينة لقبول منهم."
قال أبو عيسى: هذا حديث صحيح. وعلامة بن وائل بن جحش سمع من أبيه.

1454- Wael Al-Kindi narrated that a woman left her home for prayers during the
time of the Messenger of Allah (S.A.W.). A man intercepted her and raped her. When she
could finally scream, he ran away. A third man passed by and (being confused) she said,
"This is the man who raped me." Another group of men from the immigrants passed by and she
pointed at one of them and said, "This is the man who raped me." The immigrants took the man to the Prophet
(S.A.W.) who ordered him to be stoned. At that the rapist stood up and said,
"Oh Messenger of Allah (S.A.W.), I am the one." The Prophet (S.A.W.) said to
the woman, "Go, and may Allah (S.W.T.) forgive you (for identifying the wrong
man)." He spoke some good words to the wrong man and said about the rapist,
"Stone him." He (S.A.W.) said that the rapist "had repented such atonement
that if all of the Medina had repented its equal, then it would have been
accepted from them."

Abu E'isa said that this hadeeth is Hasan gharib sahih.

23 - باب ما جاء في من يقع على البحمة [م: 23 ، ت: 23]

1455 - حدثنا محمد بن عمر بن السؤاق، حدثنا عبد العزيز بن محمد بن عمر بن أبي
عمرو عن عكرمة عن ابن عباس قال: قال رسول الله: "من وجدتمو وقع على البحمة
فاقتلوها وأتقنا البحمة". فقال له ابن عباس: ما شأن البحمة؟ قال: لما سمعت من رسول الله
في ذلك شيئا، ولكن أرى رسول الله كره أن يؤكِّل من تحبه أو ينتمِّع بها، وقد
عَجِبَ بها ذلك العمل.

قال أبو عيسى: هذا حديث لا تعرفه إلا من حديث عمر بن أبي عمرو عن عكرمة
عن ابن عباس عن النبي ﷺ. وروى سفيان الثوري عن عاصم عن أبي زرارة عن ابن عباس
أنه قال: من أتى البحمة فلا خَذَّ عليه.
1455- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you see someone practicing sodomy, then you must kill him and kill the animal." Ibn Abba was asked, "Why kill the animal?" Ibn Abbas said, "I have not heard from the Prophet (S.A.W.) why the animal should be killed, but I think that he hated eating from its meat or benefiting from it after such act was committed to it."

Abu E'isa said that this hadith was narrated only through Amr Ibn Abu Amr from Ikrima from Ibn Abbas from the Prophet (S.A.W.).

(24) The legal punishment of the homosexual

1456- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you see anyone doing the act of the people of Lot then you should kill the one doing it and the one it is being done to."

Abu E'isa said that some people spoke of the authenticity of this hadith.
1457 - Jaber narrated that the Messenger of Allah (S.A.W.) said, "The thing I fear most for my nation is the act of the people of Lot."

Abu E'isa said that this hadeeth is hasan gharib.

1458 - Ikrima narrated that Ali burned some people who had went back on their Islam. When the news reached Ibn Abbas (R.A.), he said, "If I was in his place I would have only killed him since the Messenger of Allah (S.A.W.) said, 'Do not punish with the punishment of Allah.'" When that statement reached Ali (R.A.) he said, "He spoke the truth."

Abu E'isa said that this hadeeth is hasan sahih.

25 - Bab ma jaa fi al-murrid (M: 25, T: 25)

26 - Bab ma jaa fi Alanサラح (M: 26, T: 26)
1459- Abu Musa (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever bares arms against us is not one of us."
Abu E'isa said that this hadeeth is hasan sahih.

1460- Jundub narrated that the Messenger of Allah (S.A.W.) said, "The legal punishment of the soothsayer is a strike of the sword."
Abu E'isa said that this hadeeth is weak. However, the scholars rule accordingly if the soothsayer has reached the point of making Kufr with his magic. Otherwise, they do not believe he should receive the death penalty for his actions.
The Book of Legal Punishment

The one who steals from the spoils of war

1461- Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you see someone taking from the spoils of war what does not belong to him burn his gear." Saleh, one of the narrators, said he and Salem Ibn Abdullah entered on Maslama and saw a man who stealing from the spoils. Salem told the hadeeeth and the man's gear was ordered to be burned. They found a Quran among his stuff, so they sold it and gave the money to charity.

Abu E'isa said that this hadeeth is gharib and is known through one chain of narrators.

(29) If someone calls another a sissy

1462- Ibn Abbas narrated that the Prophet (S.A.W.) said, "If a man said to another man, 'You Jew,' then lash him twenty times. If he said, 'you sissy,' then lash him twenty times.' Whoever commits incest must be killed."

Abu E'isa said this hadeeth is known through one chain of narrators.
1463- Abu Burda Ibn Niar narrated that the Messenger of Allah (S.A.W.) said, "No one should be lashed more than ten times except if he commits a crime that necessitates legal punishment."

Abu E’isa said that this hadeeth is hasan gharib.
The Book of Hunting
As narrated from the Messenger of Allah (S.A.W.)

(1) What can be eaten from a hunt with a dog

1464- Uddai Ibn Hatem narrated that he said, "Oh Messenger of Allah, we send out our trained dogs (to hunt)." He (S.A.W.) said, "What they catch for you (is lawful to eat)." Uddai said, "What if a dog does the killing." He (S.A.W.) said, "Even if it kills, except when another dog shares in the killing." Uddai said, "We sometimes use a sling shot." He (S.A.W.) said, "If it is killed when it is punctured, then you can eat from it. However whatever is killed and not cut you cannot eat from."

Abu E'isa said that this hadeeth is hasan sahib.
1465- Abu Tha’labab Al-Khushani narrated that he said to the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.), I am a hunter." He (S.A.W.) said, "If you send out your dog, say 'Bismi Allah'. If he catches prey then you can eat from it." Abu Tha’labab asked, "Even if the dog killed it?" He (S.A.W.) replied, "Even if the dog killed it." Abu Tha’labab said, "We are a people of the bow and arrow." H (S.A.W.) said, "Whatever you shoot, you can eat from it." Abu Tha’labab said, "We travel a lot and pass by the Jews, Christians and Majous. At these times we can only find their pottery (to use)." He (S.A.W.) said, "If you cannot find anything else, then wash the pottery with water before you eat or drink from it."

Abu E’isa said that this hadeeth is hasan sahih.

(2) Hunting done by a dog that belongs
to a Majousi (disbeliever)

1466- Jaber Ibn Abdullah (R.A.A.) said that they were prohibited from eating prey hunted with a dog that belongs to a Majousi.

Abu E’isa said that this hadeeth is gharib.
(3) The hunting of the eagle

1467- Uddai Ibn Hatem narrated that he asked the Messenger of Allah (S.A.W.) about hunting with eagles, and he (S.A.W.) said, "Whatever prey he kills you can eat from it."

Abu E’isa said that this hadith is known through one chain of narrators.

(4) When the hunter does not see where the prey falls

1468- Uddai Ibn Hatem (R.A.A.) narrated that he said, "Oh Messenger of Allah (S.A.W.), "I sometimes shoot an animal and lose it, only to find it the next day with my arrow in it." He (S.A.W.) said, "If you are sure that it was your arrow, and there was no evidence that another animal ate from it then you can eat it."

Abu E’isa said that this hadith is hasan sahib.

(5) If the prey falls in the water

1469- Uddai Ibn Hatem (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.) about hunting and he (S.A.W.) said, "When you shoot your
arrow mention the name of Allah (S.W.T.), and if you find what was killed from it, then eat it unless it fell in the water. Do not eat it because you do not know whether the water killed it or your arrow did.

Abu E'isa said that this hadeeth is hasan sahih.

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1470 Uddai Ibn Hatem said that he asked the Messenger of Allah (S.A.W.) about the hunt of a trained dog. He (S.A.W.) said, "If you send out your trained dog and have mentioned Allah's name, then eat whatever he catches. However if the dog eats from it, you cannot eat it because it has hunted it for itself." Uddai said, "Oh Messenger of Allah (S.A.W.), what if our dogs were mixed with other people's dogs?" He (S.A.W.) said, "You mentioned Allah's Name on your dog not on the other dogs." Sufian said, "I hate that anyone would eat it."

Abu E'isa said that the scholars rule according to these hadeeth.
1471- Uddai Ibn Hatem narrated that he asked the Prophet (S.A.W.) about hunting with a sling shot. He (S.A.W.) said, "Whatever is killed by a sharp edge (by piercing and cutting) you can eat, and whatever is killed by beating (with a flat surface) is considered to be beaten to death (and unlawful to eat)."

Abu E'isa said that this hadeeth is sahih.

The scholars rule accordingly.
The Book of the Slaughtered Animals

(1) Slaughtering in Marwa

1472. Jaber Ibn Abdullah narrated that a man from his tribe hunted a rabbit or two and slaughtered them in Marwa. He left them hanging there until he saw the Messenger of Allah (S.A.W.) and asked him about them. He (S.A.W.) ordered him to eat them.

Abu E’isa said that some scholars permitted the slaughtering of animals in Marwa and that the eating of rabbit is permitted too. Some scholars hate eating rabbit.
As narrated from the Messenger of Allah (S.A.W.)

(1) It is hated to eat the animal that was used for target practice

1473- Abu Ad-Dardaa' narrated that the Messenger of Allah (S.A.W.) prohibited eating the animal used for a target to practice shooting.

Abu E'isa said that this hadeeth by Abu Ad-Dardaa' is gharib.

1474- Um Habiba Bint Al-A'rabid narrated from her father that the Messenger of Allah (S.A.W.) prohibited on the Day of Khaibar eating any animal with fangs, any bird with claws, the donkey, any animal used in target practice, a pregnant animal until it delivers its young, and any animal caught by man just as a predator is trying to eat it and it dies before the man can mention Allah's name and slaughter it.
1475 - Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited that anything with life in it can be taken as a target for shooting practice.

Abu E'isa said that this hadith is hasan sahib.

(2) Mentioning Allah’s Name on the fetus

1476- Abu Said narrated that the Prophet (S.A.W.) said, "Mentioning Allah’s Name on the mother suffices for the fetus too."

Abu E’isa said that this hadith is hasan sahib.

(3) It is hated to eat animals with fangs or claws

1477- Abu Thalaba Al-Khushani narrated that the Messenger of Allah (S.A.W.) prohibited eating any animal with fangs.
Abu E'isa said that this hadeeth is hasan sahib.

1478 - Jaber (R.A.A.) narrated that the Messenger of Allah prohibited on the day of Khaibar anyone to eat donkey meat, mule meat, any wild animal with fangs, and any bird with claws.

Abu E'isa said that this hadeeth by Jaber is hasan gharib.

1479- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited the meat of any wild animal with fangs.

Abu E'isa said that this hadeeth is hasan.

1480- Abu Waqed Al-Laithi narrated that the Prophet (S.A.W.) arrived in
Medina when its people did not like to eat the humps of the camels. They would also cut off the fatty tail of the sheep. Therefore he (S.A.W.) said, "Whatever was cut off from an animal while it was still alive is considered dead (unlawful to eat).

Abu E’isa said that this hadeeth is hasan gharib.

5- Bab ma jaa’ fi al-dikhaa’ fi al-‘hili’ wa al-lilbi’ (M: 13, T: 13)

1481 - Haadith: Muhammad bin ‘Ali bin ‘Abdul ‘Aziz reported that he said: "Can you cut the neck and throat of these animals while they are alive?" He (S.A.W.) said: "If you stab the thigh, then it will suffice."

Yazeed Ibn Haroun said that this is the case only when necessary.
Abu E’isa said that this hadeeth is hasan gharib.

(5) Cutting the neck and throat

1481- Abu Al-A’shra’ reported that his father asked the Messenger of Allah (S.A.W.) if Allah’s Name is only mentioned when the throat is cut. He (S.A.W.) said, "If you stab the thigh, then that will suffice."

Yazeed Ibn Haroun said that this is the case only when necessary.
Abu E’isa said that this hadeeth is hasan gharib.
The Book of Rules and Benefits

(1) Killing a salamander

1482- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever kills a salamander with the first strike has so many rewards, whoever kills it with two strikes has so many rewards, and whoever kills with three strikes will have so many rewards."

Abu E'isa said that this hadeeth is hasan sahih.

(2) Killing snakes

1483- Salem Ibn Abdullah reported that his father narrated that the Messenger of Allah (S.A.W.) said, "Kill the serpents. Kill snakes with two stripes and short-tailed ones. Those snakes can ruin your eyesight and cause a pregnant woman to miscarry."
Abu E'isa said that this hadeeth is hasan sahih.

1484 - Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "There is no doubt that your homes will have snakes, so (when you see one) make it hard for three days for it to stay. If they reappear after that time, then kill them."

Abu E'isa said that this hadeeth is hasan gharib.

1485 - Abu Laila narrated that the Messenger of Allah (S.A.W.) said that if someone sees a snake in the house he should say to it, "We ask you by the covenant of Noah and the covenant of Solomon son of David not to harm us." If he sees it again later, then he should kill it."

Abu E'isa said that this hadeeth is hasan gharib.
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المحديث أن الكلّب الأسود البهيم شيطان، والكلّب الأسود البهيم الذي لا يكون فيه شيء من البيض. وقد كرّى بعض أهل العلم ضحى الكلّب الأسود البهيم.

(3) Killing dogs

1486- Abdullah Ibn Al-Mughafal narrated that the Messenger of Allah (S.A.W.) said, "Had it not been that the dogs are a nation among nations, I would have ordered their execution. Kill every black dog."

Abu E'isa said that this hadeeth is hasan sahib.

4- باب من أمّسك كلّباً، ما يّنقص من أجوره [م: 17، ت: 17]

1487- حديثنا أحمد بن ميمع، حديثنا إسماعيل بن إبراهيم عن أبيه عن نافع عن ابن عمر قال: قال رسول الله ﷺ: "من أتخذ كلّبًا أو أتخذ كلّبًا ليس بضاحاً ولا كّلبًا ماشية نقص من أجره كلّ يّوم فيراطان.

قال وفي الباب عن عبد الله بن مقتلي وأبي هريرة وسلمي بن أبي رهيب.

قال أبو عيسى: وحديث ابن عمر حديث حسن صحيح. وقد روى عن النبي ﷺ أنه قال: أو كلّب زّرع.

(4) Anyone who owns a dog loses rewards

1487- Ibn Omar narrated that the Messenger of Allah (S.A.W.) said, "Whoever owns a dog or takes a dog for no reason other than a sheep dog loses two karats of his rewards ever day."

Abu E'isa said that this hadeeth is hasan sahib.

1488- حديثنا حماد بن زيد عن عمر بن دينار عن ابن عمر: أن رسول الله ﷺ أمر يقول الكلّاب إلا كلّب صيد أو كلّب ماشية. قال قبيل له: إنّ أبا هريرة يقول: أو كلّب زّرع. فقال: إنّ أبا هريرة له زّرع.

قال أبو عيسى: هذا حديث حسن صحيح.

1488- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) ordered the killing of all dogs except for hunting dogs and sheep dogs. Ibn Omar was told that Abu Huraira added that plantation dogs should not be killed either. Ibn Omar (R.A.A.) said, "Well, Abu Huraira has a plantation."

Abu E'isa said that this hadeeth is hasan sahib.

1489- حديثنا الحسن بن عليّ وغير واحد قالوا: حديثنا عبد الزّهراء حديثنا معمّر عن الزّهراء عن أبي السّلامة عن عبد الرحمن عن أبيه هريرة أن رسول الله ﷺ قال: "من أتخذ كلّبًا إلا كّلب ماشية أو صيد أو زّرع النفّض من أجره كلّ يّوم فيراطان. قال أبو
Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever decides to own a dog, unless it was a sheep dog or plantation dog, will lose a karat of his rewards every day."

Abu E’isa said that this hadeeth is hasan sahib.

Abdullah Ibn Al-Mughafal narrated that while the Messenger of Allah (S.A.W.) was giving a sermon he was moving away a tree’s branches from his (S.A.W.) face. He was saying, "Had it not been that dogs are one nation among nations, I would have ordered that they all should be killed. Kill every black dog. The inhabitants of any home which harbors a dog will lose rewards from their good deeds in the amount of one karat for every day that they have it unless it was a hunting dog, plantation dog, or sheep dog."

Abu E’isa said that this hadeeth is hasan.
(5) Slaughtering with bamboo or something similar

1491- Rafee’ Ibn Khadeej narrated that he asked the Messenger of Allah (S.A.W.) that they will be facing the enemy tomorrow and they do not have knives, he (S.A.W.) said, "You can mention Allah's Name before using any weapon that sheds blood to slaughter with and eat the meat. Do not use as a weapon the tooth or a nail because the tooth is bone (which cannot be sharpened enough to cut quickly and painlessly) and the nail is the knife of the Ethiopians (and we should not imitate the infidels)."

The scholars agree that neither teeth nor nails should be used for slaughtering.

(6) If the animal loses control and goes wild

1492- Rafee’ Ibn Khadeej narrated that they were with the Messenger of Allah (S.A.W.) on a trip when one camel of the convoy lost control and went wild. They did not have any horses with which to chase it, so one man shot it with an arrow and (Allah) killed it. The Messenger of Allah (S.A.W.) said, "These animals have tendencies to become wild and uncontrollable. When an animal does that do like that man did."

The scholars rule with accordance to this hadeeth.
The Book of Sacrifices

As narrated by the Messenger of Allah (S.A.W.)

(1) The merit of sacrificing

1493 - A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There is no deed that is done by the son of Adam that is loved by Allah more than the act performed on the day of sacrifice wherein blood is spilled (for the sake of Allah). Those animals come back on the Day of Resurrection with their horns, skins, and hooves. The blood that pours out is recorded as a great deed with Allah (S.W.T.) before it falls on the ground. Thus you should perform it full heartedly."

Abu E'isa said that this hadeeth is hasan gharib.

Abu E'isa said that it is also narrated that the Messenger of Allah (S.A.W.) said about the sacrifice on the Eid day, "For every hair you sacrifice there is a good deed."
Sacrificing with two sheep

Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) slaughtered two horned rams which were white with black markings. He (S.A.W.) slaughtered them with his hands after he said, "Bismi Allah, Allahu Akbar." He placed his foot on their sides (when he slaughtered them).

Abu E'isa said that this hadith is hasan sahib.

Sacrificing on behalf of the deceased

It is reported that Ali (R.A.A.) used to sacrifice two rams; one on the behalf of the Prophet (S.A.W.), and one on his behalf. When he was asked about it, he said, "The Prophet (S.A.W.) ordered me to do so, and I will never stop doing it."

Abu E'isa said that this hadith is gharib.

The best sheep to slaughter

Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.)
sacrificed a strong, horned ram that had a black abdomen, black legs, and black circles around the eyes.

Abu E'isa said that this hadeeth is hasan sahih gharib.

(5) What not to slaughter

1497- Al-Baraa' Ibn Azeb narrated that the Messenger of Allah (S.A.W.) said, "The limping sheep cannot be slaughtered and neither can the one-eyed sheep, the sick one, nor the A'jfaa' that does not tunqi."

Abu E'isa said that this hadeeth is hasan sahih.

(6) The animals that should not be sacrificed

1498- Ali Ibn Abu Taleb (R.A.A.) narrated that the Messenger of Allah
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(S.A.W.) ordered them to check the eyes and ears of the sacrificial animal. He forbade them from sacrificing any sheep with ears that had been cut or partially cut off and ears that had been split or pierced.

Abu E'isa said that this hadith is hasan sahib.

**7. The young sheep as sacrificial animal**

1499 - Abu Kibash reported that he brought young sheep to the Medina and could not sell them. He met with Abu Huraira and asked him to narrate what he had heard the Messenger of Allah (S.A.W.) say; "It is a good sacrifice to sacrifice the young sheep." Then the people became aware.

Abu E'isa said that this hadith is hasan gharib.

1500 - Uqba Ibn Amer narrated that the Messenger of Allah (S.A.W.) gave him sheep to divide among his companions to sacrifice. A young ram was left so
he mentioned it to the Messenger of Allah (S.A.W.) who said, "You sacrifice it."
Abu E’isa said that this hadeeth is hasan sahih.
The young ram was seven months to a year.

8- باب ما جاء في الأشتراء في الأضحية (م: 8، ت: 8)

1501- حدثنا أبو عمران الحسن بن حنيف، حدثنا الفضل بن موسى عن الحسن بن
واقد بن عمرو بن أحمير عن عكرمة عن ابن عباس قال: «كنا مع رسول الله ﷺ في سفر
فحضر الأضحى، فاشتركنا في البقرة سبعاً وفي البعير عشرة».
قال أبو عيسى: وفي البال عن أبي الأسد الأشترائي عن أبيه عن جده وأبي أبوب.
قال أبو عيسى: الحديث ابن عباس حسن غريب لا تعرفه إلا من حديث الفضل بن
موسى.

(8) Sharing a sacrificial animal

1501- Ibn Abbas (R.A.A.) narrated that they were with the Messenger of
Allah (S.A.W.) on a trip. It was the Eid day so seven of them shared a cow, and
ten men shared a camel.
Abu E’isa said that this hadeeth is hasan gharib.

1502- حديثاً قتبياً، حدثنا مالك بن أنس عن أبي الربيع عن جابر قال: «نحن مع
رسول الله ﷺ بالحديبية الدابة عن سبع وبقرة عن سبعة».
قال أبو عيسى: هذا الحديث حسن صحيح. والعمل على هذا عند أهل العلم من
صاحب النبي ﷺ وغيرهم. وهو قول سفيان الشثري وابن المبارك والشافعي وأحمد
إسحاق. وقال إسحاق: يجري، أيضاً البعير عن عشيرة. واحتج بحديث ابن عباس.

1502- Jaber narrated that they slaughtered with the Messenger of Allah in
Hudaibiya; seven shared a camel and seven a cow.
Abu E’isa said that this hadeeth is hasan sahih.
Is-haq said that ten people can share a camel.
(9) The sacrificial sheep which is injured

1503- Hujjiya Ibn Uddai reported that Ali (R.A.A.) narrated that the cow is an adequate sacrifice for seven people. Hujjiya said, "What if it has baby?" Ali said, "Then you slaughter its baby with it." Hujjiya said, "What about the limping cow?" Ali said, "If it can reach the place of slaughtering (during the hajj in Mecca)." Hujjiya said, "What about the one with a broken horn?" Ali said, "It is acceptable. The Messenger of Allah (S.A.W.) ordered us to check the eyes and the ears well."

Abu E'isa said that this hadeeth is hasan sahih.

1504- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited anyone to sacrifice an animal if half or more of its horn was broken or if half or more of its ear was cut off.

Abu E'isa said that this hadeeth is hasan sahih.

1505- Atta' Ibn Yassar narrated that he asked Abu Ayoub Al-Ansari about the sacrificial animals during the time of the Messenger of Allah (S.A.W.). He said, "A man used to sacrifice a sheep on his behalf and on the behalf of his
family. They used to eat and feed (the poor) from it. Later, people started showing this ritual off so it has become what you see."

Abu E’isa said that this hadith is hasan sahih.

(11) The proof that sacrificing is a Sunnah

1506- Jabala Ibn Saheem narrated that a man asked Ibn Omar whether sacrificing an animal (on Eid day) was an obligation or not. Ibn Omar said that the Messenger of Allah (S.A.W.) sacrificed and that the Muslims did too. Jabala asked the same question again and Ibn Omar said, "Do you not understand? The Messenger of Allah (S.A.W.) sacrificed and so did the Muslims."

Abu E’isa said that this hadith is hasan sahih.

1507- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) lived in Medina for ten years and each year he used to sacrifice on Eid days.

Abu E’isa said that this hadith is hasan.
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1508- Al-Barra’ Ibn Azub narrated that the Messenger of Allah (S.A.W.) once gave the sermon on Eid day and said, "No one should slaughter until he is finished with his prayers." Al-Baraa’s uncle stood up and said, "Oh Messenger of Allah (S.A.W.), this is a day where there is a lot of meat, and I have sacrificed early in order to feed my wife, family, and neighbors." He (S.A.W.) said, "Then slaughter another animal." Al-Baraa’ said, "Oh Messenger of Allah (S.A.W.), I have a milking camel and it is better than my sheep, should I slaughter it?" He (S.A.W.) said, "Yes. It is the best sacrifice you can offer, and in that case the young sheep is not enough."

Abu E’isa said that this hadeeth is hasan sahih.

Most scholars agree that slaughter should egin after the Imam prays the Eid prayers. Some scholars permitted slaughter after the Fajr starts.

Abu E’isa also said that the scholars all agree that a young goat is not acceptable to sacrifice but the young cow is allowed.

1509- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "No one should eat from his sacrifice for more than three days."

Abu E’isa said that this hadeeth is hasan sahih.

This prohibition was in the early days of Islam and later it was allowed.

(13) It is hated to eat from the sacrificial animal for more than three days

1510- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "No one should eat from his sacrifice for more than three days."

Abu E’isa said that this hadeeth is hasan sahih.

This prohibition was in the early days of Islam and later it was allowed.
1510- Sulaiman Ibn Buraida reported that his father narrated that the Messenger of Allah (S.A.W.) said, "I prohibited you previously from eating the sacrificial meat for more than three days so that the rich among you would give to the poor. Now, you can eat what you want, feed yourselves, and save some."

Abu E'isa said that this hadeeth is hasan sahih.

1511- Abes Ibn Rabia'a narrated that he asked the Mother of the Believers whether the Messenger of Allah (S.A.W.) used to prohibit them from eating from one's own sacrifice. She (R.A.A.) said, "No, but at the time very few people used to sacrifice, so he wanted those who were not able to sacrifice to eat too. We used to keep the skin from the stomach and eat it ten days later."

Abu E'isa said that this hadeeth is hasan sahih.
1512- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "No (do not practice) fara and atira.

_Fara_ refers to sacrificing the first born of the camel.

_Atira_ refers to the sacrifice people made at the beginning of the month of Rajab because it signaled the beginning of the four months of _hurm_ (the sacred months). Islam abandoned both practices.

Abu E'isa said that this hadeeth is hasan sahih.

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16 - باب ما جاء في العقيقه [م: 16، ت: 16]

1513- حديثنا يحيى بن خلف البصري، حديثنا بشرو بن المفضل، حدثنا عبد الله بن عثمان بن حكيم عن يوسف بن ماهك «أنهم دخلوا على حفصة بنت عبد الرحمن فسألوها عن العقية، فقالوا أن عائشة أخبرتهم أن رسول الله ﷺ أمرهم عن العقيلة، وأمرهم عمن يعملوا العلماء».

قال: وفي الباب عن علي وأم مُكرمة وأبي عبد الله، وأبي هريرة، وعبد الله بن عمرو وأنس وسلامان بن عمار، وأبي عباس.

قال أبو عيسى: وحديث عائشة حديث حسن صحيح. وخصصه هي ابنه عبد الرحمن بن أبي بكر الصديق.

16) _Al-A’qiqa (the sacrifice after having a child)_

1513- A’isha narrated that the Messenger of Allah (S.A.W.) ordered them to sacrifice two sheep upon the delivery of a male newborn and one sheep for a female newborn.

Abu E’isa said that this hadeeth is hasan sahih.
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1514- Um Kurz narrated that she asked the Messenger of Allah (S.A.W.) about the aqiqa and that he said, "For the boy (slaughter) two sheep and for the girl one. It does not matter whether you slaughter male or female sheep."

Abu E'isa said that this hadith is hasan sahih.

1515- Salman Ibn Amer Ad-Dabbi narrated that the Messenger of Allah (S.A.W.) said, "For every boy sacrifice a sheep (aqiqa) from which you spill blood for the baby and protect him from harm."

Abu E'isa said that this hadith is hasan sahih.

1516- Abu Rafee' narrated that he heard the Messenger of Allah make the athan (call for prayer) in the ear of Al-Hasan Ibn Ali (R.A.A.) after Fatema (R.A.A.) gave birth to him.

Abu E'isa said that this hadith is hasan sahih.
(18) Another hadith

1517- Abu Umama narrated that the Messenger of Allah (S.A.W.) said, "The best *udhiya* (sacrificial animal) is the ram, and the best shroud is the simple one."

Abu E'isa said that this hadith is gharib.

Ufair Ibn Me'dan says that this hadith is weak.

(19) Another hadith

1518- Mikhnaf Ibn Sulaim narrated that he was standing with the Prophet (S.A.W.) in Arafat when he heard him say, "Oh people, on every household every year there is an *udhiya* and an *atira*. You know what the *atira* is; it is the one you call Al-Rajabiya (the sacrifice made at the beginning of the month of Rajab)."

Abu E'isa said that this hadith is hasan gharib.

(20) An aqiqa with only one sheep

1519- Ali Ibn Abu Taleb narrated that the Messenger of Allah (S.A.W.) sacrificed one sheep for Al-Hasan and said to Fatema (R.A.A.), "Oh Fatema, shave his head and give the weight of his hair in silver to charity." She weighed it and it was worth about a dirham or little less.

Abu E'isa said that this hadith is hasan gharib and that there is a break in the chain of narrators.
1520- Abu Bakra narrated that the Prophet (S.A.W.) gave a sermon came down (from the pulpit), called for two sheep and slaughtered them."

Abu E'isa said that this hadeeth is hasan sahib.

1521- Jaber Ibn Abdullah (R.A.A.) narrated that he made the Adha (the feast after the Hajj) prayers in the praying area with the Prophet (S.A.W.). When he (S.A.W.) finished his sermon, he came down from the pulpit and was brought a ram. The Messenger of Allah (S.A.W.) slaughtered it himself with his own hand. He (S.A.W.) said, "Bismi Allah wa Allahu Akbar (in the Name of Allah and Allah is the Greatest), this is on my behalf and the behalf of anyone from my nation who did not slaughter."

Abu E'isa said that this hadeeth is gharib.
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(23) Al-Aqiqa

1522- Samura narrated that the Messenger of Allah (S.A.W.) said, "The boy is tied up with his aqiqa (the sacrifice after having a child) that should be performed on his behalf on the seventh day. Then he should be named and shaved."

Abu E'isa said that this hadeeth is hasan sahib.

The scholars like for the child to have the aqiqa on his behalf on the seventh day. If that is not possible, then you do it on the fourteenth. If that is not possible, then you do it on the twenty first. They also said that the laws of sacrificing (udhiya) apply on the aqiqa.

1523- Um Salama (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever sees the crescent of the month of Thil-Hijjah and planned on sacrificing should not cut his hair or his nails."

Abu E'isa said that this hadeeth is hasan sahib.

(24) The one who plans on sacrificing should not cut his hair

1523- Um Salama (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever sees the crescent of the month of Thil-Hijjah and planned on sacrificing should not cut his hair or his nails."

Abu E'isa said that this hadeeth is hasan sahib.
The Book of Vows and Oaths

As narrated from the Messenger of Allah (S.A.W.)

(1) The Messenger of Allah said that
no vows in a disobedience

1524 A’isha narrated that the Messenger of Allah (S.A.W.) said, "Do not make a vow that involves disobedience, (but if you do) its expiation (kaffara) is the same as the remittance of an oath."

Abu E’isa said that this hadeeth is not authentic because it is impossible that Az-Zuhri could not have heard it from Abu Salama.
1525- Abu Salama reported that A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "Do not make a vow that involves disobedience, (but if you do) its expiation (kaffara) is the same as the remittance of an oath."

Abu E'isa said that this hadeeth is gharib.

1526- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever vowed to obey Allah (S.W.T.) should obey Him, and whoever vowed to disobey Allah (S.W.T.) should not disobey Him."

Abu E'isa said that this hadeeth is hasan sahib.

Malek and Ash-Sahfe'ii said that if he does not disobey Allah (S.W.T.), he does not have to make the expiation of the oath (kaffara of the oath).

2- Bab ma jaha la nznr فيما لا يملك ابن آدم [M: 3, T: 3]

1527- Thabet Ibn Ad-Dahhak narrated that the Prophet (S.A.W.) said, "The servant of Allah (S.W.T.) does not have to fulfill a vow that is beyond his capacity."

Abu E'isa said that this hadeeth is hasan sahib.

3- Bab ma jaha في، كفرة النذر إذا لم يسمم [M: 4, T: 4]
The expiation for the vow if it was not specified

1528- Uqba Ibn Amer narrated that the Messenger of Allah (S.A.W.) said, "The expiation for dissolving the vow if the vow was not specified is the same as the expiation for dissolving the oath."

Abu E'isa said that this hadeeth is hasan sahib.

A man making a vow to later find out that he can do a better thing

1529- Abdurrahman Ibn Samura narrated that the Messenger of Allah (S.A.W.) said, "Oh Abdurrahman, do not seek governorship. If you obtain it by seeking it, then you will be held responsible for it. However, if you acquire it without asking for it, then you will be helped in it (by Allah (S.W.T.)). Moreover, if you take an oath to do a specific thing and afterwards you realize that it is better to do something else, then do the better thing and pay the expiation for your oath."

Abu E'isa said that this hadeeth is hasan sahib.
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(5) Making the expiation before breaking the oath

1530- Abu Huraira (R. A. A.) narrated that the Prophet (S.A.W.) said, "Whoever made an oath about something and later realized that another thing is better to do, then he should make expiation for the oath and do the better thing."

Abu E'isa said that this hadeeth is hasan sahib.

(6) Say inshallah (if Allah Wills) when making an oath

1531- Ibn Omar (R. A. A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone made an oath and said, 'if Allah (S.W.T.) wills,' then is not considered to be breaking the oath (if it cannot be fulfilled)."

Abu E'isa said that this hadeeth is hasan.
1532- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone made an oath and said, 'inshallah,' then it is not considered to be breaking the oath (if it cannot be fulfilled)."

Abu E'isa said that there is another hadeeth narrated regarding this subject by Abu Huraira. He narrated that the Prophet (S.A.W.) said that Solomon, the son of David, said, "I will sleep with seventy women tonight and each will have a boy." He did that, but no one had a boy except for one woman who had a deformed child. Had he said, "inshallah," he would have.

(7) It is hated to swear by anyone other than Allah (S.W.T.)

1533- Salem narrated that the Prophet (S.A.W.) heard Omar (R.A.A.) say, "By my father! By my father!" He (S.A.W.) said, "Allah (S.W.T.) prohibits you to swear by your fathers." Omar later said, "By Allah, since that day I did not swear like I had previously neither intentionally or unintentionally."

Abu E'isa said that this hadeeth by Ibn Omar is hasan sahib.
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1534- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) saw Omar (R.A.A.) riding and swearing by his father. Therefore the Messenger of Allah (S.A.W.) said, "Allah prohibits you to swear by your fathers. If anyone swears, he should swear only by Allah (S.W.T.) or be silent."

Abu E'isa said that this hadeeth is hasan sahih.

1535- Ibn Omar (R.A.A.) heard a man saying, "No, by the Ka'aba." Ibn Omar said, "No one should swear by anything other than Allah (S.W.T.) because I heard the Messenger of Allah (S.A.W.) say that 'whoever swears by anything other than Allah has committed shirk.'" Abu E'isa said that this hadeeth is hasan.

This hadeeth was interpreted that the kufr and shirk mentioned here are used to keep people from swearing, but does not necessarily means true kufr or shirk. The evidence is in the hadeeth of Ibn Omar. When the Prophet (S.A.W.) heard Omar swearing by his father, he (S.A.W.) only said, "Allah (S.W.T.) prohibits you from swearing by your fathers." Also, there is the hadeeth by Abu Huraira (R.A.A.) in which the Prophet (S.A.W.) said, "Whoever swears with..."
the phrase, 'By the Latt or by the U'zza (two statutes worshipped before Islam),' should afterwards say, 'There is no god but Allah (La Ilaha Illa Allah).''

1536 - Hadhrat Abu Musa Awtar bin Muhammad narrated that the Prophet (S.A.W.) passed by an old man walking and leaning on his two sons. He (S.A.W.) said, "What is wrong with this man?" They said, "Oh Messenger of Allah (S.A.W.), he vowed to walk." He (S.A.W.) said, "Allah (S.W.T.) has no need for this guy to torture himself." He ordered him to ride. This hadeeth is sahih.

1537 - Hadhrat Abu Musa Awtar bin Muhammad narrated that the Prophet (S.A.W.) passed by an old man walking and leaning on his two sons. He (S.A.W.) said, "What is wrong with this man?" They said, "Oh Messenger of Allah (S.A.W.), he vowed to walk." He (S.A.W.) said, "Allah (S.W.T.) has no need for this guy to torture himself." He ordered him to ride. This hadeeth is sahih.
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1538- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not make vows since the vow does not change destiny. It is only a reason to extract (the money promised in the oath) from the miserly."

Abu E'isa said that this hadeeth is hasan sahih.

1539- Omar (R.A.A.) narrated that he told the Messenger of Allah (S.A.W.) that he had vowed during Jahiliya (pre-Islamic times) to spend a whole night in the Haram Mosque. He (S.A.W.) said, "Fulfill your vow."

Abu E'isa said that this hadeeth is hasan sahih.
(12) The way the Prophet (S.A.W.) used to swear

1540- Salem Ibn Abdullah narrated that his father used to say that the Messenger of Allah (S.A.W.) swore many times with the words, "No, by Muqalleb Al-Qulub (the Changer of hearts)."

Abu E'isa said that this hadeeth is hasan sahib.

(13) The reward of freeing a slave

1541- Abu Huraira (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "For whoever frees a believing slave Allah will free for every organ he has freed an organ from the Hellfire until He frees a private organ for a private organ."

Abu E'isa said that this hadeeth is hasan sahib gharib.

(14) A man who punches his slave

1542- Suwaid Ibn Muqaren Al-Muzani narrated that they were seven
brothers and they did not have any servants except for one slave girl. One of the brothers punched her, and therefore the Prophet (S.A.W.) ordered them to free her.

Abu E'isa said that this hadeeth is hasan sahih.

(15) It is hated to swear by another religion

1543- Thabet Ibn Ad-Dahhak narrated that the Messenger of Allah (S.A.W.) said, "Whoever swears by another religion other than Islam in order to lie, then he is what he swore by."

Abu E'isa said that this hadeeth is hasan sahih.

(16) Another hadeeth

1544-Uqba Ibn Amer narrated that he told the Messenger of Allah (S.A.W.) that his sister had vowed to walk barefooted to the House and with no veil. The Prophet (S.A.W.) said, "Allah does not benefit from the hardship of your sister. Tell her to ride, veil, and fast three days (in expiation)."
Abu E'isa said that this hadith is hasan.

17 - بابٌ [م: 18، ت: 18]

1545 - حدثنا إسحاق بن منصور حدثنا أبو المغيرة حدثنا الأوزاعي حدثنا الزهري عن حمزة بن عبد الرحمن عن أبي مُخبره قال: قال رسول الله ﷺ: "من حلف منكم فقال في حلية واللوات والعزرئ فلقي لله إلَّا الله، ومن قال: تعالَ أتامره فلقي الصدقة".

قال أبو عيسى: هذا حديث حسن صحيح. وأبو المغيرة هو الحوارائي الحمصي، واسمه عبد القدوس بن الحجاج.

(17) Another hadith

1545 - Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever among you swears and uses the words, 'By the Latt and the U'zza,' should afterwards say, 'La Ilaha Illah Allah (there is no god but Allah). Also whoever tells someone, 'come gamble with me,' should (stop) and give money to charity."

Abu E'isa said that this hadith is hasan sahih.

18 - باب ما جاء قضاء النذر على الميت [م: 19، ت: 19]

1546 - حدثنا قتيبة بن عبد الله عن ابن شهاب عن عبيد الله بن عبد الله بن عائشة عن ابن عباس: أن سعد بن عبادة استفتى رسول الله ﷺ في نذير كان على أميرّ توقيت فقيل أن تقضيها، فقال النبي ﷺ: "أفض عنها".

قال أبو عيسى: هذا حديث حسن صحيح.

(18) Fulfilling the vow on behalf of the deceased

1546 - Ibn Abbas (R.A.A.) narrated that Saad Ibn Ubada asked for a fatwa (religious decree) from the Messenger of Allah (S.A.W.) about a vow that his mother had vowed but could not fulfill before she died. The Messenger of Allah (S.A.W.) said, "Fulfill it on her behalf."

Abu E'isa said that this hadith is hasan sahih.
(19) The honor gained to the one who frees a slave

1547- Abu Umama and other companions of the Prophet (S.A.W.) narrated that the Prophet (S.A.W.) said, "Any Muslim man that frees a Muslim slave will be freeing himself from the Hellfire; an organ for an organ. Any Muslim man that frees two Muslim slaves will be freeing himself from the Hellfire: an organ for an organ. Any Muslim woman that frees a Muslim slave will be freeing herself from the Hellfire; an organ for an organ."

Abu E’isa said that this hadeeth is hasan sahih gharib.
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As narrated from the Messenger of Allah (S.A.W.)

(1) Calling to Islam before starting the fight

1548- Abu Al-Bukhtari narrated that a Muslim army commanded by Salman Al-Faresi (R.A.A.) besieged a castle in Persia. The soldiers said, "Oh Abu Abdullah, should we launch the attack?" He (R.A.A.) said, "Let me first call them to Islam like I saw the Messenger of Allah call them." He (R.A.A.) went to them and said, "I am one of you; a Persian. See how the Arabs obey me."
If you embrace Islam then you will have the same rights we have and will carry the same responsibilities we carry. If you refuse and stay on your religion, then we will leave you alone but you have to pay the tribute (tax enforced on non-Muslims living under Islamic law) feeling subdued." He talked to them in Persian and warned them against refusal. In the case of refusal, he warned against fighting them. They said, "We are not the kind of people who give tribute, so we will fight you." The soldiers said, "Oh Abu Abdullah, should we launch the attack?" He said, "No." He kept calling them for three days to embrace Islam. Then he (R.A.A.) said, "Launch the attack." They launched their attack and Allah (S.W.T.) gave them victory. They conquered the castle.

This hadith by Salman is hasan.

(2) Another hadith

1549- Isam Al-Muzani was a companion and narrated that the Messenger of Allah (S.A.W.) would say to the soldiers when he sent out an expedition, "If you see a mosque or hear someone make the call to prayers do not kill anyone (fight)."

This hadith is Hasan gharib.

(3) Raids

1550- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) during the campaign against Khaibar reached it at night. If he (S.A.W.) arrived to enemy lands at night, he (S.A.W.) would not raid until the next morning. In the morning, the Jews came out to go to work with their sickles and picks. When
they saw him (S.A.W.), they said, "Muhammad, by Allah, it is Muhammad with his army!" The Messenger of Allah (S.A.W.) said, "Allahu Akbar (Allah is Great), Khaibar is ruined. We are a people that when we arrive at the enemy's lands (the following verse pertains to them); 'Evil will be the morning for those who had been warned'"

1551- Abu Talha narrated that the Prophet (S.A.W.) would stay in the open areas around the people he intended to raid for three days (before launching the attack).

Abu E'isa said that this hadeeth is hasan sahih.

Some scholars permitted raiding at night while others hated it.

4 -BAB في التحرير والتخريب [م: 4، ت: 4]

1552- حديثنا قتيبة بن سفيان قال حدثنا معاذ بن معذ بن سعد بن أبي عروبة عن قتادة عن أبي طالب أن النبي ﷺ كان إذا ظهر على قوم أمام يعرضهم ثلاثنا. هذا حديث صحيح. وحدثت حميدة عن أبي عبد الله حسن صحيح وقد رخص قوم من أهل العلم في الغارة بالنبل وأن يبئسوا. وكرهه بعضهم وقال أحمد وإسحاق: لا يَقَلَسُ أَن يَبْيَسَ الْعَدُوُّ لِلَّهِ. ومعنى قوله: وافق محمد الحنس: يَتَعَبَّرُ. لا يَتَعَبَّرُ بِالْجَيْشِ.

1552- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) burned and cut the palm trees of the tribe of An-Nadeer at the Buwairia. Allah (S.W.T.) then revealed the verse, "What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (the rebellious, the disobedient to Allah (S.W.T.))."

(4) Burning and destroying
Abu E’isa said that this hadeeth is hasan sahih.

Some scholars say that it is permissible to destroy trees and tear down castles. Others hated such actions because Abu Bakr (R.A.A.) prohibited the cutting of fruitful trees or the destruction of buildings. Muslim acted upon Abu Bakr’s ruling. Ahmad said that if cutting trees or destroying buildings was an unavoidable necessity, then it is allowed. However, it is not allowed just for revenge or when not necessary.

5 - باب ما جاء في العقيدة [م: 5، ت: 5]

1553 - حدثنا محمد بن عبيد الرجائي، حدثنا أسياط بن محمد عن سليمان النجسي عن سبئاء عن أبنته عن النبي ﷺ قال: إن الله فضلني على الأنبئاء، أو قال: أتيت على الأمم، وأخللنا الغائبين.

وفي الباب عن علی رضي الله عنه وعبد الله بن عمير وأبي موسى وأبي عباس.

قال أبو عبيسي: حدثني أبي أمامة حدث حسن صحيح. وسياز هذا يقال له سياز.

حدثنا علي بن حجر، حدثنا إسماعيل بن حفتر عن العلاء بن عبد الرحمن عن أبيه عن أبي هريرة أن النبي ﷺ قال: فضلته على الأنبئاء بيتي: أعطيت جوامع الكلم، ونصرت بالرغب، وأجعلت لبي الغائبين، وجعلت لبي الأرض مسجدا وطهورا، وأرسلت إلى الخلق كاففة، وحلمت أبي النور.

هذا حديث حسن صحيح.

(5) The booty

1553- Abu Umama (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) has favored me over the Prophets." He (S.A.W.) also said, "My nation is over the nations, and the spoils of war have been made lawful for me."

Abu E’isa said that this hadeeth is hasan sahih.

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "I have been favored over the Prophets with six things; I was given the ability to express myself with great eloquence and in a concise manner, I am given victory by putting fear into the hearts of my enemy, the spoils of war have been made lawful for me, earth has been made clean and a place of prayers for me, I was sent to all people (other prophets were sent to their corresponding nations), and I am the seal (last) of the prophets."
The Book of Expeditions

1554- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) divided the spoils; two shares for the horseman and one share for the soldier on foot.

Abu E'isa said that this hadeeth is hasan sahih.

(6) The share of the spoils for cavalry

1555- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best number of companions is four, the best number of an expedition is four hundred, the best number of army soldiers is four thousand, and never will twelve thousand troops be defeated because they are few in number."

This hadeeth is hasan gharib.

(7) The expeditions

1556- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you ride four, you shall be considered a companion of the Prophet."

This hadeeth is hasan gharib.
Who is entitled to take a share of the spoils

1556- Yazid Ibn Hurmuz narrated that Najda Al-Harouri wrote to Ibn Abbas asking him if women used to fight with the Messenger of Allah and whether they were entitled to shares from the spoils. Ibn Abbas (R.A.A.) wrote back saying, "You have written me and asked me whether the Messenger of Allah (S.A.W.) had women accompanying him in battle. He (S.A.W.) used to take them to battle, and they would tend to the injured. They were given a small portion of the spoils. As for a full share, no, he (S.A.W.) did not give them one."

This hadeeth is hasan sahib.

Most of the scholars rule according to the above hadeeth. However, Al-Ouzai said that the Prophet (S.A.W.) had given women and children shares of the spoils and so did the caliphs after him. They even gave a share to every infant born on the battlefield.

Al-Ouzai said, "The Prophet (S.A.W.) gave a share to each woman in Khaibar, and the Muslims kept that custom."

Is the slave entitled to a share of the spoils?

1557- Umair, the servant of Abu Al-Lahm, said, "I witnessed the day of
Khaibar with my masters. They talked to the Messenger of Allah (S.A.W.) about me and told him that I was a slave. He ordered a sword for me, and I drew it. He ordered a share of the spoils for me. I also recited the ruqya (Quranic recitation for healing) that I had used on the insane, and he ordered me to cut out some of it and keep some of it."

This hadeeth is hasan sahih.

(10) If the people of the Book fight with the Muslims, do they get a share?

1558- A’isha narrated that the Messenger of Allah (S.A.W.) went out to fight in Badr. When he was at Baharra Al-Wabra, a polytheist followed him who was known for his courage and chivalry. The Prophet (S.A.W.) said to him, "Do you believe in Allah (S.W.T.) and His messenger (S.A.W.)?" The man said no. He (S.A.W.) said, "Go back. I will not ask for the help of a polytheist."

This hadeeth is hasan gharib.

Scholars rule according to this hadeeth even though some say that they should get a share since the Prophet (S.A.W.) gave a group of Jews who had fought with him a share of the booty.
The Book of Expeditions

الشَّعَرَّةَينَ حَزَرْتُمُ أنَّهُمْ لَنَا مَعَ الَّذِينَ افْتَتَحُوهُمُ

كَلْمَةً صَبِيحَ غَرِيبَ. وَالَّذِي عَلَى هَذَا عَيْنَدًا بَعْضٌ أَهْلَ الْيَلِيمَ قَالُوا:

الأُزَراَجُيَّ مَنْ لَجَنَّ بِالْمُسْلِمِينَ فَلِيْنَ أَنْ يَسْتَهْلِكَ أَهْلُ الْيَلِيمَ لَهُمْ. وَبَرَدَّ اْبْنُ فِي أَبَا بُريْدَةَ وَهُوَ

هَا وَرَوَى عِنْ نَفْسِهِ الْمُؤْرِيَّ وَابْنُ غَيْبَةَ وَغَيْبَهُمَا.

1559- Abu Musa narrated that he went to the Messenger of Allah (S.A.W.) with a group from the Asha’ari tribe on the day of Khaibar. He (S.A.W.) gave each of them a share as well as the people who conquered it.

This hadith is hasan sahih gharib.

Al-Ouzai said, "Whoever catches up with the Muslims before they begin to distribute (the spoils) to the cavalry gets a share."

1560- Abu Tha’labah narrated that the Messenger of Allah (S.A.W.) was asked about the pottery of the Majous and he (S.A.W.) said, "Purify it by washing and then cook from it." He also prohibited the people to eat any predatory animal or any animal with fangs.

Abu E’isa said that this hadith is hasan saih.
Distribution of the booty

1561 - Ubada Ibn As-Samet narrated that the Prophet (S.A.W.) used to give away one fourth of the booty at the beginning of the battle and one third of the booty at the end.

Abu E'isa said that this hadeeth is hasan.
(13) Whoever kills an enemy is entitled to his equipment

1562- Abu Qutada narrated that the Messenger of Allah (S.A.W.) said, "Whoever kills an enemy is entitled to his equipment." Abu E'isa said that this hadeeth is hasan sahih.

(14) It is hated to sell the spoils before distributing it

1563- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) prohibited buying the spoils before their distribution. Abu E'isa said that this hadeeth is gharib.

(15) It is hated to have intercourse with pregnant women captives

1564- Um Habiba Bint I'rbad Bint Sariya narrated that her father told her that the Messenger of Allah (S.A.W.) prohibited the men from sleeping with pregnant, women captives until they delivered their babies.
This hadeeth by I’rbad is gharib.

1565- Qabeesa Ibn Hulb narrated that his father asked the Prophet (S.A.W.) about the food of the Christians and that he (S.A.W.) said, "Let your heart have no doubt about food prepared by Christians." Abu E’isa said that this hadeeth is hasan.

1566- Abu Ayoub narrated that he heard the Messenger of Allah (S.A.W.) say, "Whoever separates a mother and her child, Allah will separate him and his beloved on the Day of Resurrection."

This hadeeth is hasan gharib.

17 - It is hated to separate captives that are related

1567 - Abu Ubayda bin Abi Sufyan, witnessed by Ahmad ibn ‘Abd Allah al-Hamadani and Muhammad ibn ‘Abd Allah, narrated that Abu Da’ood al-Hafithi, and Abu Zaid bin ‘Abd Allah. He said: ‘If I were to hear a voice from the heavens, I would say: ‘O Messenger of Allah, say: ‘In the name of Allah, the Beneficent, the Merciful.’'"
1567- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Jibril descended on me and told me to give the prisoners of the battle of Badr the choice of either killing them or ransoming themselves for now and next year their number will be killed." They chose to pay on the condition that the next year there would be people killed from among them.

Abu E'isa said that this hadeeth is hasan gharib.

1568- Umran Ibn Husain narrated that the Prophet (S.A.W.) exchanged two Muslim prisoners for one prisoner from the disbelievers.

Abu E'isa said that this hadeeth is hasan sahih.

Most scholars rule that the imam has the power to decide between killing the
prisoners of war, ransoming them, or just releasing them. Some scholars preferred killing them over their release. Al-Ouzai said that the verse, "Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam)," was cancelled by the verse, "And kill them wherever you find them."

(19) It is prohibited to kill women and children

1569- Ibn Omar (R.A.A.) narrated that a woman was found dead in one of the battles of the Messenger of Allah (S.A.W.). The Messenger of Allah (S.A.W.) denounced that and prohibited the killing of women and children.

Abu E’isa said that this hadeeth is hasan sahib.

1570- Ibn Abbas narrated that As-Saab Ibn Jathama said that he told the Messenger of Allah (S.A.W.) that their horses stepped on women and children (unintentionally) from among the disbelieves. He (S.A.W.) said, "They are from their fathers (there is no harm if the act was unintentional)."

Abu E’isa said that this hadeeth is hasan sahib.
1571- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) sent them on an expedition and said, "If you find two men (and he named certain people) from the Quraish burn them with fire." Later, the Messenger of Allah (S.A.W.) told them as they were leaving, "I ordered you to burn (those men) with the fire, but only Allah punishes with fire. So if you find them, just kill them."

Abu E'isa said that this hadeeth is hasan sahib.

1572- Thawban narrated that the Messenger of Allah (S.A.W.) said, "Whoever dies and is free from three things will enter Paradise; arrogance, stealing from the spoils, and debt.

1573- Thawban narrated that the Messenger of Allah (S.A.W.) said, "Whatever soul leaves a body and was free from three things is going to enter Paradise; arrogance, stealing from the spoils, and debt."
1574 - Omar Ibn Al-Khattab (R.A.A.) narrated that it was said to the Messenger of Allah (S.A.W.) that a man was martyred. He (S.A.W.) said, "No, I have seen him wrapped in fire like the cloak he stole from the spoils." He (S.A.W.) then said, "Oh Omar, go call out to the people three times that no one will enter Heaven except for the believers."

Abu E'isa said that this hadeeth is hasan sahib gharib.

(22) Women fighting during the battle

1575- Anas narrated that the Messenger of Allah (S.A.W.) fought alongside Um Sulaim and other Anasri women. They were giving water to the injured and tending to them.

This hadeeth is hasan saihh.

(23) Accepting gifts from the disbelievers

1576- Ali (R.A.A.) narrated that the Prophet (S.A.W.) was given a gift from Caesar and he accepted the gift. Other kings also sent him (S.A.W.) gifts, and he (S.A.W.) accepted them.
This hadith is hasan gharib.

24 - باب في كرائهة هدايا المشركين [م: 24، ت: 24]
1577 - حدثنا محمد بن بشار حدثنا أبو داود عن عمرو القطان عن قاتادة عن برَّد بن عبد الله بن الشِّرَح عن عبَّاس بن حمزة: "أنَّا أَهَذِهِ للنبيّ، هدية أو ناقة، فقال النبيّ: أسلَّمْ؟ فقال: قال: فأتي نهيت عن زبد المشركين".
قال أبو عبيسي: هذا حديث صحيح. ومعنى قوله: "إني نهيت عن زبد المشركين" يعني هداياهم.
وقد روى عن النبيّ أَنَّهُ كان يقبَل من المشركين هداياهم. وذكر في هذا الحديث الكرائهة. واحتفظ أن يكون هذا بعد ما كان يقْبَل منهم ثم نهى عن هداياهم.

(24) It is hated to take gifts from the disbelievers

1577- I'bad Ibn Hamar narrated that he once presented a female camel as a gift to the Prophet (S.A.W.) and that he (S.A.W.) said, "Have you embraced Islam?" I'bad said no. He (S.A.W.) said, "I was prohibited from taking gifts from the disbelievers."

Abu E'isa said that this hadith is hasan sahih.

However, it is narrated that the Prophet (S.A.W.) did take gifts from the disbelievers, so therefore this hadith is taken to mean that it is hated but not unlawful. Also, it could have been prohibited after it was at first allowed.

25 - باب ما جاء في سجادة الشكر [م: 25، ت: 25]
1578 - حدثنا محمد بن المثنى، حدثنا أبو عاصم، حدثنا بكاء بن عبد العزيز بن أبي بكرة عن أبيه عن أبي بكرة: "أنَّ النبيّ أَنَّهُ أمرَ قَمَرَ بِهِ فَخَرَّ الله ساجداً.
قال أبو عبيسي: هذا حديث غريب لا تعرفه إلا من هذا الوجه من حديث بكاء بن عبد العزيز. وعمل على هذا عند أكثر أهل العلم رأوا سجادة الشكر. و بكاء بن عبد العزيز بن أبي بكرة مقارب الحديث.

(25) The prostration of thanks

1578- Abu Bakra narrated that the Prophet (S.A.W.) received good news so he prostrated immediately.

Abu E'isa said that this hadith is hasan gharib.
The Book of Expeditions

الوَلِيدِ بِنْ رَبَّاهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: "إِنَّ اِلْمَرَأَةَ لَتَأْخُذُ يَلْقَوْمُ يَعْمِنَى تَجْرِيَّ عَلَى المُسْلِمِينَ".

وفي الباب عن أَمْ هَانِئِهِ، وهذا حديث حسن غير مقبول. وسأَلَتُ مُحَمَّدًا ﷺ قَالَ هُذَا حديث صحيح وكيِّبُنْ زَيْدٍ قَدْ سَمَعَ مِنَ الْوَلِيدِ بِنْ رَبَّاهِ وَالْوَلِيدِ بِنْ رَبَّاهِ سَمَعَ مِنْ أَبِي هُرَيْرَةَ وَهُوَ مَقَارِبُ الحدِيثِ.

حدثنا أبو الوَلِيدُ الدِّمشقيُّ حدثنا الوَلِيدُ بِنْ مُسْلِمٍ قال: أَخْبَرَنِي أَبِي ذَنِبُ عَنْ سَعْبَةٍ الْمَقْبُورِ عَنْ أَبِي مُرْتَةٍ مُولِّي عَقِيلِ بِنْ أَبِي طَالِبٍ عَنْ أَمِّ هَانِئِهِ إِنَّهَا قَالَتْ: "أَجَرُتْ زَجْلِينِ مِنْ أَحْمَامِي، قَالَ رَسُولُ الله ﷺ قَالَ أَمْنًا مِّنَ أَمْنٍ".

قال أبو عيسى: هذا حديث حسن صحيح. والعمل على هذا عند أهل العلم، أجازوا أَمَانَ المَرَأَةَ وَالعَبْدٍ. وهو قَوْلُ أَحْمَدٍ وَإِسْحَاَقٍ، أَجَازَ أَمَانَ المَرَأَةَ وَالعَبْدٍ. وقد رَوَى عَمْرُ بْنُ الخَطَّابِ أَنَّهُ أَجَازَ أَمَانَ العَبْدٍ. وأَبُو مُرْتَةٍ مُوَلِّي عَقِيلِ بِنْ أَبِي طَالِبٍ، وَقَالَ لَهُ أَيْضًا مُؤْلِي أَمَّ عَائِشَةِ، وَاسْمُهُ زِيْدٌ.

وَقَدْ رَوَى عَلَيْ بْنُ أَبِي طَالِبِ وَعَبِيدَ اللَّهِ بْنُ عُمَرٍ. عَنِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: "ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ يَسِعُهَا بِهَا أَنْفَاقُهَا".

قال أبو عيسى: وَمُعِنِّي هَذَا عَنْ أَهْلِ الْعَلَمِ أَنَّمَا أَعْطَى الأَمَانَ مِنْ المُسْلِمِينَ فَهُوَ جَائِزٌ عَنْ كُلِّهِمْ.

(26) The slave and the woman giving safety to non-Muslims

1579- Abu Huraira (S.A.W.) narrated that the Prophet (S.A.W.) said, "The woman has the power to grant a group of people safety by the Muslims."

This hadeeth is hasan gharib.

Um Hani reported that she gave two men from her in-laws the covenant of safety. The Messenger of Allah (S.A.W.) said, "We have given safety to those whom you have given safety."

It is also reported that Omar Ibn Al-Khattab allowed the slave to give safety guarantees. Ali Ibn Abu Taleb narrated that the Messenger of Allah (S.A.W.) said, "The guarantee given by a Muslim is respected by all Muslims from the highest of them to the lowest."
1580- Sulaim Ibn Amer narrated that there was a treaty between Mua’wiya and the Romans. He would visit their lands during the treaty and after the expiration date he would raid their territories. One time a man on a camel (or a horse) said, "Allah is Great! (You were ordered) trustworthiness not treachery." It was Amr Ibn Absa speaking so Mua’wiya asked him why he had said that. He said that he heard the Messenger of Allah (S.A.W.) say, "Whoever has a treaty between him and a group of people should not act against that treaty unless the time has expired or he has thrown the covenant back to them (informing them)." So Mua’wiya went back with the army.

Abu E’isa said that this hadeeth is hasan sahih.

(28) Every treacherous person will have a banner that exposes him on the Day of Resurrection

1581- Ibn Omar (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The treacherous person will have a banner installed (exposing him) on the Day of Resurrection."

Abu E’isa said that this hadeeth is hasan sahih.
(29) Agreeing to arbitration

1582- Jaber narrated that on the Day of the Parties, Saad Ibn Mua’ath was shot by an arrow that cut a major artery. The Prophet (S.A.W.) cauterized it with fire (to stop the bleeding). His arm became swollen, and Saad left it untreated. The arm bled again and the Prophet (S.A.W.) cauterized it again. His arm became swollen again, so he said, "Oh Allah, do not let my soul leave me until I see the tribe of Quraitha pay the price." His vein closed up and was only dripping. The Jews agreed to arbitrate with Saad. His ruling was that their men should be killed and their women kept alive to be an aid to the Muslims. The Messenger of Allah (S.A.W.) said, "You have ruled according to the ruling of Allah (S.W.T.)." There were four hundred men, and after the Muslims finished killing them, Saad’s wound opened up and he bled to death.

Abu E’isa said that this hadeeth is hasan sahih.

1583- Samura Ibn Jundub narrated that the Messenger of Allah (S.A.W.) said, "Kill the adult men of the disbelievers and save their (male) children who have no hair on their faces."

Abu E’isa said that this hadeeth is hasan sahih gharib.
(S.A.W.) on the day of Quraitha. The males who were adult men were ordered
to be killed but the ones who had not grown hair on their faces were saved. He
was among those who had not grown hair yet so he was not killed."

Abu E’isa said that this hadeeth is hasan sahib.

1585- Shuaib narrated that the Messenger of Allah (S.A.W.) said in a
sermon, "Preserve the Jahiliya (pre-Islamic) alliance. Islam only strengthens it,
but do not engage in any new alliances in Islam."

Abu E’isa said that this hadeeth is hasan sahib.

1586- Bajala Ibn Abda narrated that while he was a scribe to Jaza’ Ibn
Mua’wiya who ruled Manather a letter from Omar arrived. It said, "Prescribe
on the Majous around you the tribute because Abdurrahman Ibn Ouf told me
that the Messenger of Allah (S.A.W.) took the tribute from Majous of Hajar."

Abu E’isa said that this hadeeth is hasan.
1587- Bajala narrated that Omar (R.A.A.) did not use to take the tribute from the Majous until Abdurrahman Ibn Ouf told him that the Prophet (S.A.W.) took the tribute from the Majous of Hajar.

This hadeeth is hasan sahih.

1588- As-Saeb Ibn Yazid narrated that the Messenger of Allah (S.A.W.) took the tribute from the Majous of Bahrain, Omar took it from Persia, and Othman took it from the Persians.

1589- Uqba Ibn Amer narrated that he asked the Messenger of Allah (S.A.W.) if they should pass by people who did offer them hospitality nor give them what is rightfully theirs or if they should (stop and) take it from them. The Messenger of Allah (S.A.W.) said, "If they refuse to give it to you then take it in spite of them."

Abu E'isa said that this hadeeth is hasan.
The interpretation of this hadeeth is that they used to go out on raids and would pass by people who would refuse to sell them food. The Messenger of Allah (S.A.W.) said to that, "If they refused to sell to you, and your only choice is to take it by force then do."

(33) Immigration

1590- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "After the day of the Meccan conquest there is no immigration. There is only Jihad and the intention to make Jihad and if you are recruited then answer the call."

Abu E'isa said that this hadeeth is hasan sahih.

(34) Giving pledge of allegiance to the Prophet (S.A.W.)

1591- Jaber Ibn Abdullah (R.A.A.) commented on the following verse; "Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad (S.A.W.) under the tree." Jaber (R.A.A.) said that they pledged allegiance to the Messenger of Allah (S.A.W.) in that they would not abandon the battlefield, but they did not pledge allegiance to death.
1592- Yazid Ibn Abu Ubaid asked Salma Ibn Al-Akwaa' about what they pledged the allegiance on the day of Hudaibia. He said, "Until death."
Abu E'isa said that this hadeeth is hasan sahih.

1593- Ibn Omar narrated that they used to pledge their allegiance to the Messenger of Allah (S.A.W.) to hear and obey, and he would reply, "According to your capacity."
Abu E'isa said that this hadeeth is hasan sahih.

1594- Jaber Ibn Abdullah (R.A.A.) narrated that they did not pledge their allegiance to the Messenger of Allah to die, but they did pledge to not run away from the battlefield.
Abu E'isa said that this hadeeth is hasan sahih.

(35) Reneging on the pledge of allegiance
1595- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "(There are) three people that Allah does not speak to on the day of Resurrection nor does He give them a good tiding. They will have a great torment. (One of them is) a man who pledged his allegiance to an Imam, and for as long as he benefited from the Imam the man kept his allegiance, but when he
did not benefit from the Imam stop any longer he reneged on his pledge."
Abu E’isa said that this hadeeth is hasan sahib.

(36) The slave’s pledge of allegiance

1596- Jaber narrated that a slave came to pledge his allegiance to the Messenger of Allah (S.A.W.) to immigrate. The Prophet (S.A.W.) did not realize that he was a slave. His master later came to claim him. The Prophet (S.A.W.) said, "Sell him to me." So he (S.A.W.) bought him for two black slaves. After that he (S.A.W.) never again accepted the pledge of allegiance before asking if the person was free or not.

Abu E’isa said that this hadeeth is hasan sahib gharib.

(37) The women’s pledge of allegiance

1597- Umaima Bint Ruqaiqa narrated that she was among a few women that pledged allegiance to the Messenger of Allah (S.W.T.). He (S.A.W.) told them, "For whatever you can bear and are capable of."

Umaima also said, "Allah (S.W.T.) and His Messenger (S.A.W.) are more
merciful to us than we are with ourselves." She said, "Oh Messenger of Allah, shake our hands." The Messenger of Allah (S.A.W.) said, "Whatever I say to a hundred women is the same as what I say to one woman."

Abu E’isa said that this hadeeth is hasan sahih.

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1598 - Al-Baraa’ narrated that they used to say that the number of the companions in Badr was the same as those who stayed with Taloot; three hundred and fourteen men.

Abu E’isa said that this hadeeth is hasan sahih.

(38) The number of the fighters in Badr

1599 - Ibn Abbas narrated that the Prophet (S.A.W.) said to the delegation of Adb Qais, "I order you to give (out) one fifth of the spoils."

Abu E’isa said that this hadeeth is hasan sahih.

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1600 - Abu A'isah said that this hadeeth is hasan sahih.

(39) The fifth
It is hated to be hasty in distributing the spoils.

1600- Rafee' Ibn Khadeej narrated that they were with the Messenger of Allah (S.A.W.) on a trip. The people from the front of the army were in hurry to take from the spoils and started to cook a lamb. The Messenger of Allah (S.A.W.) was in the back of the army, and when he passed by the cooking pots, he ordered them blown out. He (S.A.W.) then divided the spoils amongst them. A camel was equal to ten sheep.

1601- Anas narrated that the Messenger of Allah (S.A.W.) said, "Whoever is hasty in taking from the spoils is not one of us."

Abu E'isa said that this hadeeth is hasan sahih.

41 - Saying Assalamu Alikum to the people of the Book

1602- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not salute the Jews and the Christians first. If you pass them by on the streets, then force them to the narrowest side."

Abu E'isa said that this hadeeth is hasan sahih.
1603: If I narrated that the Messenger of Allah (S.A.W.) said, "If a Jew salutes you by saying 'Assalamu Alikum', he really means 'Assamu Alikum' (meaning death). Therefore say to them 'Wa Alikum' (and on you)."

Abu E'isa said that this hadeeth is hasan sahih.

1604: It is hated to live among the disbelievers

1605: An expedition to Khata'am. Some people took refuge by prostrating (to prove they were Muslims). However, they were killed. When that news reached the Prophet (S.A.W.) he gave them half the blood money. He explained, "I have nothing to do with any Muslim who lives among the disbelievers." They said, "Oh Messenger of Allah (S.A.W.), why?" He (S.A.W.) said, "Their fires should not be seen by each other."
There was another narration of the same above hadith.

It is also narrated by Samura Ibn Jundub that the Prophet (S.A.W.) said, "Do not live with or accompany the disbelievers. Whoever lives with them or accompanies them he is one of them."

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Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If I live long enough, I will, if Allah wills, drive the Jews and the Christians out of the Arabian Peninsula."

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Omar Ibn Al-Khattab narrated that he heard the Messenger of Allah (S.A.W.) say, "I will drive out the Jews and the Christians from the Arabian Peninsula and only leave Muslims in it."

Abu E'isa said that this hadith is hasan sahih.
The inheritance of the Messenger of Allah (S.A.W.)

1608- Abu Huraira narrated that Fatema (R.A.A.) came to Abu Bakr (R.A.A.) and said, "Who inherits you?" He said, "My wife and children." She (R.A.A.) said, "So how come I do not inherit from my father." Abu Bakr (R.A.A.) said, "I have heard the Messenger of Allah (S.A.W.) say, 'We do not inherit.' I provide for those whom he (S.A.W.) used to provide for and spend on those whom he (S.A.W.) used to spend on."

Abu E'isa said that this hadeeth by Abu Huraira is hasan gharib.

1609- Abu Huraira (R.A.A.) narrated that Fatema (R.A.A.) came to Abu Bakr and Omar asking for her inheritance from the Messenger of Allah (S.A.W.). They said, "We have heard the Messenger of Allah (S.A.W.) say, 'I do not give inheritance.'" She (R.A.A.) said, "By Allah, I will never talk to you." She died and she had not spoke to them.

Ali Ibn E'isa said that the meaning of her words, "I will never talk to you," is that she would never mention to them this subject again because she was sure that they were truthful about hearing it from the Prophet (S.A.W.).
Malek Ibn Ous narrated that he entered the court of Omar Ibn Al-Khattab. Othman Ibn Affan then entered along with Az-Zubair Ibn Al-Awwam, Abdurrahman Ibn Ouf and Saad Ibn Abu Waqqas. Later, Ali and Al-Abbas came in arguing, so Omar said to them, "I ask you by Allah, Who by His permission the Heavens and the Earth are standing, do you not know that the Messenger of Allah (S.A.W.) said, 'We do (not have heirs) inherit, and what we leave is for charity.'" They said, "Yes." Omar (R.A.A.) said, "When the Messenger of Allah (S.A.W.) died, Abu Bakr (R.A.A.) said, 'I am the guardian of the Messenger of Allah (S.A.W.), so you came with this man to Abu Bakr asking for your inheritance from your nephew (the Prophet (S.A.W.)), and he is asking for his wife's inheritance from her father. Abu Bakr said, 'The Messenger of Allah (S.A.W.) said, 'We do not inherit, what we leave goes to charity.' And Allah (S.W.T.) Knows that he is an honest, truthful, and guided man who follows the truth.

Abu E’isa said that this hadith is a part of a long story and it is a hasan sahih, gharib hadeeth.

(45) The Prophet (S.A.W.) said on the day of the Conquest of Mecca, "This city will never be conquered again after today."

1611- Al-Hareth Ibn Malek Ibn Al-Barsaa’ narrated that he heard the Prophet (S.A.W.) say on the day of the Meccan conquest, "This (city) will never
be conquered again after today until the day of Resurrection."

This hadeeth is hasan sahib.

46 - Bab: Ma Jaa fi al-sa'aa alihi yusahb fah CONTRACT [M: 46, T: 46]

1612 - Hadith: Muhammad, son of Bishara narrated to us: 'Abdur-Rahman, son of 'Abdullaah, son of al-Mundhir, son of al-Thumamah, son of a Sama, son of a Banu Kinanah, son of the Banu Ghassan, son of Banu Murra. He said: "We went with the Prophet (S.A.W.) to a battle. He (S.A.W.) did not fight until the sun rose. In the middle of the day, he would stop the fighting until the sun tilted from the middle of the sky. He then would fight until the Asr prayer. He would then hold the fighting until after he prayed Asr. Then he would continue fighting. It is said that at that time the winds of victory blow, and the believers supplicate for their armies in their prayers.

Abu E'isa said that this hadith is hasan sahib.

(46) The time when fighting is preferred

1612 - An-Nu'man Ibn Muqqaren narrated that he went out on a raid with the Prophet (S.A.W.). He (S.A.W.) would not fight at dawn until after the sun rose. In the middle of the day, he would stop the fight until the sun tilted from the middle of the sky. He then would fight until the Asr time. He (S.A.W.) then would hold the fighting until after he prayed Asr prayers. Then he would continue fighting. It is said that at that time the winds of victory blow, and the believers supplicate for their armies in their prayers.

1613 - In another narration of the same hadeeth, An-Nu'man Ibn Muqqaren narrated that he witnessed (battles) with the Messenger of Allah (S.A.W.) and that he (S.A.W.) did not fight in the beginning of the day. He would wait until the sun began to tilt from the middle of the sky, because (at that time) the wind blows and victory comes down.

Abu E'isa said that this hadeeth is hasan sahib.
Believing in bad omen

1614- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Believing in the bad omen is a type of shirk. All of us are directed by Allah based on (our dependence) depending on Him." Abu E'isa said that this hadeeth is hasan sahih.

1615- Anas narrated that the Messenger of Allah (S.A.W.) said, "(There is) No contagiousness or believing in bad omen, and I like optimism." They said, "Oh Messenger of Allah (S.A.W.), what do you mean by optimism?" He (S.A.W.) said, "The good word." Abu E'isa said that this hadeeth is hasan sahih.

1616- Anas Ibn Malek narrated that the Prophet (S.A.W.) used to like to hear when he left on business the words, "Oh you guided, oh you successful." Abu E'isa said that this hadeeth is hasan gharib sahih.
1617- Buraida narrated that the Messenger of Allah (S.A.W.) when he sent a commander with an expedition used to to remind him in private of the fear of Allah (S.W.T.). He would ask him to take good care of the Muslims with him. He (S.A.W.) would say, 'Raid in the Name of Allah and for seeking His Pleasure. Fight those who disbelieve in Allah, do not unlawfully take from the booty, do not betray, do not mutilate, and do not kill a child. When you meet your enemy call them to either one of three things from which they can choose. If they agree on one, then accept it from them and do not fight them. First call them to Islam and to emigrate from their lands to the lands of the Muslims. Tell them that if they do that, then they will have the same rights of the immigrants and have the same responsibilities. If they refuse to immigrate tell them that they can be like the Arab Bedouin and that the same laws that apply on the Arab Bedouin would apply on them. In other words, they would not take anything from the spoils or booty unless they fight. If they refuse all of that, then seek Allah’s assistance and fight them. If you besiege a fortress and they

(48) His (S.A.W.) recommendation before the fight
want you to give them the guarantee from Allah and His Messenger (that they will not be harmed) then do not give them the guarantee of Allah and His Messenger and give them your guarantee and the guarantee of your companions. Since you might disregard (unintentionally) your guarantee and the guarantee of your companions and that is better than disregarding the guarantee of Allah (S.W.T.) and His Messenger (S.A.W.). Also, if you besiege a fortress and they ask you to pass the verdict of Allah, then do not do that and pass your verdict on them because you do not know whether your rule is the same as Allah’s rule or not."

Abu E’isa said that this hadeeth is Hasan Sahih.
The Merits of Jihad (Holy War)

As narrated from the Messenger of Allah (S.A.W.)

(1) The merits of Jihad

1619- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was asked, "Is there any deed equal to jihad (the struggle in Holy War)?" He (S.A.W.) said, "You are not capable of doing it." They asked him two or three times and every time he (S.A.W.) would say, "You are not capable of doing it." The third time he (S.A.W.) said, "The example of the mujahid (someone making jihad) for the sake of Allah (S.W.T.) is the same as constantly praying and constantly fasting without getting tired neither from praying nor from fasting until the mujahid comes back from his jihad for the sake of Allah (S.W.T.)."

Abu E’isa said that this hadeeth is hasan sahih.

1620- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah, the Almighty says, 'The mujahid for the sake of Allah (S.W.T.) is guaranteed by Me. If I take him then I will place him in Paradise. If I send him back, I will send him back with great rewards or the spoils.'"
Abu E'isa said that this hadeeth is sahih gharib.

2 - باب ما جاء في فضيل من مات مرابطًا [م: 2، ت: 2]

1621 - حدثنا أحمد بن محمد حدثنا عبد الله بن المبارز، حدثنا حديثًا عن م tão سِنَة، قال: أحيدني أبو هانئ، الخولاني، أن عمر بن مالك الجحثي أخبره أنه سمع فضالة بن مغيث يحدث عن رسول الله ﷺ أنه قال: «كل ميت يحكم على عمله إلا الذي مات مرابطًا في سبيل الله فإنه يعينه لعمله إلى يوم القيامة وتؤمن القيامة ويؤمن فتنة القبر» وسبيعت رسول الله ﷺ يقول: «المجادل من جاهد نفسه».

قال أبو عيسى: وفي الباب عن عقبة بن عامر وجابر.

وحديث فضالة بن عبيد حديث حسن صحيح.

(2) The merit of the one who dies while guarding the front

1621- Amr Ibn Malek Al-Janbi narrated that he heard Fudala Ibn Ubaid as he narrated that the Messenger of Allah (S.A.W.) said, "Every deceased person's deeds are sealed except for the one who dies while guarding the frontlines for the sake of Allah (S.W.T.). His deeds are increased until the day of Resurrection, and he will also be safe from the torment of the grave." Fudala also heard the Messenger of Allah (S.A.W.) say, "The (true) mujahid is the one who fights his (unlawful) desires."

Abu E'isa said that this hadeeth is hasan sahih.

3 - باب ما جاء في فضيل الصوم في سبيل الله [م: 3، ت: 3]

1622 - حدثنا قتيبة بن حذافة عن أبي الأسود عن عقبة بن عبَّاس أن النَّبي ﷺ قال: امئض يومًا في سبيل الله وحرجَه الله عن النار.

(3) The merit of fasting for the sake of Allah (S.W.T.)

1622- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever fasts one day for the sake of Allah, Allah (S.W.T.) will separate the Hellfire from him the distance of seventy (or forty) years."

Abu E'isa said that this hadeeth is gharib.
The Merits of Jihad

1623- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Any servant who fasts one day for the sake of Allah (S.W.T.), Allah will make a distance of seventy years to separate him and the Hellfire." Abu E'isa said that this hadeeth is hasan sahih.

1624- Abu Umama Al-Baheli narrated that the Prophet (S.A.W.) said, "Whoever fasts one day for the sake of Allah (S.W.T.), Allah (S.W.T.) will make a ditch between him and the Hellfire the width of which is the same distance as between Heaven and the Earth." This hadeeth is gharib.

4 - باب ما جاء في فضائل الخِضْمَة في سبيل الله [م: 4، ت: 4]

1625- Khuraim Ibn Fatek narrated that the Messenger of Allah (S.A.W.) said, "Whoever spends some money for the sake of Allah (S.W.T.) will have it recorded for him as seven hundred times more."
The Merits of Jihad

(5) The merit of serving for the sake of Allah (S.W.T.)

1626- Addaey Ibn Hatem At-Tae'ii narrated that he asked the Messenger of Allah (S.A.W.) about which type of charity is best. He (S.A.W.) said, "(The best types of charity are) to serve a servant (of Allah) for the sake of Allah, to shade him under your tent, or to give a good ride to help for the sake of Allah."

1627- Abu Umama narrated that the Messenger of Allah (S.A.W.) said, "The best type of charity is the shade of a tent for the sake of Allah (S.W.T.), serving the one who is fighting for the sake of Allah, or giving a good ride to help for the sake of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahib gharib.
It is stronger than the hadeeth before it.

(6) The merit of equipping the fighter with the necessary equipment

1628- Zaid Ibn Khaled Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "Whoever equips a fighter for the sake of Allah gets the same rewards as if he had fought, and whoever takes care of the family of a fighter in his absence is rewarded as if he had fought himself."

Abu E'isa said that this hadeeth is hasan sahib.
1629 - Zaid Ibn Khaled Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "Whoever equips a fighter for the sake of Allah or takes care of his family in his absence is rewarded as if he fought himself."

Abu E'isa said that this hadeeth is hasan.

1630 - There is another narration of the same hadeeth by Zaid Ibn Khaled Al-Juhani.

1631 - Zaid Ibn Khaled Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "Whoever equips a fighter for the sake of Allah or takes care of his family in his absence is rewarded as if he fought himself."

Abu E'isa said that this hadeeth is hasan sahih.
The merits of the one who dusted his feet for the sake of Allah (S.W.T.)

1632- Yazid Ibn Abu Mariam said that once A’baya Ibn Rifa’a followed him when he was walking to the Friday prayers. He said, "Receive good tidings for these steps that you are taking for the sake of Allah (S.W.T.). I heard Abu Abs say that the Messenger of Allah (S.A.W.) said, "Anyone whose feet become dusty for the sake of Allah (S.W.T.) will not be in the Hellfire."

Abu E’isa said that this hadeeth is hasan sahih.

8 - باب ما جاء في فضل الغبار في سبيل الله [م: 8، ت: 8]

1633 - حدثنا هنداء، حدثنا ابن المبارزَك عن أبي الرحمَن بن عبد الله السعوعدد عن محمد بن عبد الرحمن بن عيسى بن طليحة عن أبي هريرة قال: قال رسول الله ﷺ: "لا يُليِجُ الناس رجُلًا يُكَبِّر من خُفْسَيْةِ الله حتى يُعْوَدُ اللَّبْنَ في الْضَّرْعُ، ولا يَجْمَعُ غَيْرًا في سبيل الله وَدَخَلَ جَهَنَّمَ."

قال أبو عيسى: هذا حديث صحيح.

وَمَحْمُودٌ بِنِّ عَبْدِ الرَّحْمَنِ هو مَوْلَىٰ أبي طَلِيْحَة مَدْنِيٌّ

(8) The merit of dust for the sake of Allah (S.W.T.)

1633- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "A man will never enter the Hellfire if he has cried from fear of Allah until milk goes back into the breast, and no dust stirred for the sake of Allah and the smoke of the Hellfire ever meet."

Abu E’isa said that this hadeeth is hasan sahih.
The Merits of Jihad

The merit of a young man who becomes old in Islam

1634- Kaab Ibn Marra narrated that he heard the Messenger of Allah (S.A.W.) say, "Whoever grows old and white haired in Islam it will be as a light for him on the Day of Resurrection."

This hadith by Kaab Ibn Murra is hasan.

1635- Amr Ibn Absa narrated that the Messenger of Allah (S.A.W.) said, "As for any young man that becomes a white-haired old man in Islam, the whiteness of his hair will be light for him on the day of Resurrection."

Abu E'isa said that this hadith is hasan sahib gharib.

1636- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Horses have goodness stamped on their foreheads until the Day of Resurrection. The horse is for three; for one man it is rewarding, for another it is used beneficially, and for a third it is a reason for sin. The one who is rewarded is using it for the sake of Allah, and so he takes care of it and is rewarded. Anything that goes into its belly Allah will record it as a good deed for him." The hadith is part of a longer story.

Abu E'isa said that this hadith is hasan sahib.
11 - باب ما جاء في فضائل الرمي في سبيل الله : (11، ت: 11)

1637 - حدثنا أحمد بن منيع، حدثنا يزيد بن هارون، حدثنا محمد بن إسحاق عن عبد الله بن عبد الرحمن بن أبي حسن أن رسول الله ﷺ قال: "إن الله يُبقي جنّة للسهم الواحد ثلاثة الجنتين: صيحة يختصب في صعقة الحَبَر، والرُمَيَ بِه، والمُهْلَبِ يَبْعَثُ، وقال كلاهما وإنكما يَمْلِئُهُ الرجُلُ المُسْلِمُ بِالحَيَاةِ إلى راية الله وتُمَيِّظُ بِه، وتُؤدِّي فَرْسَةً، وملاعبة أهلها، فإنَّهُم من الحَيَاةِ.

حدثنا أحمد بن منيع، حدثنا يزيد بن هارون، حدثنا هشام الدستوائي عن يحيى بن أبي كثير عن أبي سلام عن عبد الله بن الأزرق عن عقبة بن عامر عن النبي ﷺ مثله.

قال أبو عيسى: وفي الباب عن كعب بن مَرْوَة وعَمْرو بن عَبْسَة وعبد الله بن عَمْرو.

وهذا حديث حسن صحيح.

(11) The merit of shooting (arrows) for Allah (S.W.T.)'s sake

1637- Abdullah Ibn Abdurrahman Ibn Abu Hussein narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) enters three people into Paradise with one arrow; the one who fashioned it with the intention of being rewarded, the one who shoots it, and the one who handed it to the one who shot it." He (S.A.W.) also said, "Shoot and ride. Shooting is better to me than riding. All the entertainment that a Muslim wastes time on is bad except shooting arrows, training his horse, and being playful with his wife. These are the right things to do."

Abu E'isa said that this hadith is hasan sahih.

1638 - حدثنا محمد بن يَسحَب، حدثنا معاذ بن هشام عن أبيه عن فَتَادَة عن سالم بن أبي الجعد عن مَعْذَر بن أبي طلحة عن أبي نجيح السليمي قال: سمعته رسول الله ﷺ يقول: "من زَمَى يَسْحَبُ في سبيل الله فَهُوَ لَعِيدٌ مُهْرَرٌ.

قال أبو عيسى: هذا حديث حسن صحيح. وأبو نجيح هو عمرو بن عَبْسَة السُلْمَيْنِ.

وعبد الله بن الأزرق هو عبد الله بن يزيد.

1638- Abu Najeeh As-Sulami (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) said, "Whoever shoots an arrow for the sake of Allah (S.W.T.) is rewarded like someone who freed a slave."

Abu E'isa said that this hadith is hasan sahih.

1639 - حدثنا نصر بن علي الجُهَفْشِي، حدثنا يُسْحَب بن عُمَر، حدثنا يُسْحَب بن زُريَة، أبو شيبة، حدثنا عطاء بن خُرَاسَانِي عن عطاء بن أبي زياد عن ابن عَبْسَة قال:
The Merits of Jihad

1639- Ibn Abbas (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Two eyes will not be touched by the Hellfire; any eye that cried from fear of Allah (S.W.T.) and any eye that stayed the night guarding for the sake of Allah (S.W.T.)."

This hadeeth is hasan gharib.

(12) The merit of standing guard for the sake of Allah (S.W.T.)

(13) The reward of martyrdom

1640- Kaab Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "The souls of the martyrs are inside green birds that sip from the fruits or the trees of Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

1641- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I was shown the first three people who enter Paradise; a martyr, a devout man with a lot of piety, and a slave who worshipped Allah (S.W.T.) the best way he could and was good to his masters."

Abu E'isa said that this hadeeth is hasan.
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Anas narrated that the Messenger of Allah (S.A.W.) said, "Being killed for the sake of Allah (S.W.T.) erases all sins." Jibril said, "Except a debt." The Prophet (S.A.W.) said, "Except a debt."

Abu E’isa said that this hadith is gharib.

Anas also narrated that the Prophet (S.A.W.) said, "No one from the people of Paradise would want to go back to earth except for the martyr."

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1642- Anas narrated that the Messenger of Allah (S.A.W.) said, "Being killed for the sake of Allah (S.W.T.) erases all sins." Jibril said, "Except a debt." The Prophet (S.A.W.) said, "Except a debt."

Abu E’isa said that this hadith is gharib.

Anas also narrated that the Prophet (S.A.W.) said, "No one from the people of Paradise would want to go back to earth except for the martyr."

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1643- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Not one servant who has good rewards with Allah (S.W.T.) would like to go back to Earth, even if he was given all the wealth in it, except the martyr. Because the great rewards of martyrdom, he loves to go back and get killed again."

Abu E’isa said that this hadith is hasan sahib.

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14 باب ما جاء في فضل الشهداء عند الله [م: 14، ت: 14]

- حدثنا علي بن حجر حدثنا إسماعيل بن جعفر عن حميد عن أنس عن النبي ﷺ أنه قال: "ما من عبد يموت له عند الله حيًّا يُحب أن يُرجع إلى الدنيا، وأن له الدنيا وما فيها، إلا الشهيد؛ لما يرى من فضل الشهادة فإنه يُحب أن يُرجع إلى الدنيا فيقتل مرة أخرى.

- هذا حديث حسن صحيح.

1644- حدثنا قتيبة، حدثنا ابن لهيعة عن عطاء بن دينار عن أبي يزيد الحواضري أنه سمع فضالة بن عبيد يقول: "سيمغت عليم بن الخطاب يقول: سيمغت رسول الله ﷺ يقول: "الشهيداً أزعته: رجل مؤمن يُجيب الإيمان لقي العدوان، فقد صدق الله حتى قُتِل، فذاك الذي يُوقع الناس إليه أعظمهم يوم القيامة هكذا، ووقع رأسه حتى وقعت قلنسوة، فلا اذى قلنسوة عمر أراذم أم قلنسوة النبي ﷺ. قال: ورجل مؤمن يُجيب الإيمان لقي العدوان، فقد صدر الصدقة الله حتى قُتِل فذاك في الدّرجة الثانىة. ورجل مؤمن خَلَط عامل صالحاً وأخر سبأ لقي العدوان، فقد صدر الصدقة الله حتى قُتِل في الدّرجة الثالثة، ورجل مؤمن أسرف على نفسه لقي العدوان، فقد صدر الصدقة الله حتى قُتِل، فذاك في الدّرجة الرابعّة.\"
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1644- Omar Ibn Al-Khattab narrated that he heard the Messenger of Allah (S.A.W.) say, "The martyrs are four. (The first is) a believing man with good faith who confronts the enemy and is truthful with his (covenant) with Allah (S.W.T.) until he is killed. On the Day of Resurrection the people will lift up their heads to see him like this..." He lifted his head until his turban fell off (the narrator did not know whether it was the Prophet (S.A.W.) or Omar who lifted his head and his turban fell off). He (S.A.W.) said, "(The second is) a believing man with good faith who confronts the enemy but his skin feels like it is hit by thorns, he becomes afraid, and an arrow hits him. He is ranked second. (The third is) a believing man who has mixed a good deed with an evil one. He confronts the enemy and is truthful with Allah (S.W.T.) until he is killed. He is ranked third. (The last is) a believing man who has indulged himself, confronts the enemy and is truthful with Allah (S.W.T.) until he is killed. He is ranked fourth."

Abu E'isa said that this hadeeth is hasan gharib.
(15) Fighting in the sea

1645- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) used to go to Um Haram Bint Melhan and she would feed him. Um Haram was the wife of Ubada Ibn As-Samet. Once, the Messenger of Allah (S.A.W.) went to her, and she fed him. She sat down and started to look for ticks on his head. The Messenger of Allah (S.A.W.) slept and then woke up laughing. She asked, "What made you laugh, oh Messenger of Allah (S.A.W.)?" He said, "Some people from my nation were shown to me as conquerors for the sake of Allah (S.W.T.) riding the waves of the sea. They looked like kings sitting on thrones." She said, "Oh Messenger of Allah (S.A.W.), supplicate to Allah that I will be one of them." He (S.A.W.) supplicated Allah (S.W.T.) and went back to sleep. Again, he woke up laughing, so she asked, "What made you laugh, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Some people from my nation were shown to me as conquerors for the sake of Allah (S.W.T.)," and he repeated what he said previously. She said, "Oh Messenger of Allah (S.A.W.), supplicate to Allah to let me be one of them." He said, "You are first among them." Um Haram rode the sea in the time of Mua'wiya Ibn Abu Sufian, fell off her camel when she got off the ship and died (in Cyprus).

Abu E'isa said that this hadeeth is hasan sahib.

(16) Fighting to show off and for the earthly reasons

1646- Abu Musa narrated that the Messenger of Allah (S.A.W.) was asked about the man who fights from a tribal bias or fights to show off. He asked if it was (still considered) that they fought for the sake of Allah." He (S.A.W.) said, "Whoever fights so that the Word of Allah (S.W.T.) will be above all else is fighting for the sake of Allah."

Abu E'isa said that this hadeeth is hasan sahib.
The Merits of Jihad

1647 - Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Deeds are only judged by the intention, and the consequence of his intentions belong to every person. Thus, if someone immigrates to Allah (S.W.T.) and His Messenger (S.A.W.) the (reward) of his migration is truly up to Allah and His Messenger. If someone migrates was for the sake of an earthly gain or for the sake of a woman so that he could marry her, then his migration is solely to whoever he migrated to."

Abu E'isa said that this hadeeth is hasan sahih.

1648 - Anas narrated that the Messenger of Allah (S.A.W.) said, "Going back and forth for the sake of Allah (S.W.T.) is better than this earth and whatever is in it. The place where you put your bow or your hand in Heaven is better than this Earth and all that is in it. If a woman from the women of Paradise looked down on Earth, she would have lit it up to the heavens and would have filled the air with perfume. The beauty of what is on her head is better than this earth and all that is in it."

Abu E'isa said that this hadeeth is hasan sahih.
1649- Sahl Ibn Saad As-Saedi narrated that the Messenger of Allah (S.A.W.) said, "Going back and forth to the battle for the sake of Allah is better than this earth and all that is on it."

Abu E'isa said that this hadeeth is hasan sahih.

1650- Abu Huraira narrated that the Prophet (S.A.W.) said, "Going and coming back for the sake of Allah (S.W.T.) is better than this earth and all that is on it."

Abu E'isa said that this hadeeth is hasan gharib.

1651- Abu Huraira narrated that a man from the companions passed by a spring with fresh pure water. He liked the area and thought if he would like to seclude himself from the rest of the people and live there (to worship by himself). He thought however that he should ask the Messenger of Allah (S.A.W.) first. When he asked the Messenger of Allah, he (S.A.W.) replied, "Do not do that. The standing (in battle) of one of you for the sake of Allah is better than praying in his home for seventy years. Would you not want Allah (S.W.T.) to forgive you and place you into Paradise? March for the sake of Allah because if someone fights for the sake of Allah on his camel, then Paradise is his rightful reward.

قال أبو عيسى: هذا حديث حسن صحيح.

1652- حديثاً أبو سعيد الأنصار. حدثنا أبو حمزة الأمحر عن ابن عجلان عن أبي حازم عن أبي هريرة عن النبي ﷺ قال: "الحجاج عن الحكيم عن مقسم عن أبي عباس عن النبي ﷺ قال: "غذوا في سبيل الله أو وُجرُّوا حرباً في الدنيا وما فيها." قال أبو عيسى: هذا حديث غريب. وأبو حازم الذي روى عن سهل بن سعد هو أبو حازم الزراد وهو معذب وأسماء سلمان بن دينار وأبو حازم هذا الذي روى عن أبي هريرة هو الكوفي وأسماء سلمان هو مؤلّف عزة الأشجعي.

1653- Abu Huraira narrated that the Prophet (S.A.W.) said, "Going back and forth to the battle for the sake of Allah is better than this earth and all that is on it."

Abu E'isa said that this hadeeth is hasan gharib.

1654- حديثاً عُبيد بن أسأس بن مَعْلَمٍ بن عِبَارُ التَّمْعَ صُحِيْفُ الكوفي. حدثنا أُبي عن هشام بن سعيد عن سعيد بن أبي هلال عن ابن أبي ذياب عن أبي هريرة قال: "مرر رجل من أصحاب النبي ﷺ يشيع في عينه نيرة فأشجبته لطيبها، فقال: لست مأمون الناس ألقنت في هذا الشمع ولن أفعل حتى أستأنس رسول الله ﷺ. فذكر ذلك لرسول الله ﷺ. فقال: لا تفعل فإن مقام أحدكم في سبيل الله أفضل من صلاةه في بيته سبعين عاماً، إلا أن يجعل أن يرفع الله لكم، ويعدل لكم العناية؟ اعثوا في سبيل الله من قاتل في سبيل الله فوقع نافقة وجبت له النجاة.

قال أبو عيسى: هذا حديث حسن.
Abu E’isa said that this hadeeth is hasan.

(18) Who is best among people?

1652- Ibn Abbas narrated that the Prophet (S.A.W.) said, "Shall I tell you about the best of people? He is a man who is holding on to the halter of his horse fighting for the sake of Allah. Shall I tell you who is second best? He is an isolated man living off his sheep paying the rightful zakat on it. Shall I tell about the worst of people? He is a man who is asked by Allah to give, and he does not give."

Abu E’isa said that this hadeeth is hasan gharib.

(19) The one asks for martyrdom

1653- 1654- Moa’z Ibn Jabal and Sahl Ibn Hunaif narrated that the Prophet
(S.A.W.) said, "Whoever asks Allah (S.W.T.) for martyrdom from of his heart and is truthful about it, then Allah will elevate him to the ranks of martyrs even if he died in his bed."

Abu E'isa said that this hadeeth is hasan gharib.

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20 - باب ما جاء في المُجاهد والتأكّب والملّكات
وعون الله إياكم [م: 20، ت: 20]

1655 - حدثنا قَتَبِيّةٌ حَدَّثَنَا الْيَثُوبُ بنَ أَبِي عِجَلانَ عن سُعْيِدُ السَّفِرِيَّ بنَ أَبِي هَرْبِرَةَ قالَ: قَالَ رَسُولُ الله ﷺ: "قَالَ لِهُمْ ﷺ: المُجاهِدُ فِي سَبِيلِ اللَّهِ، والمَكَابِثُ الَّذِي بُرِئَ الأَذَازِ، والتأكّبُ الَّذِي بُرِئَ العَقَافَ". قال أبو عيسى: هذا حديث حسن.

(20) The rights of the mujahid, the one seeking marriage, and the one in debt

1655- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is a right on Allah (S.W.T.) to help three kinds of people; the mujahid for the sake of Allah (S.W.T.), the one in debt who has the intention of paying it back, and the one who wants to get married to keep himself (or herself) chaste."

Abu E'isa said that this hadeeth is hasan.

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1656 - حدثنا أحمد بن منيب حدثنا رَوْحُ بن مَيْهِة، حدثنا ابن جَرْجِجْ عَن سُلَيْمَانَ بن موسى عن مالك بن ثَمَيمَ عَن مُعَاذِ بن جَبَلَ بن النَّبِيِّ ﷺ، قال: "فَمَن قَالَ فِي سَبِيلِ اللَّهِ مَرْجَعُ مُسْلِمٍ فَوَاقُ نَافِعًا، وَحَبَسْتُ لَهُ الْجَنَّةَ، وَمَنْ مَرْجَعُ مُرْحَبْ حَيْثُ فِي سَبِيلِ اللَّهِ أَوْ لُحْبَتْ لَكُبْبَةَ فَإِنَّها تَمِيِّقُ مَيْمَانَكَ كَأَجْرَرَ مَا كَانَ لَوْ نَهَا الرَّغْفَانَ وَرَبِّحَهَا كَالْمَسْكِ.

1656- Mua’ath Ibn Jabal (R.A.A.) narrated that the Prophet (S.A.W.) said, "Any Muslim man who fights for the sake of Allah (S.W.T.) while riding on his camel Paradise is his due right. Also, whoever is wounded for the sake of Allah or suffers a tragedy will come on the Day of Resurrection with (his wounds) the color of saffron and the smell of musk."

This hadeeth is sahih.
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(21) The one who is wounded for the sake of Allah (S.W.T.)

1657- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever is wounded for the sake of Allah, and Allah (S.W.T.) knows who is wounded for His sake, will come on the Day of Resurrection with (his wounds) the color of blood, but the smell is the smell of musk.

Abu E'isa said that this hadeeth is hasan sahib.

(22) The best of deeds

1658- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was asked which of all deeds was the best. He (S.A.W.) said, "Belief in Allah (S.W.T.) and His Messenger (S.A.W.)." He was then asked, "What else?" He (S.A.W.) said, "Jihad is the culmination of all deeds." He was asked, "Then what, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "An accepted pilgrimage."

Abu E'isa said that this hadeeth is hasan sahib.
(23) The gates of Paradise are under the shadows of the swords

1659- Abu Bahdara Al-Adou narrated that the Messenger of Allah (S.A.W.) said, "The gates of Paradise is under the shadows of the swords." A man looking shaggy stood up and said, "Did you hear that from the Messenger of Allah (S.A.W.)?" He said yes. The man went back to his comrades and said, "I salute you with peace." Then he broke the scabbard of his sword and fought until he was killed.

Abu E'isa said that this hadeeth is hasan gharib.

(24) The best among people

1660- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) was asked who the best among people is. He (S.A.W.) said, "A man fighting for the sake of Allah (S.W.T.)." They said, "Then who?" He (S.A.W.) said, "A believer living in seclusion worshipping Allah out of fearing Him and sparing people his harm."

Abu E'isa said that this hadeeth is hasan sahih.

(25) The reward of the martyr

1661- Al-Miqdam Ibn Ma'adi Karb narrated that the Messenger of Allah (S.A.W.) said, "For the martyr there are six gifts from Allah; his sins are forgiven at the first drop (of blood), he sees his place in Paradise, he is safe from the torment of the grave, he will not feel the great fear on the Day of
Resurrection, there will be placed on his head a crown of dignity and every one of its emeralds is better than the earth and all that is in it, he is married to seventy two heavenly maidens, and he intercedes on behalf of seventy of his relatives.

Abu E'isa said that this hadith is hasan sahih gharib.

1662- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "None of the people of Paradise would want to return to earth except for the martyr. He would love to return to earth in order to be killed ten times more for the sake of Allah (S.W.T.) after seeing the great bliss he had been given."

Abu E'isa said that this hadith is hasan sahih.

1663- Qutada reported from Anas a similar hadith from the Prophet (S.A.W.).

Abu E'isa said that this hadith is hasan sahih.

(26) The merit of the vigilance

1664- Sahl Ibn Saad narrated that the Messenger of Allah (S.A.W.) said, "One day of vigilance for the sake of Allah is better than the earth and all that is
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in it. The place of your whip in Paradise is better than this earth and all that is in it. An attack by a servant of Allah in the morning or evening for the sake of Allah is better than this earth and all that is in it."

1665 - Salman Al-Faresi once passed by Sharhabeel Ibn As-Samt as he was standing watch. It was difficult for him and his companions. Salman said, "Oh Ibn As-Samt, do you want me to tell you about a hadeeth that I heard from the Messenger of Allah (S.A.W.)?" He said yes. Salman said, "I heard the Messenger of Allah (S.A.W.) say, 'One day of vigilance for the sake of Allah (S.W.T.) is better than fasting and praying a whole month. Also, the one who dies while doing it will be safe from the torment of the grave. Moreover, his good deeds will increase continually until the day of Resurrection.'"

Abu E'isa said that this hadeeth is hasan.

1666- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Whoever meets Allah without any traces of jihad on him (fighting, donating money for the fights, taking care of a mujahid's family, or having the intention to make jihad, etc.) meets Him with a shortage (of good deeds)."

Abu E'isa said that this hadeeth is gharib.
1667- Abu Saleh, the servant of Othman (R.A.A.), narrated that Othman once said on the pulpit, "I have kept a hadith from you that I heard from the Messenger of Allah (S.A.W.) out of fear that you would desert me. However I will now tell it to you so that every one of you can choose what he thinks is best for him. I heard the Messenger of Allah (S.A.W.) say, 'One day of vigilance for the sake of Allah (S.W.T.) is better than one thousand days of worshipping in any other lesser way (than Jihad).'

Abu E'isa said that this hadith is hasan sahih gharib.

1668- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "The pain that the martyr feels when he is killed is like what you feel when you are pinched."

Abu E'isa said that this hadith is hasan sahih gharib.

1669- Abu Umama narrated that the Prophet (S.A.W.) said, "Nothing is
more loved by Allah (S.W.T.) than two drops and two traces. One is the drop of a tear that falls out of the fear of Allah (S.W.T.), and one is the drop of blood spilled for the sake of Allah (S.W.T.). As for the two traces, there is the one trace from fighting for the sake of Allah (S.W.T.), and one trace from performing an obligatory worship prescribed by Allah (S.W.T.)."

This hadeeth is hasan gharib.
The Books of Jihad

1670 - Al-Baraa’ Ibn Azeb narrated that the Messenger of Allah (S.A.W.) said, "Get me a tablet and write on it that 'the believers who sit (at home) are not equal'." Amr Ibn Kalthoum (who was blind) was sitting behind him, and he asked, "Is there an exception for my case?" Immediately, the rest of the verse was revealed, "Except those who are disabled (by injury, blindness or are lame)."

Abu E’isa said that this hadeeth is hasan sahih.

The Book of Jihad

As narrated by the Messenger of Allah (S.A.W.)

(1) It is permitted for handicapped to stay and not fight

1671 - Abdullah Ibn Amr came to the Prophet (S.A.W.) to ask for
permission to go to jihad. The Messenger of Allah (S.A.W.) said, "Do you have parents?" He said yes. He (S.A.W.) said, "They are your jihad."

Abu E'isa said that this hadeeth is hasan sahih.

(3) The man sent on an expedition

1672- Ibn Juraij narrated that the verse, "Oh you who believe! Obey Allah and obey the Messenger (S.A.W.), and those of you (Muslims) who are in authority," came down about Abdullah Ibn Huthafa Ibn Qais Ibn A'ddie As-Sahmi, The Prophet (S.A.W.) had sent him as a leader of a military expedition.

Abu E'isa said that this hadeeth is hasan gharib.

(4) It is hated for a man to travel alone

1673- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If people knew what harm results from loneliness, no traveler would have marched at night alone."
1674- Shuaib narrated that the Messenger of Allah (S.A.W.) said, "The lonely traveler is a satan, the two travelers are two satans, and three are a convoy."

Abu E'isa said that this hadith is hasan sahih.

(5) It is permitted to lie or deceive as a tactic of war

1675- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "War is guile."

Abu E'isa said that this hadith is hasan sahih.

(6) The battles fought by the Prophet (S.A.W.) and their number

1676- Zaid Ibn Arqam was asked about the number of battles in which the Prophet (S.A.W.) had participated. He said, "Nineteen." Abu Is-haq asked Zaid, "How many battles did you fight with him (S.A.W.)?" He said, "Seventeen." Abu Is-haq asked, "Which was your first?" He said, "The one of Ushair (or Ushaira)."

Abu E'isa said that this hadith is hasan sahih.
Abdurrahman Ibn Ouf (R.A.A.) narrated that the Prophet (S.A.W.) gave them an encouraging speech the night before Badr. Abu E’isa said that this hadeeth is gharib.

Ibn Abi Aoufa narrated that he heard the Messenger of Allah supplicate against the Al-Ahzab (the parties who formed an alliance against the Prophet (S.A.W.)). He (S.A.W.) said, "Allahumma Mumazzilla Al-Kitab, Saria’a Al-Hisab, Ehzimi Al-Ahzab, Allahumma Ehzimhum wa Zalzilhum (Oh Allah, the Revealer of the Book, the Fast in reckoning, defeat the parties. Oh Allah, defeat them and make them tremble."

Abu E’isa said that this hadeeth is hasan sahih.
1679- Jaber narrated that the Prophet (S.A.W.) conquered Mecca and his banner was white.
Abu E'isa said that this hadeeth is gharib.

(9) The banners

1680- Al-Baraa' Ibn Azeb was asked about the flag of the Messenger of Allah (S.A.W.), so he said, "It was black and square made from cloth from Namera."
Abu E'isa said that this hadeeth is hasan gharib.

(10) The flags

1681- Ibn Abbas (R.A.A.) narrated that the flag of the Messenger of Allah (S.A.W.) was black and his banner was white.
Abu E'isa said that this hadeeth is hasan gharib.
1682- Al-Muhalab Ibn Abu Sufra narrated from someone who heard the Prophet (S.A.W.) say, "If the enemy gathers against you say, 'Ha Mim, they will not be victorious.'"

Abu E'isa said that this hadeeth is Mursal.

(12) The description of the sword of the Prophet (S.A.W.)

1683- Ibn Sirene reported that he made his sword as an exact copy of the sword of Samura Ibn Jundub. Samura reported that he made his sword as an exact copy of the sword of the Messenger of Allah (S.A.W.).

Abu E'isa said that this hadeeth is gharib.
1685- Anas Ibn Malek narrated that the Prophet (S.A.W.) took a horse that belonged to Abu Talha that was called Mandoub and came back saying, "There was nothing to be frightened of even though the horse was going as fast as the sea waves."

Abu E'isa said that this hadeeth is hasan sahib.

1686- Anas narrated that there was a noise that frightened the people of Medina. The Prophet (S.A.W.) borrowed a horse that belonged to us called Mandoub. He (S.A.W.) came back saying, "We did not see anything to be frightened of even though the horse was running like the waves of the sea."

Abu E'isa said that this hadeeth is hasan sahib.

1687- Al-Baraa' Ibn Azeb narrated that a man asked them, "Did you abandon the Messenger of Allah (S.A.W.) and flee, oh Abu Omara?" Abu Al-Baraa' said, "No. By Allah, the Messenger of Allah (S.A.W.) did not retreat. However, some younger people fled after the Hawazen (fighters) had showered..."
them with arrows. The Messenger of Allah (S.A.W.) was on his mule. Abu Sufian Ibn Al-Hareth Ibn Abdul-Mutalib had grabbed its halter and the Messenger of Allah (S.A.W.) was saying, "I am the Prophet (S.A.W.); no lie about it. I am the son of Abdul-Mutalib."

Abu E’isa said that this hadeeth is hasan sahih.

1688- Ibn Omar (R.A.A.) narrated, "You should have seen us on the day of Hunain and the two parties fleeing. The Messenger of Allah (S.A.W.) only had a hundred men with him."

Abu E’isa said that this hadeeth is hasan gharib.

1689- Anas narrated that the Prophet (S.A.W.) was the best of people, the most generous of people, and the most daring of people. One night, the people of Medina were frightened after hearing a loud noise. The Prophet (S.A.W.) then came to them on a horse that belonged to Abu Talha. His sword was on him and he said, "Do not be frightened, do not be frightened." He (S.A.W.) also said that "he was like the waves" in reference to the horse.

Abu E’isa said that this hadeeth is sahih.
(16) Decorating swords

1690- Meziada narrated that the Messenger of Allah (S.A.W.) on the day of the Meccan conquest entered the city carrying a sword ornamented with gold and silver. Taleb (one of the narrators) asked about the silver. Meziada said, "The handle of the sword was silver."

Abu E'isa said that this hadeeth is hasan gharib.

1691 - Haditha Muhammad bin Nisar, Hanbali, and Abu Ayyub. Abu Ayyub asked about the silver. Meziada said, "The handle of the sword was silver."

This hadeeth is hasan gharib.

1691- Anas narrated that the handle of the Prophet's sword was made from silver.

Abu E'isa said that this hadeeth is hasan gharib.

(17) His shield

1692- Az-Zubair Ibn Al-Awam narrated that the Prophet (S.A.W.) had two shields with him on the day of Uhud. He (S.A.W.) tried to climb a rock and could not. He had Talha sit down and he (S.A.W.) climbed on him. When he stood up on the rock, Az-Zubair heard him (S.A.W.) say, "Talha has made it a must for him (meaning Paradise)."

Abu E'isa said that this hadeeth is hasan gharib.
(18) His Arabian helmet

1693- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) entered Mecca on the day of the conquest wearing on his head an Arabian helmet. He (S.A.W.) was told that Ibn Khatal was hanging on to the drapes of the Ka'aba. He (S.A.W.) said, "Kill him."

Abu E'isa said that this hadeeth is hasan sahih gharib.

(19) The virtue of the horse

1694- Urwa Al-Bareqi narrated that the Messenger of Allah (S.A.W.) said, "Virtue is stamped on the foreheads of horses until the day of Resurrection; (its benefit is in) the reward and the spoils (in the hereafter and in this life)."

Abu E'isa said that this hadeeth is hasan sahih.

(20) Which horses are preferred?

1695- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The most beautiful horses are the palominos."

Abu E'isa said that this hadeeth is hasan gharib.
Abu Qutada (R.A.A.) narrated that the Prophet (S.A.W.) said, "The best of horses are black ones that have white on its forehead, upper lip and nose below its forelocks. The next best has white on its forehead, upper lip, and nose below the forelock and white on its legs and no other white on its body. If it is not mainly black, then it is close to that description."

Abu E'isa said that this hadeeth is hasan gharib sahih.

(21) Which horses are disliked

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) disliked the horses that have white on their right back foot and left front foot or white on their left back foot and right front foot.

Abu E'isa said that this hadeeth is hasan sahih.
1699- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) arranged for a race of trim and fit horses from Al-Hafyaa’ to Thaniyat Al-Wadaa. There was a six mile distance between them. The horses that were not as lean were set to race from Thaniyat Al-Wadaa’ to Bani Zuraik Mosque. The distance between the two places was one mile. Ibn Omar was among the racers and his horse jumped over a wall.

Abu E’isa said that this hadeeth is sahih hasan gharib.

1700- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "There is no racing unless (it is run by) shoes, leather shoes, or a hoof (meaning horses, etc.)"

Abu E’isa said that his hadeeth is hasan.

23 It is hated to breed donkeys with horses

1701- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) was only a slave of Allah (S.W.T.) that followed His orders. Also, the family of the Prophet
was not distinguished from the rest of the people except for three things. He (S.W.T.) ordered them to perform a perfect ablution, not to eat from charity, and not to breed donkeys with horses.

Abu E'isa said that this hadeeth is hasan sahih.

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24 - بَابٌٍ مَّا جاءَ في الاستِفْتَاحِ ِّبِصْلِّيْلُهُ ِّمُسْلِيْمٌ [م: 24، ت: 50]

1702 - حدثنا أحمد بن محمد حديثنا ابن المبارز، حدثنا عبد الرحمن بن بُريدة بن خاير، حدثني زيد بن أَرْطَّةٍ عنْ جَبِيرَ بنْ نُفْرَرَ عن أبي الدراة قال: سمعت رسول الله يقول:

"المغْوَني في ضَعُفَائِيكُم، فإنَّما تُرْقُونَ وَتَنْصُرُونَ ضَعُفَائِيكُم".

قال أبو عيسى: هذا حديث حسن صحيح.

(24) Asking Allah for victory because of the poor Muslims

1702- Abu Ad-Dardaa' narrated that he heard the Prophet (S.A.W.) say, "Bring me your weak. You are sent sustenance and victory by your weak."

Abu E'isa said that this hadeeth is hasan sahih.

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25 - بَابٌٍ مَّا جاءَ في كَرَاهَيْةِ الأَخْرَاجِ عَلَى الْخُيْلِ [م: 25، ت: 51]

1703 - حدثنا فُطُولْجَة حدثنا عبد العزيز بن محمد عن سُهيل بن أبي صالح عن أبيه عن

أَبى هُرُهْزٍة أن رسول الله ﷺ قال: "لا تُضْحَبُ السَّلَاطِيْنُ رَفْقَةً فِي هَا كُلُّ وَلا جِرْسٍ".

وفي الباب عن عمر وعائشة وأم حبيبة وأم سلمة.

وهذا حديث حسن صحيح.

(25) It is hated to hang bells on horses

1703- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "The angels do not accompany any group that has a dog or bell with them."

Abu E'isa said that this hadeeth is hasan sahih.

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26 - بَابٌٍ مَّا جاءَ مِنْ يُسْتَغَفُّرُ عِلَى النُّحُورِ [م: 26، ت: 52]

1704 - حدثنا عبد الله بن أبي زياد حديثنا الأخوين بن الجَوَوَابَ أَبْيَ الجَوَوَابَ عن

يُوسُس بن أبي إسحاق عن أبي إسحاق عن البراء أن النبي ﷺ يَبْعِثُ جَبِيرَنِيَّ وَأَمْرَهُ عَلَى أَخْيَهَا عَلَى أبي طالب، وعلى الآخر حَادِلٌ بن الوليد، وقال: إذا كان العقيلة فلعي لي.

قال: فافننت عليه حضناً فأخذته يركبه، فكتب معي خالد إلى النبي ﷺ يَبْعِثُ به، فقَمَّدَتُ على النبي ﷺ فقَرَأَ الكتاب فَقَرَأْتُ عَلَى النَّبِيَّ ﷺ، فِي نَجْلِي ﷺ وَرَسُولٍ ﷺ وُجِبْهُ الله وَرَسُولُهُ ﷺ قَلْتُ أَعْدُ الله مِنَ عَصْبِهِ اللَّه وَعُصِّبَ رَسُولُهُ إِنِّي أَنَا رَسُولُ ﷺ قَسِيَّتُد.
(26) The person in charge of the army

1704- Al-Baraa' narrated that the Prophet (S.A.W.) sent two armies and placed Ali Ibn Abu Taleb in charge of one army and Khaled Ibn Al-Walid in charge of the other. He (S.A.W.) said, "If the fight starts Ali is the commander." Ali (R.A.A.) conquered a fortress and took a woman captive. Khaled wrote a letter to the Prophet (S.A.W.) informing on Ali and sent it with Al-Baraa'. Al-Baraa' took the letter to the Prophet (S.A.W.). When he read the letter his color changed, and he asked, "What do you think of a man who loves Allah (S.W.T.) and His Messenger (S.A.W.), and who Allah (S.W.T.) and His Messenger love?" Al-Baraa' said, "I seek refuge with Allah from the wrath of Allah and His Messenger. I am only a courier." He (S.A.W.) did not say anything.

Abu E'isa said that this hadeeth is hasan gharib.

(27) The commander

1705- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Beware! Every one of you is a shepherd and each shepherd is responsible for his sheep.

وفي الباب عن ابن عمر

و هذا حدث حسن غريب. لا يُعرف إلا من الحديث الأخوه بن جواب. مَعْنَى قَولُهُ: "يَبيِّني به" يَغيِّب السَّبيلة.

(26) The person in charge of the army

1704- Al-Baraa' narrated that the Prophet (S.A.W.) sent two armies and placed Ali Ibn Abu Taleb in charge of one army and Khaled Ibn Al-Walid in charge of the other. He (S.A.W.) said, "If the fight starts Ali is the commander." Ali (R.A.A.) conquered a fortress and took a woman captive. Khaled wrote a letter to the Prophet (S.A.W.) informing on Ali and sent it with Al-Baraa'. Al-Baraa' took the letter to the Prophet (S.A.W.). When he read the letter his color changed, and he asked, "What do you think of a man who loves Allah (S.W.T.) and His Messenger (S.A.W.), and who Allah (S.W.T.) and His Messenger love?" Al-Baraa' said, "I seek refuge with Allah from the wrath of Allah and His Messenger. I am only a courier." He (S.A.W.) did not say anything.

Abu E'isa said that this hadeeth is hasan gharib.

(27) The commander

1705- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Beware! Every one of you is a shepherd and each shepherd is responsible for his sheep.
The commander is a shepherd on people and responsible for his ward. The man is the shepherd of his household and responsible for them. The wife is a shepherd of her husband’s household, and she is responsible for her household. The slave is a shepherd on his master’s wealth and is responsible for it. Beware! All of you are shepherd and all of you are responsible for his (or her) sheep."

Abu E’isa said that this hadeeth is hasan sahih.

1706- Um Al-Husein Al-Ahmasieh narrated that she heard the Messenger of Allah (S.A.W.) giving the farewell sermon. He (S.A.W.) had a cloak wrapped around him under his armpits. She said that she saw his triceps shaking. She heard him (S.A.W.) say, "Oh people, fear Allah (S.W.T.)! Even if an Ethiopian slave with a severed nose becomes your leader, listen to him and obey him for as long as he rules you according to the Book of Allah."

Abu E’isa said that this hadeeth is hasan sahih.

1707- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "To hear and obey (the leader) is an obligation on the Muslim whether he..."
loves or hates it except if he is ordered to disobey (Allah). If he is ordered to disobey then he should not listen or obey."

Abu E’isa said that this hadeeth is hasan sahib.

1708- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited instigating fights between the animals.

1709- Mujahid narrated that the Prophet (S.A.W.) prohibited branding the face and beating animals.

(30) It is hated to instigate a fight between animals, beat an animal, or brand it in the face.

(31) It is hated to brand the face or beat animals.
The Books of Jihad

The boy reaching puberty and the time he is entitled for stipends

1711- Ibn Omar (R.A.A.) narrated that he presented himself when he was fourteen to the Messenger of Allah (S.A.W.) because he wanted to join the army, but he was not accepted. The next year when Ibn Omar was fifteen he asked again and was accepted. Nafee' narrated that hadeeth to Omar Ibn Abdelaziz who said, "This is the line separating the young boy from the adult." He then wrote that fifteen year old boys should start taking stipends.

Abu E'isa said that this hadeeth is hasan sahih gharib.
1712- Qutada narrated that he heard the Messenger talking to them and he mentioned that jihad for the sake of Allah (S.W.T.) and believing in Allah are the best of deeds. A man stood up and asked, "Oh Messenger of Allah, do you mean that if I was killed for the sake of Allah (S.W.T.) all of my sins will be forgiven?" The Messenger of Allah (S.A.W.) said, "Yes. If for the sake of Allah you were killed while showing steadfastness and hoping for the reward for facing the enemy and had not fled the battlefield." Then the Messenger of Allah said to the man, "Repeat your question." The man said, "Do you mean that if I was killed for the sake of Allah (S.W.T.) all of my sins will be forgiven?" The Messenger of Allah (S.A.W.) said, "Yes. If for the sake of Allah you were killed while showing steadfastness and hoping for the reward for facing the enemy, you had not fled the battlefield and you have no debt. Jibril just told me that."

Abu E'isa said that this hadeeth is hasan sahih.

1713- Hisham Ibn Amer said, "People complained to the Messenger of Allah (S.A.W.) about the amount of wounded on the day of Uhud." So he (S.A.W.) said, "Dig and widen the graves, do it correctly, and bury two or three in one grave. The one who knows more Quran should be first one facing the Qibla." Hisham's father was among the dead and he was put first in the grave.

Abu E'isa said that this hadeeth is hasan sahih.
Consultation

1714- Abdullah (R.A.A.) narrated that on the day of Badr the prisoners from the battle were brought to the Messenger of Allah (S.A.W.). He (S.A.W.) asked, "What do you think we should do about the prisoners?" This hadeeth is part of a longer story.

Abu E'isa said that this hadeeth is hasan.

It is narrated that Abu Huraira (R.A.A.) said that he never saw anyone who consulted with his companions more than the Messenger of Allah (S.A.W.).

It is not allowed to swap the corpse of the prisoner

1715- Ibn Abbas (R.A.A.) narrated that the disbelievers wanted to buy the dead body of one of their men. The Prophet (S.A.W.) refused to sell it to them.

Abu E'isa said that this hadeeth is gharib. One of the narrators is honest, but his hadeeth are not transmitted by one of the historians.
1716- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) had sent them on an expedition. "The people rallied against us so we pulled out and went back to Medina and hid from our people. We thought that we had perished for doing such a thing. We went the Messenger of Allah (S.A.W.) and said, 'We are the ones who fled.' He said, 'No. You are the ones that marched, and I support you.'"

Abu E'isa said that this hadeeth is hasan.

(37) Fleeing the battlefield

1717- As-Saeb Ibn Yazid narrated that when the Messenger of Allah (S.A.W.) arrived from Tabouk, the people went out to Thaniyat Al-Wadaa' to receive him. As-Saeb said that he went out with the people and he was a young kid then.
Abu E’isa said that this hadeeth is hasan sahih.

40 The spoils

1719- Omar Ibn Al-Khattab narrated that the wealth of the tribe of Annadeer was among the spoils that Allah bestowed on His Messenger. All of it was given solely to the Prophet (S.A.W.) alone since no horses or cavalry had conquered them. The Messenger of Allah (S.A.W.) used to put aside the amount needed for one year for his family and then he use the rest to buy the weapons and tools needed for fighting for the sake of Allah (S.W.T.).

Abu E’isa said that this hadeeth is hasan sahih.
The Book of Clothes
As narrated from the Messenger of Allah (S.A.W.)

(1) Wearing silk and gold

1720- Abu Musa Al-Asha'ari narrated that the Messenger of Allah (S.A.W.) had prohibited the males of his nation to wear silk and gold, but made it lawful for the females.

Abu E'isa said that this hadeeth is hasan sahih.

1721- Omar narrated that he gave a sermon in Al-Jabia and said, "The Prophet of Allah (S.A.W.) had prohibited men to wear silk except for cloth the width of two, three, or four fingers only."

Abu E'isa said that this hadeeth is hasan sahih.

(2) It is permitted to wear silk during war

1722- Anas Ibn Malek narrated that Abdurrahman Ibn Ouf and Az-Zubair
Ibn Al-Awwam in one of the battles complained to the Prophet (S.A.W.) about lice. He (S.A.W.) allowed them to wear silk shirts. Anas said that he saw them wearing silk.

(3) Another hadeeth

1723- Waqed Ibn Amr Ibn Saad Ibn Mua’ath narrated that Anas Ibn Malek arrived in Medina so he went to visit him. He asked who he was and he said that he was Waqed Ibn Amr Ibn Saad Ibn Mua’ath. Anas cried and said, "You resemble Saad a lot. Saad was a great and tall man. One day the Messenger of Allah (S.A.W.) was sent a nice cloak with gold threads in it. The Messenger of Allah (S.A.W.) wore it and climbed up and sat on the pulpit. People started to touch and say that they never seen any cloak like it. He (S.A.W.) said, 'Are you impressed with this? The napkins of Saad in Paradise are better that what you see here.'"

Abu E’isa said that this hadeeth is hasan sahib.
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garment that was better looking than the Messenger of Allah (S.A.W.). His hair reached his shoulders, his (S.A.W.) shoulders were wide, and he was neither short nor tall.

Abu E'isa said that this hadeeth is hasan sahih.

5- باب ما جاء في كرامة المُعَضَّف للرجال [م: 5، ت: 5]

1725 - حدثنا قتيبة، حدثنا مالك بن أنس عن نافع عن إبراهيم بن عبد الله بن حبیب

عن أبيه عن علي قال: «نهى رسول الله ﷺ عن لبس القسي والمُعَضَّف﴾.

وفي الباب عن أنس وعبد الله بن عمار

وحدثت علي حديث حسن صحيح.

(5) It is hated for men to wear yellow

1725- Ali (R.A.A.) narrated that the Prophet (S.A.W.) had prohibited him from wearing silk or yellow clothes.

Abu E'isa said that this hadeeth is hasan sahih.

6- باب ما جاء في لبس الفراء [م: 6، ت: 6]

1726 - حدثنا إسماعيل بن موسى الفضائي، حدثنا سفيان بن هارون البرجيمي عن

سليمان التميمي عن أبي عممان عن سلسل ﷺ قال: «سُمِّي رسول الله ﷺ عن السمن واللجبين

والفراء فقال: اللَّهُ ﻋَلَى ما أُحِلَّ الله في كتبنا، والله ما حَرَّم ﷺ في كتبنا، وَمَا سَكَّتَ عَنْهَا

فَهَوَّى بِمَا عفَّ عنه».

وفي الباب عن المُفْرَرَة

وهذا حديث غريب لا يُعْرِفُه مُرفوعًا إلا من هذا الوجه.

وزروى سفيان وغيره عن سليمان التميمي عن أبي عممان عن سلسل فَرَّأ به. وكان

الحديث المُؤَسِّف أصح. وقال البخاري في هذا الحديث فقال: مأراً محفوظًا،

روى سفيان عن سليمان التميمي عن أبي عممان عن سلسل مُؤَسِّفًا، قال البخاري وسفيان بن

هارون مقارب الحديث وسفيان بن محيي عن عاصم ذاهب الحديث.

(6) Wearing fur

1726- Salman narrated that the Messenger of Allah (S.A.W.) was asked about eating ghee or cheese and wearing fur. He (S.A.W.) said, "The lawful is what has been stated as lawful in His Book, and the unlawful is what Allah has stated is unlawful in His Book. The things that were not mentioned are among those which He has forgiven."

Abu E'isa said that this hadeeth is gharib.
7 - فَبَّاءُ ما جَاءَ فِي جُلُودُ الْمِيْثَةِ إِذَا دُعِيَ [م: 7، ت: 7]

1727 - حَدِيثًا قَرَبَتْهُ، حَدِيثًا الْمَلِكِ عَنْ يَزِيدَ بْنِ أَبِي حَبْيبٍ عَنْ عَطَاءَ بْنِ أَبِي رَثْقٍ قَالَ: سَمَّعْتُ ابْنَ عَبَاسٍ يَقُولُ: "مَاتَتْ شَأْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ لَأْهِلَهَا: أَلَا تُرْعَنُمُّ جَلَدَهَا ثُمَّ دِيَغَتُوهَا قَاَسَمَتْهُمَّ بِهِ".

وَفِي الْبَابِ عَنْ سَلَمةَ بْنِ الْحُكَّامِ وُلَدَيْنِهِ وَعَائِشَةٍ، وَحَدِيثُ ابْنِ عَبَاسِ حُدِيثٌ حَسْنٌ صَحِيحٌ. وَقَدْ رَوَى مِنْ ذَيْنَ عَنِ ابْنِ عَبَاسِ عَنِ النَّبِيِّ ﷺ نَحْوًا هَذَا. وَرُوِيَ عَنِ ابْنِ عَبَاسِ عَنْ مُيْمُوَنَةٍ. وَرُوِيَ عَنْ سُوْدَةٍ. وَسَمَّعَتْ مُحَمَّدًا بْنَ عَبَاسِ حُدِيثً ابْنِ عَبَاسِ عَنِ النَّبِيِّ ﷺ. وَرُوِيَ ابْنِ عَبَاسِ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ مِيْمُوَنَة. وَالعَمْلُ عَلَى هَذَا عَنْدَ أَكْثَرِ أَهْلِ الْعَلَمِ وَهُوَ قَوْلُ شَفِيَّةَ الْثَّوْرِيَّةِ وَابْنِ المَبَارِكِ وَالشَّافِعِيَّ وَأَحْمَدَ وَإِسْحَاقَ.

(7) Tanned animals skins

1727- Ibn Abbas (R.A.A.) narrated that a sheep died and that the Messenger of Allah (S.A.W.) said to its owner, "You should have skinned it, tanned it and benefited from it."

1728 - حَدِيثًا قَرَبَتْهُ، وَحَدِيثًا سُفِيَّانَ بْنِ عُمَيْنَةَ وَعَبْدُ الْعَزِيزِ بْنَ مُحَمَّدٍ عَنْ زِيَادَ بْنِ أَسْلَمَ عَنِ الْرَّحْمَٰنِ بْنَ وَلِدَةٍ عَنِ ابْنِ عَبَاسِ قَالَ: رَسُولُ اللَّهِ ﷺ قَالَ: "أَيُّمَا إِبَاءَ ذُيْقُ فَقْدُ ظَهِرَ". وَالعَمْلُ عَلَى هَذَا عَنْدَ أَكْثَرُ أَهْلِ الْعَلَمِ قَالُوا فِي جُلُودَ الْمِيْثَةِ إِذَا دُعِيَ فَقْدُ ظَهِرَ. فَقَالَ الشَّافِعِيَّ: أَيُّمَا إِبَاءَ مِيْمُوَنَةٍ ذُيْقُ فَقْدُ ظَهِرَ إِلَّا الْكَلِبَ وَالْخَنْدَرَ. وَكَرَّةً بَعْضُ أَهْلِ الْعَلَمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمُ جُلُودُ الْمِيْثَةِ وَإِنْ دُيْغُ وَهُوَ قَوْلُ عِبْدِ اللَّهِ بْنِ الْمَبَارِكِ وَأَحْمَدَ وَإِسْحَاقَ وَشَدَّدُوا فِي لِبَسَهَا وَالصُّلُّوَةِ فِهَا. فَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَيُّمَا مَعَنِى قُولُ النَّبِيِّ ﷺ: "أَيُّمَا إِبَاءَ ذُيْقُ فَقْدُ ظَهِرَ" إِنَّمَا يَغْنِي بِهِ جَلَدُ ما يُؤَكِّلُ لَأَحْمَهُ. هَكَذَا قَسَّرَةُ النَّضْرُ بِنْ شَمْيَلٍ وَقَالَ إِسْحَاقَ قَالَ: النَّضْرُ بِنْ شَمْيَلَ إِنَّمَا يَقُولُ إِبَاءَ لِجَلَدِ ما يُؤَكِّلُ لَأَحْمَهُ. قَالَ أَبُو عِيسى: وَفِي الْبَابِ عَنْ سَلَمةَ بْنِ الْحُكَّامِ وُلَدَيْنِهِ وَعَائِشَةَ، وَحَدِيثُ ابْنِ عَبَاسٍ حُدِيثَ صَحِيحٌ وَقَدْ رَوَى مِنْ ذَيْنَ عَنِ ابْنِ عَبَاسِ عَنْ النَّبِيِّ ﷺ وَرُوِيَ عَنَّهُ عَنْ سُوْدَةٍ. وَسَمَّعَتْ مُحَمَّدًا بْنَ عَبَاسِ حُدِيثً ابْنِ عَبَاسِ عَنْ النَّبِيِّ ﷺ وَرُوِيَ ابْنِ عَبَاسِ عَنْ مُيْمُوَنَةِ وَقَالَ: احْتَلِلَ أَنْ يَقُولُ رُؤِى ابْنِ عَبَاسِ عَنْ مُيْمُوَنَةِ عَنْ النَّبِيِّ ﷺ وَرُوِيَ ابْنِ عَبَاسِ عَنْ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ مِيْمُوَنَةٍ قَالَ أَبُو عِيسى وَالعَمْلُ عَلَى هَذَا عَنْدَ أَكْثَرُ أَهْلِ الْعَلَمِ وَهُوَ قَوْلُ شَفِيَّةَ الْثَّوْرِيَّةِ وَابْنِ المَبَارِكِ وَالشَّافِعِيَّ وَأَحْمَدَ وَإِسْحَاقَ.
1728- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "Any skin of an animal that can be eaten becomes clean after it is tanned."

The scholars agree that if the skin has been tanned then it is purified. However, some scholars hated the tanned skin of predators and they were stricter on the matter of praying on it or wearing it.

1729- Abdullah Ibn Ukaim narrated that they received a letter from the Prophet (S.A.W.) in which he had written, "Do not benefit from the dead animal, neither from its skin nor its nerves."

Abu E'isa said that this hadeeth is hasan.

Most scholars do not rule according to this hadeeth. Ahmad Ibn Hanbal stopped ruling according to this hadeeth when they became unsure of its authenticity.

8- باب ما جاء في كرائهة جر الإرار [إم: 8، ت: 8]

1730- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "On the day of Judgment Allah (S.W.T.) does not look at the one
who drags his garment and shows off."

Abu E’isa said that this hadeeth is hasan sahih.

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9 - باب ما جاء في جر دُول النّساء [م: 9، ت: 9]

1731 - حدثنا الحسن بن علي الخالد، حدثنا عبد الرزاق، حدثنا معاصر عن أُبو بكر بن نافع عن ابن عمر قال: قال رسول الله ﷺ: "من جر ثوبه خِيلاً لم ينظر الله إليه يوم القيامة."

فقالت أم سلمة: فكانت يضحى النّساء بِدَيْبُولْصين؟ قال: يُوجّهين شبرًا، فقالت إذا تُنًكِشَفُ أقدامهن، قال: فِي رِجْلَيْنَ ذَرَاعًا لا يُذَنَّ عَلَيْهِ. قال: هذا حديث حسن صحيح.

وفي الحديث رُخصة للنساء في جر الأزار لأنها يكونُ أَسْمَرُ لهُم.

(9) The women who let their dresses drag on the ground

1731- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.), "Whoever drags his garment out to show off, Allah (S.W.T.) will not look at him on the day of Resurrection." Um Salam asked, "What should the women do with the tails of their dresses?" He (S.A.W.) said, "Drag only one hand’s width." She asked, "What if their feet might show?" He (S.A.W.) said, "Let them drag it one arm’s length and not more."

Abu E’isa said that this hadeeth is hasan sahih.

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1732 - حدثنا إسحاق بن منصور، أخبرنا عطان، حدثنا حماد بن سلمة عن علي بن زيد عن أم الحسن أن أم سلمة خذتتهما: "أن النبي ﷺ شبر لقاطمته شيرًا من نفاطيمها."

وروى بعضهم عن حماد بن سلمة عن علي بن زيد عن الحسن عن أمها عن أم سلمة.

1732- Um Salam narrated that the Prophet (S.A.W.) allowed Fatema to drag one hand’s width of her garment.

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10 - باب ما جاء في لبس الصُوف [م: 10، ت: 10]

1733 - حدثنا أحمد بن منيع، حدثنا إسحاق بن إبراهيم، حدثنا أيوب عن حماد بن هلال عن أبي بكر بن عبد الله رضي الله عنهما قال: "أَخْرَجَت إلَيْنَا عَائِشَةُ كِسْمَة مَلْبَسًا وإزارًا غلظًا، فقالت: قُضِّيِّ رَسُول اللّه ﷺ في هذين."

وفي الباب عن علي وابن سععود. وحديث عائشة حديث حسن صحيح.

(10) Wearing garments made from wool

1733- Abu Burda narrated that A’isha showed them a wool thick shirt and a tough lower garment and said, "He (S.A.W.) died in those clothes."
Abu E'isa said that this hadeeth is hasan sahih.

1734 - Ibn Mas’oud narrated that the Prophet (S.A.W.) said, "Musa had on a wool garment when His Lord spoke with him. He also had wool cloak, a small wool cap, wool pants, and his shoes were made from donkey skin."

Abu E’isa said that this hadeeth is gharib.

1735- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) entered Mecca on the day of the conquest wearing a black turban.

Abu E’isa said that this hadeeth is hasan sahih.

(11) The black turban

(12) The tail of the turban hung down from behind

1736- Ibn Omar (R.A.A.) narrated that when the Prophet (S.A.W.) used to
wear a turban he would let the tail of it hang down between his shoulders. Nafee' said, "Ibn Omar (R.A.A.) used to let his turban hang down between his shoulders." Ubaid Allah said, "I have also seen Al-Qasem and Salem doing that."

Abu E'isa said that this hadeeth is hasan gharib.

[13] 1737- Ali Ibn Abu Taleb narrated that the Prophet (S.A.W.) prohibited him from wearing a gold ring, wearing silk gowns, from reciting Quran while bowing or prostrating, and from wearing yellow. Abu E'isa said that this hadeeth is hasan sahih.

[14] 1738- Imran Ibn Hussain narrated that the Messenger of Allah (S.A.W.) prohibited wearing gold rings. Abu E'isa said that this hadeeth is hasan sahih.

(13) It is hated to wear a gold ring

(14) The silver ring

1739- Anas (R.A.A.) narrated that the ring of the Prophet (S.A.W.) was
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made from silver, and its stone was from Ethiopia.
Abu E'isa said that this hadeeth is hasan sahih gharib.

15 - باب ما جاء ما يُستحب من فضائل الحَاتِمَ [م: 15، ت: 15]
1740 - حدثنا محمد بن عمرو بن عبيدة الله بن عبد الله بني مسعود
العمري، حدثنا أبو عبيدة الله بن عبد الله بن عمرو بن عبيدة
العمري قال: "كان خاتم رسول الله ﷺ من فضة قصة منه.
هذا حديث صحيح غريب من هذا الوجوه.

(15) The preferred stone for a ring
1740- Anas (R.A.A.) narrated that the ring of the Prophet (S.A.W.) was
from silver and the stone was from silver too.
Abu E'isa said that this hadeeth is hasan sahih gharib.

16 - باب ما جاء في لبس الحَاتِمَ في الْيَبيِنَ [م: 16، ت: 16]
1741 - حدثنا محمد بن عبيدة المخاريج حدثنا عبد العزيز بن أبي حازم عن موسى بن
العمري عن نافع عن ابن عمر أن النبي ﷺ صنع خاتما من ذهبٍ قَتَّحَمَ به في يَبيِنَ، ثم جَلَسَ
على المئذن فقال: "إني كنت أخذت هذا الخَاتِمَ منه في يَبيِنَ، فلم يبدد، فتبعد الناس حَواَئِمَهم.
قال: وفي المئذن فإن غلٍّ وجُيرٍ وعبد الله بن جعفر وابن عباس وعائشة وأنس.
حديث ابن عمر حديث صحيح. وقد روى هذا الحديث عن نافع عن ابن عمر
نَحْرُ هذا الوجه، ولم يُذكَر فيه أنَّهُ تَحْبَثَ في يَبيِنَ.

(16) Wearing the ring on the right hand
1741- Ibn Omar narrated that the Prophet (S.A.W.) had a ring from gold
and wore it on his right hand. He sat on the pulpit and said, "I have worn this
ring on my right hand." He (S.A.W.) then (set the example and) threw it away
and the people threw their rings away.
Abu E'isa said that this hadeeth is hasan sahih.

1742- Abdullah Ibn Nawfal narrated that he saw Ibn Abbas wearing his ring
on his right hand and thought he said, "I have seen the Messenger of Allah
(S.A.W.) wear his ring on his right hand."
Abu E'isa said that this hadeeth is hasan sahih.

1743 - حدثنا عائشة بنت أبي بكر الصديق رضي الله عنها وقالت: قال أبا جعفر بن إسماعيل: "كان الحسن والحسين يضعون النجاحين بيد يسارهما."

 وهو هذا حديث حسن صحيح.

1743 - Jafar Ibn Muhammad reported that his father said that both Al-Hasan and Al-Hussein used to wear rings on their left hands.

Abu E'isa said that this hadeeth is hasan sahih.

1744 - حدثنا أحمد بن متابع حدثنا يزيد بن هارون عن حماد بن سلمة قال: "رأيت ابن أبي رافع (هون عبد الله بن أبي رافع موالي رسول الله ﷺ) يضع مسمسًا في يديه قاصلاً عن ذلك فقال: "رأيت عبد الله بن جعفر يضع مسمسًا في يديه وقال عبد الله بن جعفر: "كان النبي ﷺ يضع مسمسًا في يديه.""

قال: وقول: محمّد بن إسماعيل: هذا صحيح شهٍّ يوري في هذا الباب.

1744 - Hamad Ibn Salama narrated that he saw Ibn Abu Rafee' wearing a ring on his right hand. So he asked him about that. Ibn Abu Rafee' said, "I have seen Abdullah Ibn Jafar wear a ring on his right hand." Abdullah Ibn Jafar said, "The Prophet (S.A.W.) used to wear a ring on his right hand."

Abu E'isa said that this hadeeth is the strongest on this subject.

1745 - حدثنا الحسن بن عليّ الفتحي حدثنا عبد الرزاق آخرنا معاصر عن أناس بن مالك أن رسل الله ﷺ صنع خاتمًا من ورقي فنقش فيه: محمد رسول الله ثم قال: لا تنقشوا عليه.

هذا حديث حسن صحيح. ومعنى قوله: "لا تنقشوا عليه" أنه أن ينقش أحد على خاتم محمد رسول الله.

1745 - Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) once made a ring out of silver. He (S.A.W.) engraved on it the following, "Muhammad, Rasulu Allah (Muhammad, the Messenger of Allah)." Then he said, "Do not engrave on it (again)."

Abu E'isa said that this hadeeth is sahih hasan. When he (S.A.W.) said, "Do not engrave on it," he meant that no one else could engrave the same words on a ring.

1746 - حدثنا إسحاق بن منصور حدثنا سعيد بن عاصم والحجاج بن ميناهلاً قال: حدثنا همام عن ابن جريج عن الزهري عن أنس قال: "كان النبي ﷺ إذا دخل
1746- Anas narrated that the Messenger of Allah (S.A.W.) used to take off his ring when he went into the bathroom. Abu E’isa said that this hadeeth is hasan gharib.

1747- Anas Ibn Malek narrated that the engraving on the Prophet’s ring was the word Muhammad on one line, Rasul (Messenger) on one line, and Allah on one line. Abu E’isa said that this hadeeth is hasan sahih gharib.

1748- Anas narrated that the engraving on the Prophet’s ring was three lines; Muhammad on one line, Rasul on one line, and Allah on one line.

1749- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited having pictures at home. He also prohibited making picture. Abu E’isa said that this hadeeth is hasan sahih.
1750 - Ubaid Allah Ibn Abdullah Ibn Utba narrated that he went to Abu Talha Al-Ansari to visit him because he was sick. He found Sahl Ibn Hunaif visiting him too. Abu Talha called on a man to rip up a sheet from underneath Abu Ayoub. Sahl said, "Why are you ripping it?" He said, "Because there are pictures on it, and the Messenger of Allah (S.A.W.) has said what you know." Sahl said, "Did he (S.A.W.) not also say 'except for numbers on a garment'?" He said, "Yes, but I feel better this way."

Abu E'isa said that this hadeeth is hasan sahib.

1751- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone makes a picture, Allah (S.W.T.) will torture him until he blows life into it and that is something he will never be able to do. Also, if anyone listens to a people that tell lies about this, copper will be poured in his ear on the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan sahib.
1752- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Change the gray color (of your hair) and act differently than the Jews." Abu E’isa said that this hadith is hasan sahib.

1753 - Abu Tharr narrated that the Prophet (S.A.W.) said, "The best things with which to dye the hair are henna and katam." Abu E’isa said that this hadith is hasan sahib.

21 - The fairly thick hair

1754- Anas narrated that the Messenger of Allah (S.A.W.) was of medium height; neither too tall nor short. He had a good body, his complexion was dark, and his hair was neither curly nor straight. He would lean to one side when he walked.

Abu E’isa said that this hadith is hasan sahib gharib.
1755- A'isha (R.A.A.) narrated that she used to bathe with the Messenger of Allah (S.A.W.) using the same bucket. His hair was neither too thin nor too thick.

Abu E'isa said that this hadith is hasan sahib gharib.

(22) It is prohibited to not comb all of the hair

1756- Abdullah Ibn Al-Mughafal reported that the Messenger of Allah (S.A.W.) prohibited that hair should only be partially and not completely combed.

Abu E’isa said that this hadith is hasan saih.

(23) Applying eyeliner

1757- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Apply kuhl (black eyeliner) on your eyes because it is good for the eyesight and helps
grow the hair." He also claimed that the Prophet (S.A.W.) had a bottle of kuhl and that he applied it three times in every eye, every night.

Abu E'isa said that this hadeeth is hasan gharib.

(24) It is prohibited to wrap oneself or to wear revealing clothes

1758- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) prohibited two ways of clothing; clothes that wrap or those that might reveal private parts. Abu E'isa said that this hadeeth is hasan sahih gharib.

(25) The one who enhances her hair

1759- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah cursed the one who artificially enhances her hair (adds false hair), the one who even asks to enhance her hair, the one who tattoos herself and the one who asks to be tattooed." Nafee' said that the tattoo here is on the lip.

Abu E'isa said that this hadeeth is hasan sahih.
(26) Riding on red silk

1760- Al-Baraa' Ibn Azeb narrated that the Messenger of Allah (S.A.W.) prohibited them from riding on saddles covered with red silk cloth.

Abu E'isa said that this hadeeth is hasan sahih.

(27) The bed of the Prophet (S.A.W.)

1761- A'isha narrated that the Prophet (S.A.W.) slept on a bed made of leather that was stuffed with material from dried gourds.

Abu E'isa said that this hadeeth is hasan sahih.

(28) His (S.A.W.) shirts

1762- Um Salama narrated that the clothes most loved by the Prophet (S.A.W.) were his shirts.

Abu E'isa said that this hadeeth is hasan gharib.
1763- Also, Abdullah Ibn Buraida reported that Um Salama said that the clothes most loved by the Prophet (S.A.W.) were shirts.

1764- Ali Ibn Hujr narrated the same hadeeth from a chain of narrators from Um Salama that also said that the clothes most loved by the Prophet (S.A.W.) was shirts.

1765- Abu Huraira narrated that the Messenger of Allah (S.A.W.) when putting on his shirt would begin with the right side.

1766- Asmaa' Bint Yazid Al-Ansariah reported that the sleeve of the Messenger of Allah (S.A.W.) reached the wrist.

Abu E’isa said that this hadeeth is hasan gharib.
(29) The supplication for wearing new clothes

1767- Abu Said narrated that the Messenger of Allah (S.A.W.) used to name his clothes whether it was a turban, shirt, or cloak. He then would say, "Allahumma Laka Al-Hamd, Anta Kasawtanih, Asa' aluka Khairahu Wa Khaira Ma Sunea'a Lahu, Wa Ao' thu Bika Min Shariiri Wa Sharri Ma Sunea'a Lahu (Oh Allah, to You belongs the Praise. You have dressed it to me, and I ask You for its good and the good that it was made for. I seek refuge with You from its evil and the evil that it was made for)."

Abu E'isa said that this hadeeth is hasan gharib sahih.

(30) Wearing a cloak or leather shoes

1768- Al-Mughira Ibn Shu'ba narrated that the Prophet (S.A.W.) once wore a Roman cloak with tight sleeves.

Abu E'isa said that this hadeeth is hasan sahih.

1769- Al-Mughira Ibn Shu'ba narrated that Dehia Al-Kalbi gave a pair of leather shoes to the Prophet (S.A.W.) as a gift and he wore them.

Abu E'isa said that this hadeeth is hasan gharib.
(31) Strengthening the teeth with gold

1770 - A’rfaja Ibn Asa’ad reported that his nose was injured in the battle of Kulab during Jahiliya (pre-Islamic) times. He put in a nose made from silver. However it used to have a bad smell, so the Prophet (S.A.W.) ordered him to make one from gold.

Abu E’isa said that this hadeeth is hasan gharib.

Some scholars have used gold to strengthen their teeth and stated this hadeeth as proof.

(32) It is hated to use the leather skins of predators as carpets

1770 b- Abu Al-Malih narrated that his father said that the Prophet (S.A.W.) prohibited using the leather skins of predators as carpets.
1771- There is another narration in which Abu Al-Malih narrated that his father said that the Prophet (S.A.W.) prohibited using the leather skins of predators as carpets.

This narration is stronger than the one above.

(33) The sandals of the Prophet (S.A.W.)

1772- Qutada asked Anas Ibn MAleek about the sandals of the Prophet (S.A.W.), and he said, "They tied around the toes of his feet."

Abu E'isa said that this hadeeth is hasan sahih.

1773- Qutada narrated from Anas that the Messenger of Allah (S.A.W.) had sandals that tied around the toes of his feet.

Abu E'isa said that this hadeeth is hasan sahih.

(34) It is hated to walk wearing only one shoe

1774- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "None of you should walk wearing only one shoe. Either wear both of them or take both of them off."

Abu E'isa said that this hadeeth is hasan sahih.
35 - Bab ma jaa fi karaahiyah an yin'temal al-ragul wa-ho qaim
[Mad: 35, T: 35]

1775 - Hadithan A'zehum bani Maw'Zan al-tasrihi Hadithan al-haqrat bni Tibiwan 'an Mumeer 'an 'ummar
Bni Aby 'Umaar 'an Aby Hurayri Qaall: 'An peh Rasaill Allah sallallahu 'alihi wa salam yin'temal al-ragul wa-ho qaim.'

This Hadith has been recognized as ghair. Zaww' Aby 'Umaar 'an 'ummar ar-Raqqihi this hadith 'an Mumeer
'An qatada 'an Aby and allu hadithin la ya'qal 'ulaa'l ma'rifat. Ayn al-haqrat 'an Aby 'Umaar la'mun
'Innahu bali'hayf. Wala nafir 'lihadith qatada 'an Aby 'Umaar a'sla.

(35) It is hated to put on shoes while standing up

1775 - Abu Huraira narrated that the Messenger of Allah (S.A.W.) prohibited the Muslims from putting on their shoes while standing.

Abu E'sa said that this hadeeth is ghair.

1776- Qutada narrated that Anas said that the Prophet (S.A.W.) prohibited the Muslims from putting on their shoes while standing.

Abu E'sa said that this hadeeth is ghair too and that Muhammad Ibn Ismail said that both of these hadeeth are not true.

36 - Bab ma jaa fi al'esha fi al-mahsi fi al-nufil al-wa'ide:
[Ma'd: 36, T: 36]

1777 - Hadithan al-qayim bni 'Umar al-khawri Hadithan al-Minhash bni 'Abd ar-Rahman al-Qayim bni Aby
'Abd ar-Rahman al-Qayim bni Aby
'An al-a'amah Qaall: 'Allahumma misi al-nabi 'smalli' fi nufilli waidha.'

(36) It is permitted to walk wearing one shoe

1777 - A'isha (R.A.A.) narrated that the Prophet (S.A.W.) might have walked wearing only one shoe.
1778- Al-Qasem reported that A'isha (R.A.A.) walked wearing only one shoe.

The second hadith is stronger than the first.

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(37) With which foot should one start putting on his shoes?

1779- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "If one of you puts on his shoes, he should start with his right foot. When he takes them off, he should start with his left foot. Thus, the right foot should be first one to be dressed and the last to be undressed."

Abu E'isa said that this hadith is Hasan Sahih.

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(38) Patching clothes

1780- Urwa narrated that A'isha told him that the Messenger of Allah (S.A.W.) said to her, "If you want to follow me then take from this life as little
as the traveler takes for a trip, do not mingle with the wealthy, and do not get rid of a garment until you have patched it."

Abu E’isa said that this hadeeth is gharib and that it is only known through Saleh Ibn Hassan who is not trustworthy.

Abu E’isa said that the statement, "do not mingle with the wealthy," is similar to what the Prophet (S.A.W.) said as narrated by Abu Huraira, "Anyone who looks at those who were preferred over him in sustenance, should also look at those beneath him over whom he was preferred. This would be a way for him to not fail to appreciate the blessings of Allah (S.W.T.) on him."

39 - حديث أبو دخول النبي ﷺ مكة (م: 39، ت: 39)

1781 - حدثنا ابن أبي عمرو حدثنا سفيان بن عبيدة عن ابن أبي نجيح عن مjahid بن "هانيء قال: "قدّم رسول الله ﷺ مكة وله أربع عذاباً.

هذا حديث حسن غريب. قال محمد: لا أعرف لمجاهد سمعاً من "هانيء.

حدثنا محمد بن بشار حدثنا عبد الرحمن بن مهدي حدثنا إبراهيم بن تاييف المكي عن ابن أبي نجيح عن مjahid بن "هانيء قال: "قدّم رسول الله ﷺ مكة وله أربع صفاizers. أبو نجيح أسمه يضار.

أبو نجيح اسمه يصار.

هذا حديث حسن غريب. وعبيد الله بن أبي نجيح مكي.

(39) The entrance of the Prophet (S.A.W.) to Mecca

1781 - Um Hani’ narrated that the Messenger of Allah (S.A.W.) entered Mecca and his hair was braided into four braids.

Abu E’isa said that this hadeeth is gharib.

40 - حديث كيف كان كمام الصحاة (م: 40، ت: 40)

1782 - حدثنا محبدن بن مستعد حدثنا محمد بن حمزة عن أبي سفيان وهُوُّ عبيد الله بن يُسرى قال: سمعت أبا كباير الأنصاري يقول: "كان كمام أصحاب رسول الله ﷺ بطيحاً.

هذا حديث منكر. وعبد الله بن يسرى بضريي، هو صريح عند أهل الحديث ضعفه.

بخيت بن سعيد وغيره، بطلح يغطي واسعاً.

(40) The sleeves of the Prophet (S.A.W.)

1782 - Abu Kabsha Al-Anmari narrated that the sleeves of the Prophet (S.A.W.) were wide.

Abu E’isa said this hadeeth is untrue.
1783- Huthaifa (R.A.A.) narrated that the Messenger of Allah (S.A.W.) grabbed him by the muscle of his leg and said, "This is the place of the lower garment. If you do not want it here then lower it a little more. If you do not want that then remember that the lower garment should not cover the ankles."

Abu E'isa said that this hadeeth is hasan sahih.

1784- Muhammad Ibn Rukana narrated that Rukana wrestled with the Prophet (S.A.W.) and that the Prophet (S.A.W.) wrestled him down. Rukana said that he heard the Messenger of Allah (S.A.W.) say, "The difference between us and the disbelievers is wearing the turbans on top of the caps."

Abu E'isa said that this hadeeth is gharib, and its chain of narrators is not reliable and that Rukana is not known.

1785- Buraida narrated that a man came to the Prophet (S.A.W.) wearing an
iron ring and the Messenger of Allah (S.A.W.) said, "Why do I see you wearing the ornament of the people of the Hellfire?" Later the man came wearing a copper ring, so he (S.A.W.) said, "Why do I smell from you the odor of the statues?" Afterwards the man came wearing a gold ring, and so he (S.A.W.) said, "Why do I see you wearing an ornament of the people of Paradise?" The man said, "From which metal should I make a ring?" He (S.A.W.) said, "From silver and do not let the weight reach a mithqal (a measurement of weight)."

E'isa said that this hadeeth is gharib.

الكتب اللباس

44 - بابٌ كراهيّة التحجيم في أصبغيتين [م: 44، ت: 44]

1786 - حدثنا ابن أبي عمَّار، حدثنا سفيان عن عاصم بن كليم بن أبي موسى، قال: سمعت عليّا يقول: "إنهائي رسول الله ﷺ عن الفسق والجنس المتمزّرة الحمراء، وأنّ الله بسْ خاتمي في هذه وفي هذين، وآثرا إلى السبابية والوسطى".

هذا حديث صحيح.

وأبا أبي موسى هو أبو بردة بن أبي موسى وأسْمهُ عايم بن عبد الله بن قيس.

(44) It is hated to wear rings on two fingers

1786- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) prohibited him from wearing silk, red maithara (a type of clothing), and a ring on either the index or the middle finger.

Abu E'isa said that this hadeeth is Hasan Sahih.

45 - باب ما جاء في أحب اللطيب إلى رسول الله ﷺ [م: 45، ت: 45]

1787 - حدثنا محمد بن بثَّار، حدثنا معاذ بن همام، حدثني أبي عن قنادق عن أنس

قال: "كان أحب اللطيب إلى رسول الله ﷺ بليبهُ الجبيرة".

هذا حديث صحيح غريب.

(45) The clothes preferred by the Prophet (S.A.W.)

1787- Anas (R.A.A.) narrated that the clothes preferred by the Messenger of Allah (S.A.W.) was a Yemeni cloak that he used to wear a lot.

Abu E'isa said that this hadeeth is Hasan Sahih Gharib.
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