

صَحَابَةُ
مُسْلِمٍ

Ṣaḥīḥ Muslim

With the Full Commentary by
Imam al-Nawawī

Translated and Edited by
Adil Salahi

VOLUME
• SEVEN •



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THE ISLAMIC FOUNDATION &
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TRANSLITERATION TABLE

Arabic Consonants

Initial, unexpressed medial and final: ء'

ا	a	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

With a *shaddah*, both medial and final consonants are doubled.

Vowels, diphthongs, etc.

Short:	اَ	a	إِ	i	أُ	u
Long:	آ	ā	إِي	ī	أُو	ū
Diphthongs:			أَو	aw		
			أَي	ay		

PREFACE

We live in a time when people can spread their views around the globe at the touch of a button. Yet such views may come from people of little knowledge who can confuse and even misguide others. This is a concern that has become particularly acute with the widespread misrepresentation of Islam, both by those hostile towards it, and, unfortunately, even those who claim to profess it. Through their evil but eloquent schemes, such people can misrepresent the sacred teachings of this religion, and direct the ignorant and the ill-fated to perpetrate heinous crimes against both an innocent public and an innocent religion. Such deception and misinterpretation has sadly become all too common in our day, and among its causes is, undoubtedly, the relative inaccessibility of sound Islamic scholarship and literature in the English language. An additional cause is the suggestion that there is no difference between experts and non-experts. It is as though God never declared in His Book: *'How can those who know be equal to those who do not know?'* (39: 9)

A plethora of problems can arise when non-experts begin to consider themselves experts on a subject matter. One can vividly illustrate with the example of a person who requires medical attention. A sensible individual would choose to be treated by a medical professional—an expert in the field—rather than risk their health by consenting to a medical procedure from someone who fancies themselves a doctor simply because they have read a medical textbook in their spare time. Indeed, there are serious legal consequences for those who claim to practice medicine without a recognized licence—one which is granted because they have been through rigorous training and examination. Such legal repercussions are entirely appropriate of course, for such frauds place people's worldly lives at risk. Yet why is it that when it comes to our health we seek an expert opinion, but when it comes to our everlasting Hereafter so many of us prefer to follow someone who considers himself an expert after reading just a couple of books? Simply put: why do we risk our eternity by following those who are not qualified? Why do we not seek out recognized experts? As God the

Almighty says: ‘ask the people of knowledge if you do not know.’ (16: 43) It is precisely to address this gap between scholarly works and non-scholarly opinions that we have endeavoured to produce this invaluable resource.

After reading the entirety of *al-Minhāj* in Turkish, the Director of Organisational Management at Islamic Community Milli Gorus (ICMG) Youth Australia, Adem Temel, conducted a meeting with our small team in which we studied the book and recognized how blessed we were to have access to such a stupendous work. It was evident that the renowned scholar and author of *al-Minhāj*, Imam al-Nawawī, may God have mercy on him, had wisdom and knowledge many today are in desperate need of. Indeed, *al-Minhāj* is one of the greatest and most respected commentaries on *Ṣaḥīḥ* Muslim. While an English translation of a hadith can struggle to convey its apparent meaning, let alone the appropriate context and other subtleties, commentaries by experts like Imam al-Nawawī can shed light on hadiths more comprehensively and thus give us greater access to the intended meaning while guarding us against misunderstanding. During a subsequent meeting, our team compared the Turkish translation of *Fī Zīlāl al-Qurʿan* with the English translation by Dr Adil Salahi and were impressed by the remarkable consistency between the two translations. Immediately thereafter, the team made the decision to contact Dr Salahi with a view to proposing that he translate Imam al-Nawawī’s *al-Minhāj* into English. We were overjoyed to hear his positive response.

A number of people and organizations have contributed to this project. Firstly, this work would not have been possible without Adil Salahi’s mastery of both the Arabic and English languages. His love of Prophet Muhammad, peace and blessings be upon him, and his dedication to making knowledge accessible has led to the translation of significant works from the Islamic literary heritage. Second, the ICMG Youth Australia and Kube Publishing (UK) teams worked closely to meet all project timelines. Third, many individuals and groups volunteered to support this project both physically and financially. Lastly, and most importantly, God, the Almighty, guided us, brought ease, and opened closed doors to make everything possible.

**‘... and my success can only come from God. In Him I
put my trust, and to Him I will return.’ (11: 88)**

Halim Erbasi

ICMG Youth Australia

Director of Education

BEFORE YOU READ

There are some important points that the reader, particularly a student of Hadith, needs to bear in mind when using this book. Although these have been explained in the Introduction to the first volume, it is considered worthwhile to remind readers of the editorial method followed in this work.

1. Numbering and references

It is surprising, but there has never been a full and serial numbering of hadiths in *Ṣaḥīḥ* Muslim, and hence references to hadiths vary. A hadith is often referenced by book and chapter: 'Related by Muslim, Book of Faith, Chapter so-and-so', and so forth. This is a difficult method of referencing, particularly because the headings of some chapters run into two or three lines, or even longer. The fullest numbering of the hadiths in *Ṣaḥīḥ* Muslim is that given in *al-Mu'jam al-Mufahras li-Alfāz al-Ḥadīth*, but many hadiths are left without numbers. These are versions of the previous hadith, differing only in their chains of transmission, and it was probably felt that they should count with the earlier and often more complete version.

Al-Mu'jam al-Mufahras is a concordance of the words of the Prophet's hadiths listed in the most important nine anthologies: al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, as well as Mālik's *al-Muwatta'a*, Ahmad's *al-Musnad* and al-Dārimī's *Sunan*. It was prepared by a group of forty Western researchers of Islamic studies under the supervision of Arent Jan Wensinck (1882–1939) and edited by the Egyptian scholar Muhammad Fu'ād 'Abd al-Bāqī (1882–1967).ⁱ

i. Shaykh Muhammad Rashīd Riḍā gave an English copy of *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad

However, *al-Mu‘jam al-Mufahras* gives a serial number to each ‘book’ in Muslim’s *Ṣaḥīḥ*. Thus, it lists the numbers of the hadiths in the Book of Faith from 1 to 380, and then begins the numbering in the Book of Cleansing from 1. As such, it does not give a complete serial numbering to the entire anthology. I have therefore decided to provide serial numbering, giving every hadith its own numbered identification. In doing so, I follow the method adopted by the late hadith scholar Mūsā Shāhīn Lāshīn (1920–2009) in his 10-volume commentary, *Fatḥ al-Mun‘im fī Sharḥ Ṣaḥīḥ Muslim*. This method does not assign a number for a hadith that differs from the one before it only in its chain of transmission, but that has exactly the same text.

Muslim’s *Ṣaḥīḥ* has been translated into English by Abd al-Hamid Siddiqui. The translation is well circulated and its better known edition, published by Dār al-Salām, is available online. After looking carefully at this translation, I have decided to provide my own. However, the translation gives a full serial numbering of the hadiths listed by Muslim, bringing the total to 7,190 hadiths. This is different from Lāshīn’s method of numbering, which brings the total to 6,571 hadiths. To make it easier for readers who wish to refer to Dār al-Salām’s translation, I give the number in that translation in brackets before the chain of transmission.

Fu‘ād ‘Abd al-Bāqī, and asked him to translate it into Arabic. ‘Abd al-Bāqī, who was working as a translator at the Agricultural Bank in Cairo at the time, complied and translated the book, but first he wrote to Wensinck for his permission. Wensinck expressed delight at the idea and also sent ‘Abd al-Bāqī a copy of the first part of a concordance of the Prophet’s hadiths that he and other researchers were working on. ‘Abd al-Bāqī reviewed the work and found many mistakes. He made a list of these and sent it to Wensinck, who was delighted with the input and recruited ‘Abd al-Bāqī as editor of the entire *al-Mu‘jam al-Mufahras* concordance.

Al-Mu‘jam al-Mufahras is published in Arabic in eight volumes and is indispensable for any researcher in Islamic Studies. Words are listed alphabetically, and a short sentence or phrase in which the word occurs is given. Then the hadith which includes the sentence or phrase is referenced to any of the nine anthologies. ‘Abd al-Bāqī’s role is acknowledged by Wensinck in the Introduction, and working on this concordance enabled Muhammad Fu‘ād ‘Abd al-Bāqī to subsequently undertake his own highly acclaimed concordance of the Qur’an.

Thus, three sets of numbers are included before the chain of transmission of each hadith. The first is a complete serial number following Lāshīn's method. The second is that of *al-Mu'jam al-Mufahras* and the third is that of Dār al-Salām's translation given in brackets. Where Lāshīn or *al-Mu'jam al-Mufahras* does not give a hadith a number, because it is the same as the hadith before it, I follow the convention of giving it the mark '000'. Thus, either of the first two numbers may be replaced by 000. Where Dār al-Salām's translation omits a hadith or does not give it a number, I give it the mark '0'. The pattern of numbering is simplified, as follows:

$$\boxed{\text{Lāshīn}} - \boxed{\text{Al-Mu'jam}} - \boxed{(\text{Dār al-Salām})}$$

This applies to all the hadiths that are entered in the anthology itself, beginning with the Book of Faith. Imam Muslim wrote a long introduction to his work, explaining his method. In it, he includes ninety-two hadiths and statements by the early scholars of Hadith. These are given separate numbers, from 1 to 92. Only a few of these are entered in *al-Mu'jam al-Mufahras*, because the majority are attributed to scholars of Hadith. Whichever is entered in *al-Mu'jam al-Mufahras* its number is stated. Dār al-Salām's translation does not include this introduction.

When a hadith is entered in any of the other five anthologies considered to be the most authentic, I mention these in a footnote. Where no such information is given, it means that the hadith is entered only in Muslim's anthology. The Arabic original of each hadith is given immediately after the English translation, but this applies to the main body of the anthology, not to Muslim's introduction.

Imam Muslim divided his anthology into books, each covering an important area of the Islamic faith, such as the Book of Faith, the Book of Prayer, etc. He did not make further classification. It was left to Imam al-Nawawī to divide each book into chapters, and give headings to these. These chapters were later given numbers in

al-Mu‘jam al-Mufahras. The headings and their numbers are given in this translation. However, as many headings tend to be long, I have tried to reduce them while retaining the elements highlighted in the headings. It should be pointed out, however, that some of these chapters are not given numbers. Where no number is given to a chapter in *al-Mu‘jam al-Mufahras*, it appears without a number in this translation.

There are a few instances where the same number is given to two consecutive hadiths. In order to indicate that this is not an error, but merely following the Arabic original, the repetition is indicated by the symbol [R].

2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words *ḥaddathanā*, *akhbaranā*, *anba’anā*, and *‘an*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. However, *ḥaddathanā* is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbaranā* and *anba’anā* are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher’s books in the presence of the teacher. *Anba’anā* does not specify this process, but means that the information was passed on by the teacher or in his presence. *‘An*, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher’s narration or his student’s reading out in his presence. Indeed, it could, thus, mean that the reporter heard the hadith from a colleague who was in the teacher’s circle at the time.

In order to reflect these differences, ‘narrated’ is the term used here for *ḥaddathanā*, ‘reported’ for *akhbaranā*, ‘mentioned’ for *anba’anā*, and ‘from’ for *‘an*. However, any of the first three ways could involve a one-to-one situation in which the reporter is the only one

present with his teacher. In Arabic, this is marked by changing the last letter in the three Arabic words, using ‘ī’ instead of ‘ā’. Thus the words become *ḥaddathanī*, *akhbaranī*, and *anba’anī*. To reflect the difference in the English translation the words ‘to me’ have been used after ‘narrated’, ‘reported’ and ‘mentioned’ to indicate the one-to-one situation, while the three words on their own indicate the presence of others when the narration took place.

Readers will also note that in some hadiths the chain of transmission includes the mark [H]. This is indicated in Arabic by the use of the letter [Ḥ], and it may occur once, twice, or even more in the chain of transmission of the same hadith. What this signifies is that the hadith is narrated by two or more chains of transmission, but these join up at some stage. Rather than give them separately, repeating the names of reporters from where they join up to the Prophet’s companion, Hadith scholars use this way to indicate that the different chains are joined at this point.

Another symbol used in the chain of transmission is [R], but this is much less frequent. It simply indicates that the number given to a particular hadith is repeated, which means that the number has been given to more than one hadith instead of giving each of them a separate number.

Sometimes Muslim narrates a hadith from three of his teachers and uses the word ‘narrated’, but their methods of learning from their teacher whom they quote differ. Muslim is too careful and meticulous to overlook this fact. He makes this clear by immediately adding something like: ‘The first said “narrated” and the other two said “reported”.’

3. Word usage

The usage of some Arabic words need to be explained. The word ‘imam’ is often used in reference to some scholars quoted in this work. It is also used in reference to both Muslim and al-Nawawī. There is, however, a very clear difference in the use of this word by Sunni Muslims and the Shia.

Linguistically speaking, *imām* means 'leader' and is often used, particularly in books of Islamic Jurisprudence, or *fiqh*, to refer to the ruler or the head of state, whether he has the title of caliph or some other title. It is also commonly used to refer to the person who leads congregational prayer. In this second usage, there is no difference between the one who leads the prayer and anyone in the congregation, except that the imam leads and the congregation follow.

A far more common usage of the word is as a title of respect added before the name of a scholar who is recognized for his high achievement and scholarship. This is how it is mostly used in this work. It may, however, also be used here in the sense of the 'leader of congregational prayer' when this topic is discussed, but as such will be clearly identified at that juncture. A scholar who is considered an imam has no special distinction, apart from what his scholarship gives him; he does not enjoy any special status. It will be noted in this work that the views of some such scholars are outlined, and discussed or rejected. This is clearly a matter of scholarly difference that does not detract from the high standing of the scholar or the one who differs with him.

The Shia have a totally different concept of 'imam'. They give this status to twelve people starting with 'Alī ibn Abī Ṭālib, the Prophet's cousin, followed by eleven of his descendants through Fāṭimah, his wife and the Prophet's daughter. To the Shia, those imams were infallible and enjoy a rank that is almost equal to that of the Prophet. Indeed, the way some Shia speak of the third Imam, al-Ḥusayn, the Prophet's grandson, gives at times the impression that they rank him above the Prophet himself. Moreover, the Shia believe that the twelfth Imam was taken away and did not die: he will return at some point when he will bring justice to the world. This Shia concept is absolutely unacceptable to Sunni Muslims who do not recognize any such status as belonging to anyone.



We speak of a hadith having a chain of transmission and we mention ‘transmitters’. We also use the words ‘reporter’ and ‘narrator’. These three words are used interchangeably and they refer to the people named in the chain of transmission. These have the same status with regard to how the Prophet’s statement or action is taught and learnt. When we use the verb ‘narrate’ we are referring to the action of stating the hadith, whether by reading it out loud or otherwise. However, the word ‘narrate’ is often used in Islamic literature in reference to the works of the leading scholars of Hadith and what they include in their anthologies. Thus, we often see phrases like ‘al-Tirmidhī narrated ...’, ‘al-Bukhārī narrated ...’. It is felt that it is better to distinguish the mere quoting of a hadith and its entry in an anthology. Therefore we use the word ‘narrate’ to indicate quoting a hadith and the word ‘relate’ to mean the ‘entry in a Hadith anthology’. Thus, we say: ‘al-Bukhārī relates in his Ṣaḥīḥ’, or ‘al-Bayhaqī relates in *Shu‘ab al-Īmān*’, or ‘al-Nasā’ī relates in *al-Sunan al-Kubrā*’.



The words Abū and Abī are often used in the names of hadith reporters and scholars. These two are the same word, but the endings are case markers according to their position in the sentence. Invariably, Abū is used at the beginning of the sentence and when not preceded by a name, while Abī is used when preceded by the word ‘ibn’. There are other situations that indicate which of the two should be used. Both words mean ‘father of’ and their use indicates an appellation of respect.



The word *mawlā* is used to describe some reporters and other persons mentioned in the commentary. This word is one of the few Arabic words that denote opposite meanings. Linguistically, it means both ‘master’ and ‘slave’, and it is used in the Qur’an to refer to God as the *mawlā* of the believers. When someone is referred to as the *mawlā*

of another or of a tribe, it most frequently refers to a slave who was set free. He then allied himself with his former master or with his tribe, as this was a recognized practice in Arabia both under Islam and prior to it.



It will be noted that the phrase ‘but God knows best’ is used very frequently in al-Nawawī’s commentary and by the scholars he quotes: this is a mark of humility. They express their views but shy away from presenting these as the true and correct view, to the exclusion of anything different. It is akin to saying that ‘this is what I know, but ultimate knowledge rests with God’.

The word *hadith* is used with a capital or small ‘h’ and this usage indicates a difference. When it is used with the lower case first letter it refers to a single statement by the Prophet. Hence, the reference to one or more statements by the Prophet is always with the lower case. When it is used with a capital first letter, it refers to the *Hadith* discipline, which is a specialized branch of study, concerned with the Prophet’s statements, actions and approvals.

4. Arrangement

Imam al-Nawawī discusses three areas in relation to every *hadith* included in Muslim’s anthology: 1) The general meaning of the *hadith* and its message. He also outlines the important points it includes and highlights any rulings that it stipulates or may be based on it. 2) The chain of transmission: he identifies the different reporters, giving some information about them and their full names if they are mentioned by first name or by appellation. He also highlights any useful point that the chain provides, and explains any subtle point that reflects Muslim’s careful and meticulous scholarship. 3) He explains the language of the *hadith*, stating the meanings of individual words, particularly those that may be unfamiliar to readers or became rarely used. Where a word, phrase or sentence

may have more than one meaning, he discusses these and shows which, if any, is unacceptable. However, he does not follow a single pattern in the arrangement of his commentary. Sometimes, he begins by discussing the chain of transmission, but often he discusses the general meaning first. He may also start by explaining the language and the meaning of individual words.

In this English version, liberty has been taken to follow a consistent pattern. The meaning of the hadith is given first and then its explanation, under the subheading 'text explanation', is provided. This is followed with any discussion al-Nawawī gives concerning the chain of transmission, using the subheading 'transmission'. The information al-Nawawī provides about the meaning of individual words and the pronunciation of unfamiliar words and names has been ignored, because these are already reflected in the translation. However, when he discusses alternative meanings, what is considered useful to English readers is included. If it is a matter of pronunciation or a grammatical aspect that does not affect the meaning or the message of the hadith, this has been disregarded.

5. Quotations and references

In his monumental work, al-Nawawī cites numerous quotations from various scholars. At times, he mentions the work from which the quotation is made, but in most cases this is not done. Although his work has been checked and verified several times, and published many times in different countries, none of these undertook the task of checking the original works in order to provide detailed references. There are several reasons for this omission. Many of the original works have not been published, but remain in manuscript form held in different libraries in various countries. Moreover, many of these works are voluminous. For example, al-Nawawī often quotes from Imam al-Ḥaramayn, who wrote a large number of books. As mentioned in the biographical note on Imam al-Ḥaramayn, one of his books is published in twenty-one volumes. Although a discerning

scholar may have a good guess as to the book from which a particular quote is taken, finding it may require several hours, if not days of hard work. Imam al-Nawawī died 750 years ago and we cannot blame him for not citing his references according to modern methods of citation. It should be remembered that all the books he read were written in long hand and manuscripts of the same book differed in size, number of pages and style of writing. Readers and students must simply trust to his scholarship and piety with all that he quotes from other scholars. May God bless them all for their meticulous and faithful scholarship.

6. Notes and editorial liberty

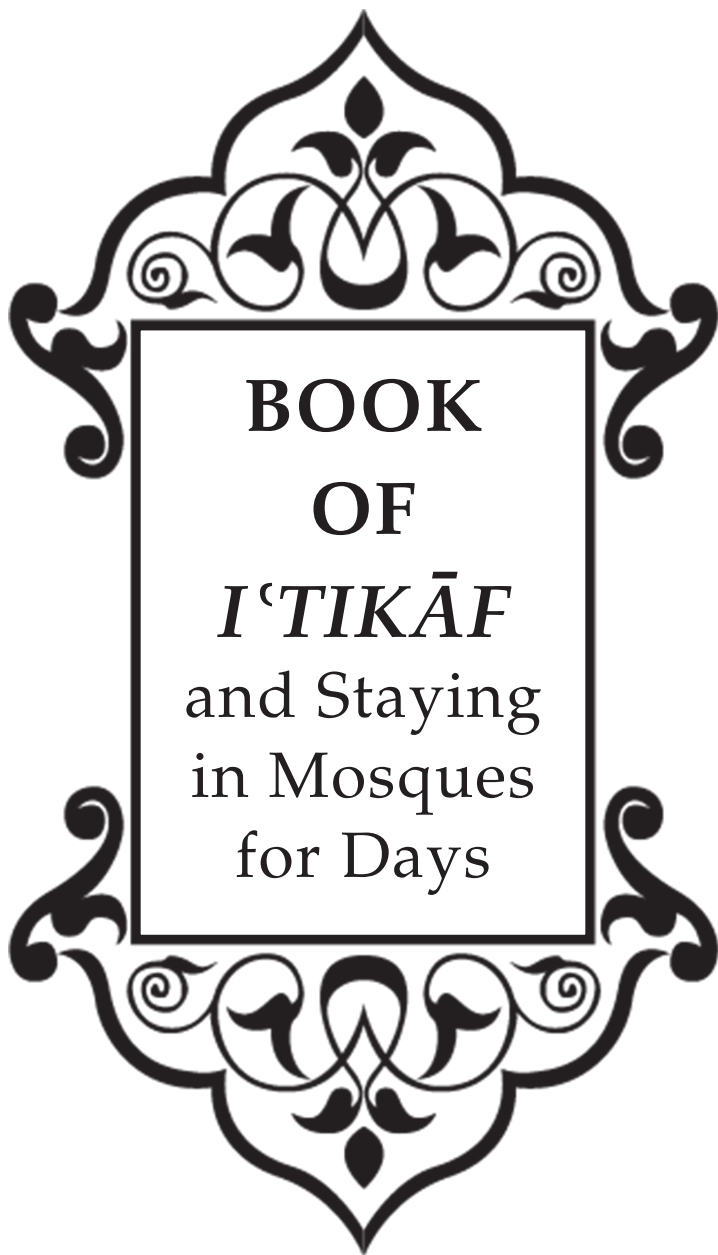
In certain cases, it is felt that a note should be added within the text to explain certain points or add a particular perspective. This is not surprising considering that the book was written nearly eight centuries ago. In order to make the addition very clear, it is preceded by the word 'Note' and given an independent paragraph.

In a few cases, a sentence is started by mentioning the author's name before mentioning what he says, such as 'al-Nawawī considers these hadiths self-explanatory, adding only ...', and in a very few cases, a short comment by the author is not included in the translation, because time has made it irrelevant and including it would be either confusing or require a long explanatory footnote. Since it is unlikely to concern the reader, it is felt that omission is better. Such liberty is taken only in cases where it is felt that had the author lived in our time, he would have approved of such omission.

Adil Salahi

London

February 2019



BOOK
OF
I'TIKĀF
and Staying
in Mosques
for Days

CHAPTER 1

DURING THE LAST TEN DAYS OF RAMADAN

[2409–1]. (Dar al-Salam 2636) Muhammad ibn Mihrān al-Rāzī narrated: Ḥātim ibn Ismā‘īl narrated; from Mūsā ibn ‘Uqbah; from Nāfi‘; from Ibn ‘Umar; that **‘The Prophet (peace be upon him) used to do *i’tikāf* [i.e., stay in the mosque for worship] during the last ten days of Ramadan’.**

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ.

[2410–2]. (Dar al-Salam 2637) Abu al-Ṭāhir narrated to me:ⁱ Ibn Wahb reported; Yūnus ibn Yazīd reported to me; that Nāfi‘ narrated to him; from ‘Abdullāh ibn ‘Umar; that **‘God’s Messenger (peace be upon him) used to do *i’tikāf* in the last ten days of Ramadan’.**

Nāfi‘ said: **‘‘Abdullāh showed me the place in the mosque where God’s Messenger used to do *i’tikāf*’.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ نَافِعًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

i. Related by al-Bukhari, 2025; Abu Dāwūd, 2465; Ibn Mājah, 1773.

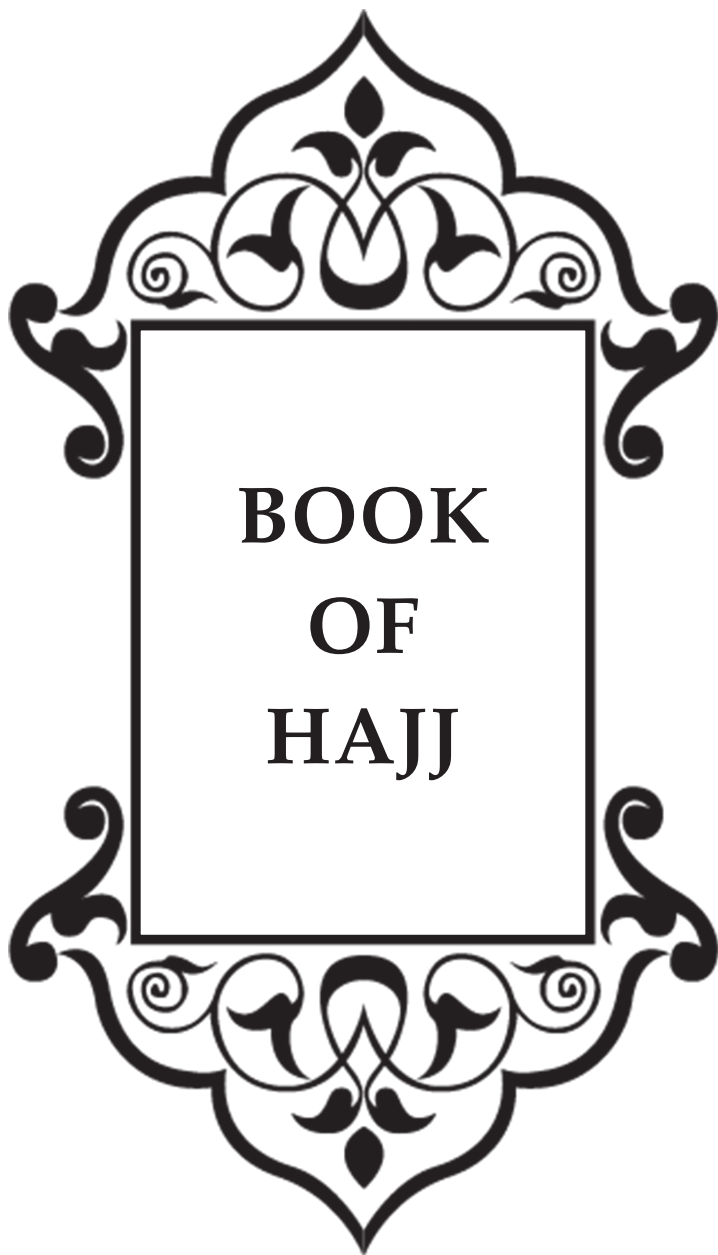
قَالَ نَافِعٌ وَقَدْ أَرَانِي عَبْدُ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، الْمَكَانَ الَّذِي كَانَ يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَسْجِدِ.

[2411–3]. (Dar al-Salam 2638) Sahl ibn ʿUthmān narrated: ʿUqbah ibn Khālīd al-Sakūnī narrated; from ʿUbaydullāh ibn ʿUmar; from ʿAbd al-Raḥmān ibn al-Qāsim; from his father; from ʿĀʾishah. She said: **‘God’s Messenger (peace be upon him) used to do *iʿtikāf* throughout the last ten days of Ramadan’.**

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

[2412–4]. (Dar al-Salam 2639) Yaḥyā ibn Yaḥyā narrated: Abu Muʿāwiyah reported [H]. Also, Sahl ibn ʿUthmān narrated; Ḥafṣ ibn Ghiyāth reported; both from Hishām [H]. And Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated (their text); both said: Ibn Numayr narrated; from Hishām ibn ʿUrwah; from his father; from ʿĀʾishah. She said: **‘God’s Messenger (peace be upon him) used to do *iʿtikāf* during the last ten days of Ramadan’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح. وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعًا عَنْ هِشَامٍ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ (وَاللَّفْظُ لَهُمَا) قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.



CHAPTER 0

THE HAJJ

Al-Ḥajj in Arabic means ‘to go to a particular place intending to reach it’. This is the main linguistic meaning, but it was also used to refer to action and to doing something time after time. [In Islam, it means to go to Makkah to perform certain religious acts of worship, in a particular manner, on particular days and at particular places.] ‘Umrah, which is often translated as ‘mini-hajj’, linguistically means ‘a visit’.

The hajj is obligatory on every adult Muslim who is able to undertake the journey, physically and financially. Scholars hold different views with regard to whether the ‘umrah is also obligatory. Some say that it is a duty and others say it is desirable. Al-Shāfi‘ī expresses two views, and the more correct of these is that it is obligatory. Scholars unanimously agree that the hajj and the ‘umrah are incumbent duties only once in a person’s lifetime, unless one makes a pledge [i.e., *nadhhr*] to do either one more than once, then he must fulfil the pledge when its conditions are met. If a person enters Makkah or its surrounding Ḥaram area for something that is not regularly done, such as attending to one’s business or paying a visit, must such entry be combined with a hajj or ‘umrah? Scholars hold different opinions. Al-Shāfi‘ī has two views, the more correct one is that it is desirable to do either duty in combination with his business or visit. The second view is that it is a duty to do so, provided that such a person is not entering the area to join a battle and is not in fear of being seen.ⁱ

i. A battle in the Ḥaram area is only permissible if Makkah or any part of the Ḥaram area is occupied by unbelievers or rebels.

PERFORMING THE ‘UMRAH DURING THE HAJJ MONTHS

[2625–198]. (Dar al-Salam 2858) Muhammad ibn Ḥātim narrated to me:ⁱ Bahz narrated; Wuhayb narrated; ‘Abdullāh ibn Ṭāwūs narrated; from his father; from Ibn ‘Abbās. He said: ‘They [meaning the Arabs] used to consider performing the ‘umrah in the months of the hajj to be one of the most grievous of sins on earth. They switched [the month of] Ṣafar to al-Muḥarram and said: “When the backs of camels have healed, the traces have been effaced and Ṣafar has gone, the ‘umrah is permissible to whoever wishes to do it”. The Prophet and his Companions arrived [in Makkah] in the morning of the fourth [of Dhul-Ḥijjah], declaring their *iḥrām* for the hajj, but he commanded them to make it an ‘umrah. They felt that to be an enormity. They said: “Messenger of God, which [type of] release?” He said: “The full release”.’

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بِهِزٌ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرُ، وَعَفَا الْأَثَرُ، وَأَنْسَلَخَ صَفْرٌ، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. فَقَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ، مُهْلِينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً. فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ».

i. Related by al-Bukhari, 1564 and 3832; al-Nasā’i, 2812.

[2626–199]. (Dar al-Salam 2859) Naṣr ibn ‘Alī al-Jahḍamī narrated:ⁱ my father narrated; Shu‘bah narrated; from Ayyūb; from Abu al-‘Āliyah al-Barrā’; that he heard Ibn ‘Abbās say: **‘God’s Messenger (peace be upon him) declared his *iḥrām* for the hajj. He arrived four days after the beginning of Dhul-Ḥijjah. He offered the Fajr Prayer and said after finishing his prayer: “Whoever wishes to make it an ‘umrah may do so”.’**

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: أَهْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ، فَقَدِمَ لِأَرْبَعِ مَضَيِّنَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى الصُّبْحَ وَقَالَ لَمَّا صَلَّى الصُّبْحَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلْهَا عُمْرَةً».

[2627–200]. (Dar al-Salam 2860) Ibrāhīm ibn Dīnār narrated: Rawḥ narrated [H]. Also, Abu Dāwūd al-Mubārakī narrated; Abu Shihāb narrated [H]. And Muhammad ibn al-Muthannā narrated; Yaḥyā ibn Kathīr narrated; all from Shu‘bah; with the same chain of transmission. Rawḥ and Yaḥyā ibn Kathīr said the same as Naṣr said: **‘God’s Messenger (peace be upon him) declared his *iḥrām* for the hajj’.**

Abu Shihāb said in his narration: **‘We set out with God’s Messenger (peace be upon him) declaring our *iḥrām* for the hajj’.**

In all their narrations: **‘He offered the Fajr Prayer in the desert’, except al-Jahḍamī who did not say this.**

وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا رَوْحٌ، ح. وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ، حَدَّثَنَا أَبُو شِهَابٍ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَذَا

i. Related by al-Bukhari, 1085; al-Nasā’ī, 2871.

CHAPTER 79

THE MERIT OF THE DAY OF ARAFAT

[2887–436]. (Dar al-Salam 3126) Ḥārūn ibn Saʿīd al-Aylī and Ahmad ibn ʿĪsā narrated:ⁱ both said: Ibn Wahb narrated; Makhramah ibn Bukayr reported to me; from his father; he said: I heard Yūnus ibn Yūsuf say; from Ibn al-Masayyib; he said: ʿĀ'ishah said that God's Messenger (peace be upon him) said: **'On no day does God release from the Fire a greater number than on the Day of Arafat. He draws close and praises them to the angels. He says: "What do these people want?"'**

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ بَكْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُونُسَ يَقُولُ: عَنْ ابْنِ الْمُسَيَّبِ قَالَ: قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ. وَإِنَّهُ لَيَدْنُو، ثُمَّ يباهي بهم الملائكة فيقول: مَا أَرَادَ هَؤُلَاءِ؟»

[2888–437]. (Dar al-Salam 3127-3128) Yaḥyā ibn Yaḥyā narrated:ⁱⁱ he said: I read out to Mālik; from Sumayy, Abu Bakr ibn ʿAbd al-Raḥmān's *mawlā*; from Abu Ṣāliḥ al-Sammān; from Abu Hurayrah; that **'God's Messenger (peace be upon him) said:**

i. Related by al-Nasā'ī, 3003; Ibn Mājah, 3014.

ii. Related by al-Bukhari, 1773; al-Nasā'ī, 2628; Ibn Mājah, 2888.

“One ‘umrah to another wipes away [the sins] committed in between them. And a perfect hajj earns no lesser reward than [admittance into] Heaven”.’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا. وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

Saʿīd ibn Manṣūr, Abu Bakr ibn Abi Shaybah, ‘Amr al-Nāqid and Zuhayr ibn Ḥarb narrated:ⁱ they said: Sufyān ibn ‘Uyaynah narrated [H]. Also, Muhammad ibn ‘Abd al-Malik al-Umawī narrated to me; ‘Abd al-‘Azīz ibn al-Mukhtār narrated; from Suhayl [H]. And Ibn Numayr narrated; my father narrated; ‘Ubaydullāh narrated [H]. Also, Abu Kurayb narrated; Wakī‘ narrated [H]. Further, Muhammad ibn al-Muthannā narrated to me; ‘Abd al-Raḥmān narrated; all from Sufyān; all of these from Sumayy; from Abu Ṣāliḥ; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text as Mālik’s narration.**

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ سُفْيَانَ: كُلُّ هَؤُلَاءِ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِ حَدِيثِ مَالِكٍ.

i. Related by al-Nasāʿī, 2621 and 2622; al-Tirmidhī, 933.

[2889–438]. (Dar al-Salam 3129) Yaḥyā ibn Yaḥyā and Zuhayr ibn Ḥarb narrated:ⁱ Jarīr (Yaḥyā said: ‘reported’ and Zuhayr said: ‘narrated’); from Maṣṣūr; from Abu Ḥāzim; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Whoever comes to this House and commits neither lewdness nor wicked conduct returns as pure as on the day of his birth”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَزُهَيْرُ بْنُ حَرْبٍ، (قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ زُهَيْرُ حَدَّثَنَا) جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَتَى هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[2890–000]. (Dar al-Salam 3130-3131) Sa‘īd ibn Maṣṣūr narrated: from Abu ‘Awānah and Abu al-Aḥwaṣ [H]. Also, Abu Bakr ibn Abi Shaybah narrated: Wakī‘ narrated; from Mis‘ar and Sufyān [H]. And Ibn al-Muthannā narrated: Muhammad ibn Ja‘far narrated: Shu‘bah narrated; all of them from Maṣṣūr; with the same chain of transmission: **the same except that in all their narrations: ‘Whoever performs the hajj, committing neither lewdness nor wicked conduct...’.**

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي عَوَانَةَ، وَأَبِي الْأَخْوَصِ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّ هَؤُلَاءِ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ: وَفِي حَدِيثِهِمْ جَمِيعًا: «مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ».

i. Related by al-Bukhari, 1819, 1820; al-Tirmidhī, 811; al-Nasā‘ī, 2626; Ibn Mājah, 2889.

STAYING IN MAKKAH AFTER THE HAJJ

[2891–439]. (Dar al-Salam 3131) Abu al-Ṭāhir and Ḥarmalah ibn Yaḥyā narrated:ⁱ both said: Ibn Wahb reported; Yūnus ibn Yazīd reported; from Ibn Shihāb; that ‘Alī ibn Ḥusayn reported to him; that ‘Amr ibn ‘Uthmān ibn ‘Affān reported to him; from Usāmah ibn Zayd ibn Ḥārithah; that he said: **‘Messenger of God! Will you be staying in your home in Makkah?’** He said: **‘Has ‘Aqīl left us any homes or houses?’** ‘Aqīl and Ṭālib inherited Abu Ṭālib, while Ja‘far and ‘Alī inherited nothing from him as they were Muslims, while ‘Aqīl and Ṭālib were unbelievers.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرَمَلَةُ بْنُ يَحْيَى، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا يُونُسُ بْنُ زَيْدٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ بْنَ حُسَيْنٍ، أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عُثْمَانَ بْنِ عَفَّانَ أَخْبَرَهُ، عَنْ أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟» وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيٌّ شَيْئًا، لِأَنَّهَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

[2892–440]. (Dar al-Salam 3132) Muhammad ibn Mihrān al-Rāzī, Ibn Abi ‘Umar and ‘Abd ibn Ḥumayd narrated: all from

i. Related by al-Bukhari, 1588, 3058, 4282; Abu Dāwūd, 2008, 2910; Ibn Mājah, 2942, 2730.

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