



صَحِيحُ
مُسْلِمٍ

Ṣaḥīḥ
Muslim

With the Full Commentary by
Imam al-Nawawī

Translated and Edited by
Adil Salahi

VOLUME
• SIX •



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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	‘	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:	ا	a	ي	i	و	u
Long:	آ	ā	يِ	ī	وِ	ū
Diphthongs:			اَو	aw		
			اَي	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-Qurʾān* 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

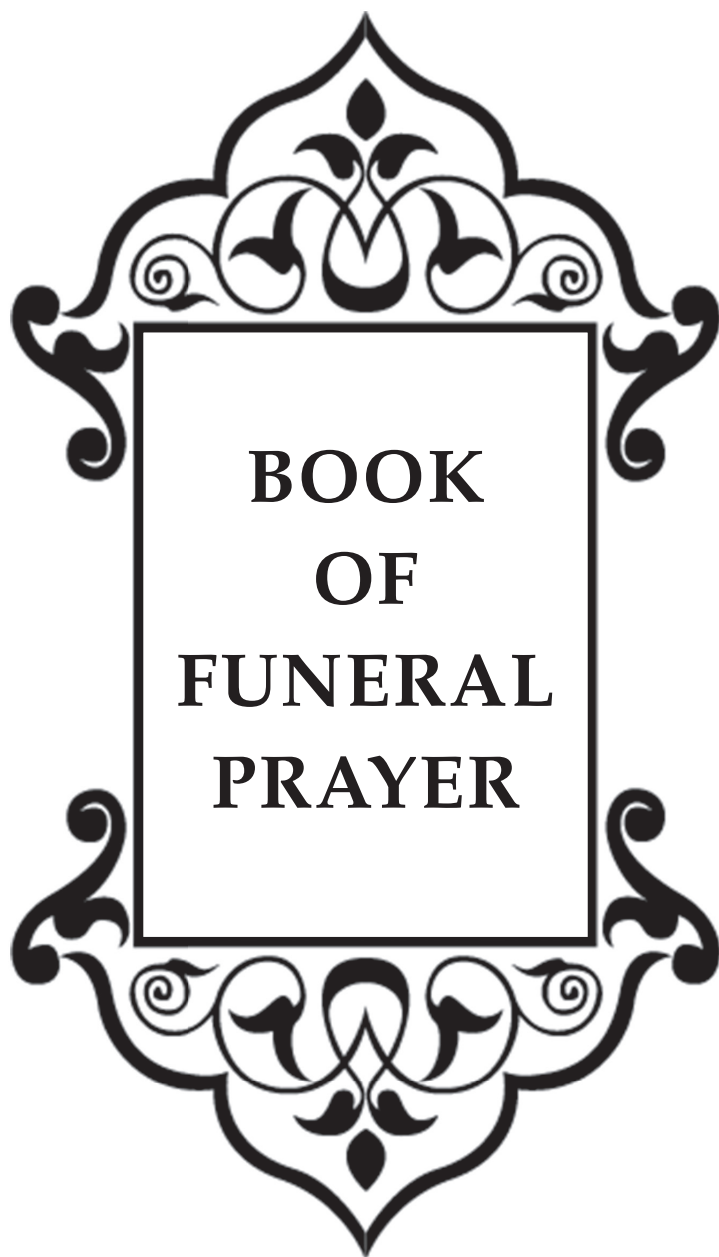
There are some important points that the reader, particularly a student of Hadith, needs to bear in mind when using this book. Although these have been explained in the Introduction to the first volume, it is considered worthwhile to remind readers of the editorial method followed in this work.

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-Muʿjam 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-Muʿjam 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-Muwattaʿa*, 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 Fuʾād '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



**BOOK
OF
FUNERAL
PRAYER**

CHAPTER 14

COVERING THE DECEASED'S BODY

[1877–48]. (Dar al-Salam 2056-2057) Zuhayr ibn Ḥarb, Ḥasan al-Ḥulwānī and ‘Abd ibn Ḥumayd narrated:ⁱ Ya ‘qūb (who is Ibn Ibrāhīm ibn Sa‘d) (‘Abd said: ‘reported to me’ and the other two said: ‘narrated’); my father narrated; from Ṣāliḥ; from Ibn Shihāb; that Abu Salamah ibn ‘Abd al-Raḥmān reported to him; that ‘Ā’ishah, the Mother of the Believers, said: **‘When God’s Messenger (peace be upon him) passed away, he was fully covered with a striped, embroidered garment’.**

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ
الْآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ
ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: سَجَّيَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ مَاتَ بِثَوْبٍ جَبَرَةٍ.

Ishāq ibn Ibrāhīm and ‘Abd ibn Ḥumayd narrated: both said: ‘Abd al-Razzāq reported; Ma ‘mar reported [H]. Also, ‘Abdullāh ibn ‘Abd al-Raḥmān al-Dārimī narrated; Abu al-Yamān reported; Shu‘ayb reported; from al-Zuhri; with this chain of transmission: **the same text.**

i. Related by al-Bukhari, 5814; Abu Dāwūd, 3120.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ مُهْمِدٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ،
قَالَ أَخْبَرَنَا مَعْمَرٌ، ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو
الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ سَوَاءً.

Text Explanation

This hadith speaks about covering the body of the deceased before preparing the body for burial. It is desirable to cover the whole of the body, and this is agreed by all scholars, so that no part of the body, particularly the private parts, are visible. Our scholars said that one end of the garment or the cloth with which the body is covered should be folded under the deceased's head and the other end folded under his legs to ensure that it remains covered. This takes place after removing the clothes the deceased was wearing at the time of his death. The clothes are removed so that his body is not affected by them.



CHOOSING A GOOD SHROUD

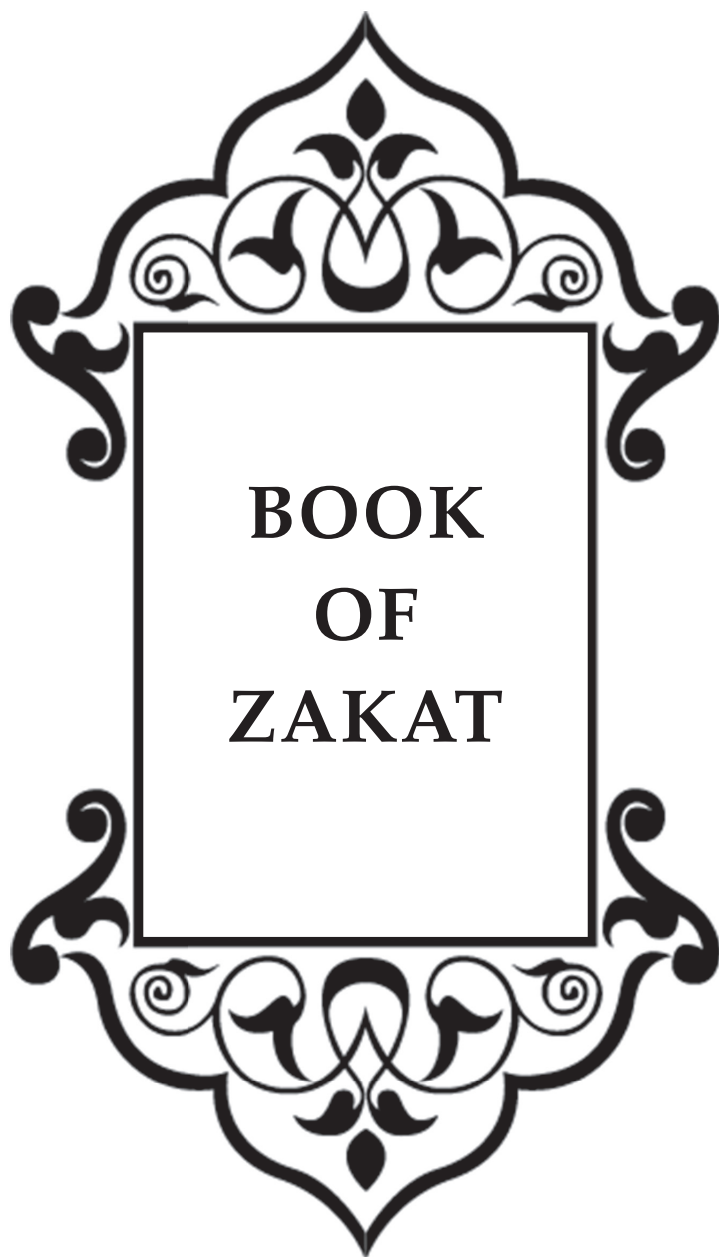
[1878–49]. (Dar al-Salam 2058) Ḥarūn ibn ‘Abdullāh and Ḥajjā ibn al-Shā‘ir narrated:ⁱ both said: Ḥajjāj ibn Muhammad narrated; Ibn Jurayj said: Abu al-Zubayr reported; that he heard Jābir ibn ‘Abdullāh narrating; that **‘The Prophet (peace be upon him) addressed the people one day and mentioned one of his companions who died. He was given a short shroud and buried at night. The Prophet censured against anyone being buried at night so that the funeral prayer can be said, unless it is absolutely necessary. The Prophet also said: “When any of you wraps his [deceased] brother with a shroud, he should give him a good shroud”.’**

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا، فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ، وَقَبِرَ لَيْلًا. فَزَجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ، حَتَّى يُصَلَّى عَلَيْهِ. إِلَّا أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَفَنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ».

Text Explanation

This hadith disapproves of burying a deceased person at night. Scholars say the reason is that a burial during the day is attended by

i. Related by Abu Dāwūd, 3148; al-Nasā‘ī, 1894 and 2013.



CHAPTER 0

ZAKAT

Linguistically speaking, the word *zakat* means 'growth' and 'purification'. A person's property grows when *zakat* is paid, but this growth is not visible. It purifies the person who pays it from sin. It is said that its reward grows with God. It is given the Islamic name *zakat* because it carries the linguistic sense of its name. It is also said that it is called *zakat* because it purifies its payer and testifies that he or she is a genuine believer. We said the same about the hadith that says: '*Ṣadaqah* is a proof'. *Ṣadaqah* refers to voluntary charity, and the word is derived from a root that means 'truth, sincerity, etc.'. Hence, it is said that it is given this name because it is evidence that the giver is a genuine believer. *Qadi* 'Iyāḍ quotes al-Māzarī:

Islam makes clear that *zakat* is made obligatory to relieve hardship. Such a relief can only come from a property that is above a certain threshold. It is then applied to fixed property, which is money, agricultural produce and cattle. Scholars are unanimous that *zakat* is payable for all these. They differ as to whether it applies to other property, such as goods. The majority of scholars make it applicable to them, while Dāwūd says it does not, citing the hadith: 'No one is liable to pay *zakat* on his slave or horse'. The majority of scholars understand this as referring to what is intended for ownership. Islam defines the threshold of each type of property according to what may provide relief. The threshold for silver is 200 dirhams, which is clearly stated in a hadith and unanimously agreed upon by scholars. The threshold for gold is twenty *mithqal*, [a *mithqal* is stated to be equivalent to 4.25 grams, which means the

threshold is 85 grams of gold]. This is defined by unanimous agreement. An odd difference of view is mentioned in this connection. Also, a hadith is reported from the Prophet (peace be upon him).

As for agricultural produce and cattle, their thresholds are well known. Islamic law defines the payable portion according to what is involved of expense and effort. The highest duty, which is one-fifth, is on what is in the earth because it involves no effort. Next is agricultural produce, on which the duty is one-tenth if it is irrigated by rain. Otherwise, the duty is half of one-tenth. Next is gold, silver, money and commerce, where the duty is a quarter of one-tenth, i.e., 2.5%, because these require work carried on throughout the year. The last type is cattle because duties are set for certain numbers, while those in between such numbers are not liable to zakat. This does not apply to the other types mentioned. But God knows best.



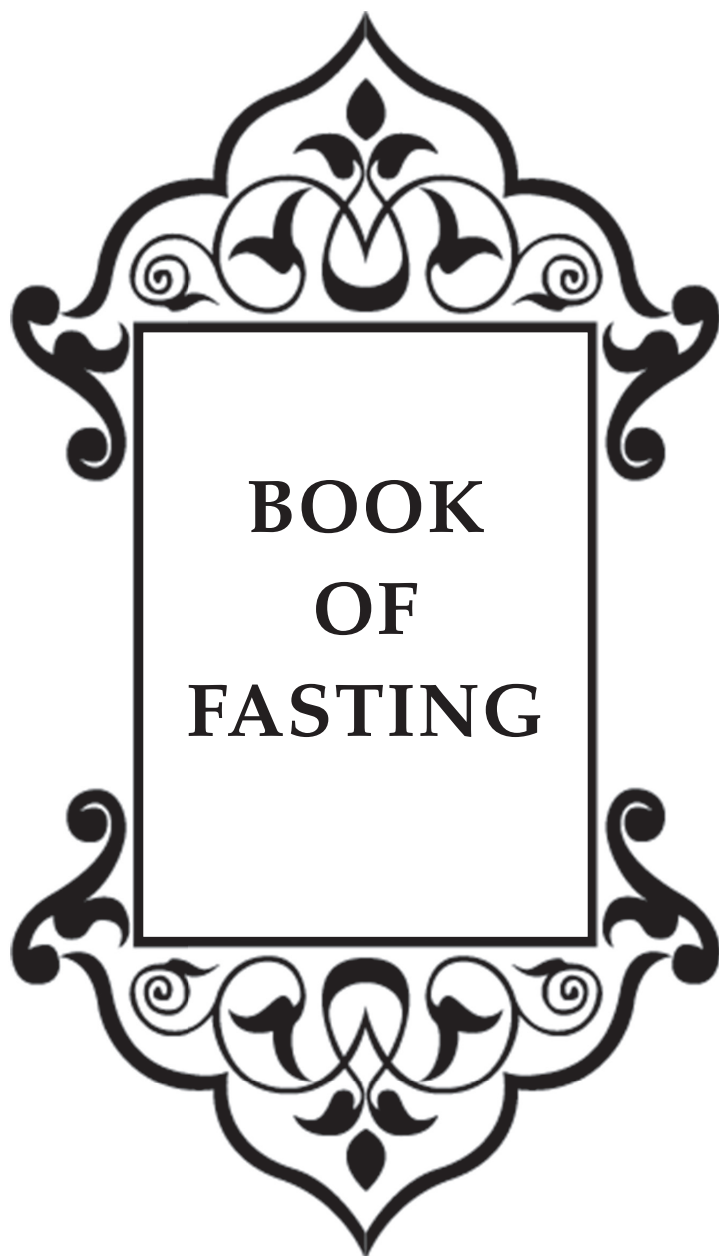
NO ZAKAT FOR WHAT IS BELOW THE THRESHOLD

[1947–1]. (Dar al-Salam 2134) ‘Amr ibn Muhammad ibn Bukayr al-Nāqid narrated to me:ⁱ Sufyān ibn ‘Uyaynah narrated; he said: I asked ‘Amr ibn Yaḥyā ibn ‘Umārah and he reported to me from his father; from Abu Sa‘īd al-Khudrī; from the Prophet (peace be upon him). He said: **‘No zakat is payable for what is less than five *wasqs*, nor for less than five heads [of camels], nor for less than five *uqiyyahs* [of silver]’.**

وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَأَلْتُ عَمْرَو بْنَ يَحْيَى بْنَ عُمَارَةَ، فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ دَوْدِ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[000–2]. (Dar al-Salam 2135) Muhammad ibn Rumḥ ibn al-Muhājir narrated: al-Layth reported [H]. Also, ‘Amr al-Nāqid narrated to me; ‘Abdullāh ibn Idrīs narrated; both from Yaḥyā ibn Sa‘īd; from ‘Amr ibn Yaḥyā; with this same chain of transmission: **the same text.**

i. Related by al-Bukhari, 1405 and 1447; Abu Dāwūd, 1558; al-Tirmidhī, 626 and 627; al-Nasā‘ī, 2445, 2472, 2473, 2474, 2475, 2482, 2483, 2484 and 2486; Ibn Mājah, 1793.



BOOK
OF
FASTING

THE IMPORTANCE OF THE MONTH OF RAMADAN

[2153–1]. (Dar al-Salam 2361) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated:ⁱ they said: Ismā‘īl (who is Ibn Ja‘far) narrated: from Abu Suhayl; from his father; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “When Ramadan comes, the gates of Heaven are opened, the gates of Hell are closed and the satans are chained”.**’

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: “إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَّتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ”.

[2154–2]. (Dar al-Salam 2362) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported; from Ibn Shihāb; from Ibn Abi Anas; that his father narrated to him that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “When Ramadan begins, the gates of mercy are opened, the gates of Hell are firmly closed and the satans are put in chains”.**’

i. Related by al-Bukhari, 1898, 1899 and 3277; al-Nasā‘ī, 2096, 2097, 2098, 2099, 2100, 2101 and 2102.

وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الرَّحْمَةِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلِسِلَتِ الشَّيَاطِينُ».

[2155–000]. (Dar al-Salamⁱ) Muhammad ibn Ḥātim and al-Ḥulwānī narrated to me: Ya‘qūb narrated; my father narrated; from Ṣāliḥ; from Ibn Shihāb; he said: Nāfi‘ ibn Abi Anas narrated; that his father narrated to him; that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “When Ramadan starts...” adding the same text.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلَوَانِيُّ، قَالَا: حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ رَمَضَانُ»، بِمِثْلِهِ.

Text Explanation

Ṣiyam is the Arabic word for fasting and it means ‘abstain, refrain, etc.’ In an Islamic context, it means ‘a particular abstention, during a particular time, by a particular person, under certain conditions’.

In these hadiths, the Prophet says: ‘When Ramadan comes or begins’. This confirms the correct view expressed by al-Bukhari and many leading scholars that it is permissible, not discouraged, to refer to Ramadan, without saying ‘the month of Ramadan’. There are three views on this point. Some scholars say that it is not permissible to say Ramadan on its own in any situation. One must say, ‘the month of Ramadan’. This is the view of Mālikī scholars. They claim that Ramadan is one of the names of God, and therefore, it cannot

i. In Dar al-Salam’s edition, this hadith is attached to the previous one.

be applied to anyone else without qualification. The majority of our scholars and Ibn al-Bāqillānī said that the name Ramadan may be used on its own, provided that the context gives a clear suggestion that the reference is to the month. Thus, it may be said: 'We fasted during Ramadan', 'Ramadan is the best month of the year', 'The Night of Power occurs towards the end of Ramadan', etc. In such cases, there is no discouragement of using the name on its own. What is discouraged is to say: Ramadan arrived, I love Ramadan, Ramadan will start, etc.

The third view is that of al-Bukhari and leading scholars which states that it is perfectly permissible to use the name Ramadan, with or without any contextual reference to the month. This is the correct view, and the other two are incorrect. A ruling of discouragement, i.e., *makruh*, can only be given on the basis of a clear order, and no such order is given in this case. Moreover, the claim that Ramadan is one of God's names is false. No authentic text mentions this, and all that we have on this point is a report that lacks authenticity. God's names are well-known and they are mentioned in clear and authentic texts. Furthermore, even if Ramadan is a name of God, it does not necessarily mean that using it, without qualifying it with the word 'month', is discouraged. The hadiths we have in this chapter clearly refute the first two views. Moreover, there are many instances in authentic hadiths where Ramadan is used without being qualified by the word 'month'. We referred to many of these in the Book of Faith and elsewhere in this work, but God knows best.

In these hadiths, the Prophet says that when Ramadan starts 'the gates of Heaven are opened, the gates of Hell are closed and the satans are chained'. *Qadi* 'Iyāḍ said:

This may be a reference to what actually happens, and that the hadith means exactly what it says. Thus, the opening of the gates of Heaven and the closure of the gates of Hell and putting the satans in chains may signal the beginning of this great month, indicating its great sanctity. Thus, the chaining of the satans stops them from harming believers and

trying to divert them. On the other hand, the hadith may be understood figuratively. In this case, the hadith refers to the rich reward God grants people and the forgiveness of their sins. Satans will be less able to tempt people to sin, and as such they become as if they are chained. Moreover, they may be restrained from certain things and kept away from some people. This understanding is confirmed by the second hadith which speaks of opening 'the gates of mercy'. In a different hadith, 'the rebellious devils are chained'.

The opening of the gates of Heaven may also be a reference to what God opens for His servants of special opportunities to do good, such as fasting, night worship, and various other good actions, as well as refraining from many prohibited actions. These are means that take people to Heaven, and as such they are ways to enter it. The same applies to the closure of the gates of Hell and the chaining of satans. These refer to the fact that people refrain from disobedience of God.



MOONSIGHTING FOR THE START AND END OF RAMADAN

[2156–3]. (Dar al-Salam 2363) Yaḥyā ibn Yaḥyā narrated:ⁱ he said: I read out to Mālīk; from Nāfi‘; from Ibn ‘Umar; from the Prophet (peace be upon him): **‘He mentioned Ramadan and said: “Do not fast until you have sighted the [new] moon, and do not end your fasting until you have sighted it. If it is cloudy, estimate it”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ،
وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ. فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2157–4]. (Dar al-Salam 2364) Abu Bakr ibn Abi Shaybah narrated: Abu Usāmah narrated; from ‘Ubaydullāh; from Nāfi‘; from Ibn ‘Umar; that **‘God’s Messenger (peace be upon him) mentioned Ramadan and struck his hands together and said: “The month is such and such and such (hiding his one thumb in the third). Fast when you have sighted [the new moon] and end your fast when you have sighted it. If it is cloudy, count thirty days of it”.’**

i. Related by al-Bukhari, 1906; al-Nasā’ī, 2120.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ، فَضَرَبَ بِيَدَيْهِ فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّلَاثَةِ. فَصُومُوا لِرُؤُوسِهِ، وَأَفْطَرُوا لِرُؤُوسِهِ. فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلَاثِينَ».

[2158–5]. (Dar al-Salam 2365) Ibn Numayr narrated: my father narrated; ‘Ubaydullāh narrated; with the same chain of transmission. He said: **‘If it is cloudy count thirty’, in a similar text to Abu Usamah’s.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الْإِسْنَادِ وَقَالَ: «إِنْ غَمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلَاثِينَ»، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[2159–000]. (Dar al-Salam 2366) ‘Ubaydullāh ibn Sa‘id narrated: Yahya ibn Sa‘id narrated; from ‘Ubaydullāh; with the same chain of transmission. He said: **‘God’s Messenger (peace be upon him) mentioned Ramadan and said: “The month is twenty-nine [days]. The month is such and such and such”.’** He added: **‘Then count it’ but did not say ‘thirty’.**

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ. وَقَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ. الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا». وَقَالَ: «فَاقْدِرُوا لَهُ»، وَلَمْ يَقُلْ: «ثَلَاثِينَ».

[2160–6]. (Dar al-Salam 2367) Zuhayr ibn Ḥarb narrated to me:ⁱ Ismā‘īl narrated; from Ayyūb; from Nāfi‘; from Ibn ‘Umar. He said: **‘God’s Messenger (peace be upon him) said: “The month**

i. Related by Abu Dāwūd, 2320 and in a longer version, 2321.

Since its compilation over a thousand years ago, *Ṣaḥīḥ Muslim* has been recognised by scholars as an authentic collection of Prophetic teachings second only to that of Imam Bukhārī (d. 256/870). The hadith collection of Imam Muslim (d. 261/875) has had innumerable commentaries written on it down to modern times. However, there is no doubt that one commentary stands out as the most authoritative, namely that of the great Damascene scholar, Imam al-Nawawī (d. 676/1277), which in Arabic is entitled *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. This multidisciplinary commentary brings forth rich insights into the Arabic language, Qur'anic studies, Islamic law and jurisprudence, Islamic theology, Islamic spirituality and Islamic history.

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