



صَحِيحُ
مُسْلِمٍ

Ṣaḥīḥ
Muslim

With the Full Commentary by
Imam al-Nawawī

Translated and Edited by
Adil Salahi

VOLUME
· EIGHT ·

Şahih
Muslim



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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-Qurʾan* 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

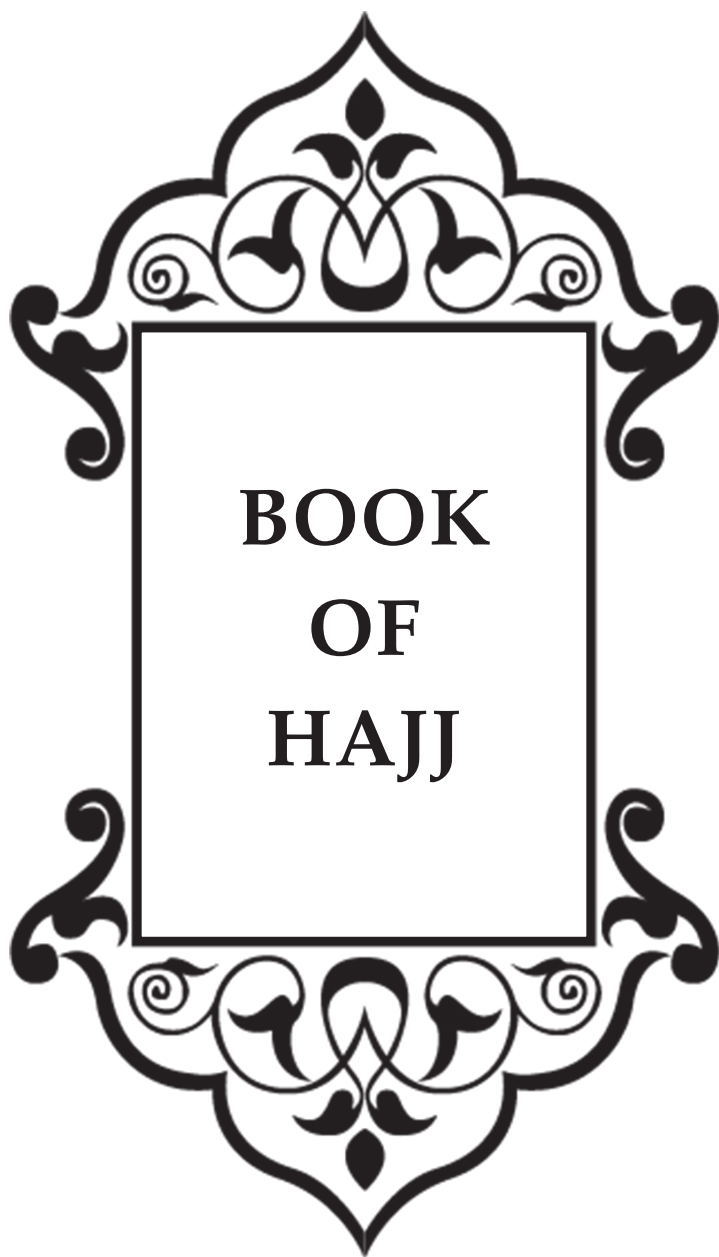
i. Shaykh Muhammad Rashīd Riḍā gave an English copy of *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad

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.



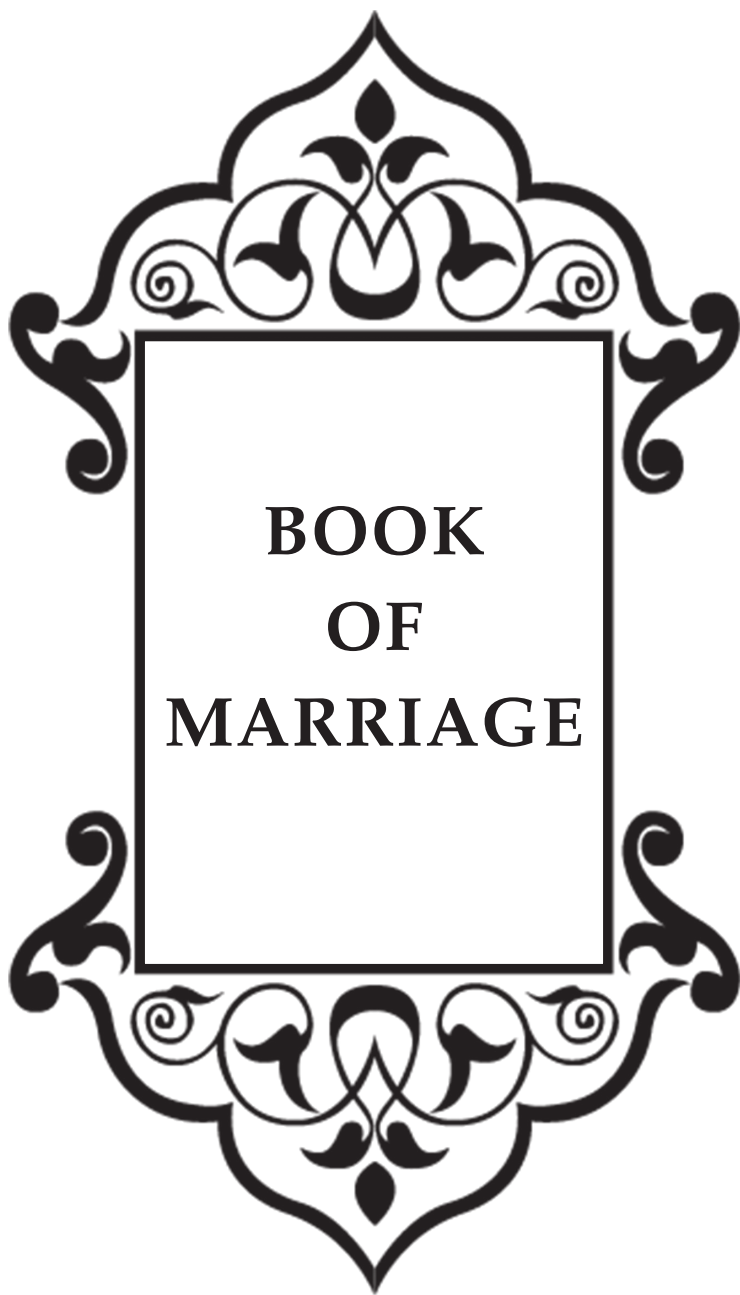
THE PROHIBITIONS IN MAKKAH

[2898–445]. (Dar al-Salam 3139) Ishāq ibn Ibrāhīm al-Ḥanzalī narrated:ⁱ Jarīr reported; from Manṣūr; from Mujāhid; from Ṭāwūs; from Ibn ‘Abbās. He said: ‘God’s Messenger said on the day of the takeover, the takeover of Makkah: “There shall be no migration, but only jihad and the intention. When you are urged [for jihad], respond”. And he said on the day of the takeover, the takeover of Makkah: “God has made this city a sanctuary on the day when He created the heavens and the earth. It remains sacred by God’s sanctity till the Day of Judgement. Fighting in it was never lawful for anyone before me. It was made lawful to me for a short while on one day. It continues to be sacred by God’s sanctity till the Day of Resurrection. Its thorn may not be cut, its game may not be scared, [nothing] may be picked up except by one who will identify it and its grass may not be mowed”.’

Al-‘Abbās said: ‘Messenger of God, except for *idhkhir*: it is used by their labourers and in their homes’. The Prophet said: ‘Except for *idhkhir*’.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ،

i. Related by al-Bukhari, 1349, 1587, 1834, 2783, 2825, 3077 and 3189; Abu Dāwūd in similar wording, 2018 and 2480; al-Tirmidhī, 1590; al-Nasā’ī, 2874, 2875 and 4181.

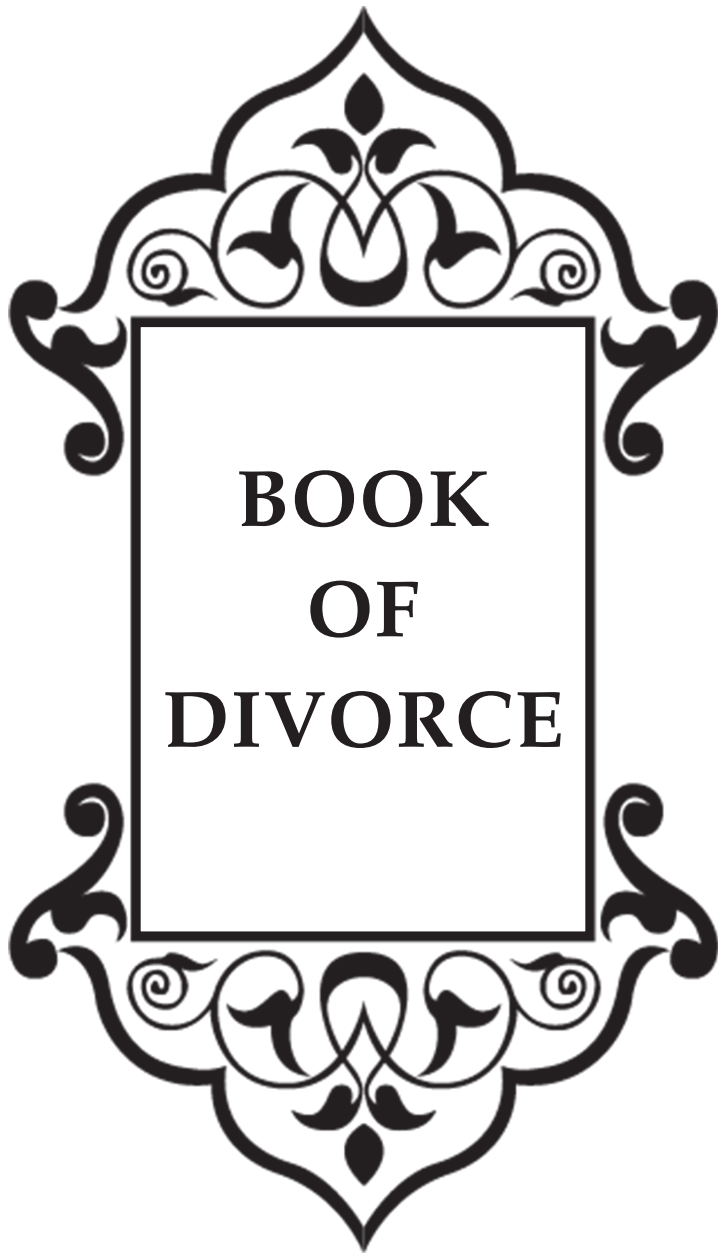


BOOK
OF
MARRIAGE

THE DESIRABILITY OF MARRIAGE

[2986–1]. (Dar al-Salam 3231) Yaḥyā ibn Yaḥyā al-Tamīmī, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-‘Alā’ al-Hamdānī narrated: all from Abu Mu‘āwiyah (Yaḥyā’s text); Abu Mu‘āwiyah reported; from al-A‘mash; from Ibrāhīm; from ‘Alqamah. He said: ‘I was walking with ‘Abdullāh at Mina when ‘Uthmān met him. They were in conversation and ‘Uthmān said to him: “Abu ‘Abd al-Raḥmān, shall we find you a young woman to marry. Maybe she will remind you of some of your past days”. ‘Abdullāh said: “As you are saying this, God’s Messenger (peace be upon him) said to us: ‘Young people, whoever of you can meet marriage requirements, should get married. For marriage helps to lower one’s gaze and maintain chastity. Whoever cannot, may resort to fasting, and it will be of help’.”’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ (وَاللَّفْظُ لِيَحْيَى) أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أُمْسِي مَعَ عَبْدِ اللَّهِ بِمَنَى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ، فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَا نَزُوجُكَ جَارِيَةً شَابَةً، لَعَلَّهَا تَذْكُرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ؟ قَالَ فَقَالَ عَبْدُ اللَّهِ: لَيْنَ قُلْتَ ذَاكَ لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ».



BOOK
OF
DIVORCE

THE PROHIBITION OF DIVORCE DURING MENSTRUATION

[3209–1]. (Dar al-Salam 3473) Yaḥyā ibn Yaḥyā al-Tamīmī narrated:ⁱ he said: I read out to Mālik ibn Anas; from Nāfi'; from Ibn 'Umar; that 'he divorced his wife when she was in her menstruation period, during the Prophet's lifetime. 'Umar ibn al-Khaṭṭāb asked God's Messenger (peace be upon him) about that. God's Messenger said to him: "Order him to take her back, then to leave her until she is cleansed [from menses], then goes through another menstruation period, and is then cleansed, then he may keep her after that or divorce her before touching her. This is the start of the waiting period at which God, Mighty and Exalted, ordered that women may be divorced".'

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضُ ثُمَّ تَطْهَرَ. ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ. فَبَلَكَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطَلَّقَ لَهَا النَّسَاءُ».

i. Related by al-Bukhari, 5251; Abu Dāwūd, 2179; al-Nasā'ī, 3390.

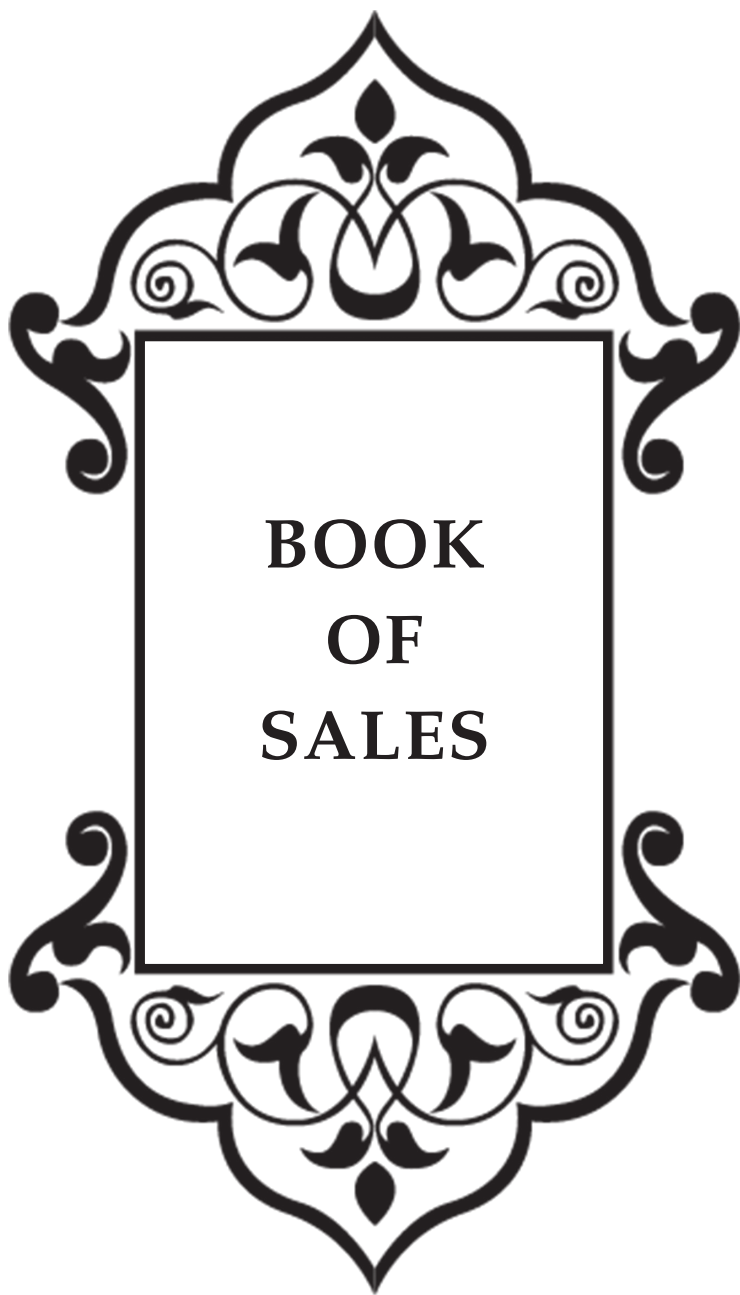
[3210–000]. (Dar al-Salam 3474) Yaḥyā ibn Yaḥyā, Qutaybah and Ibn Rumḥ narrated (Yaḥyā's text):ⁱ Qutaybah said: Layth narrated and the other two said al-Layth ibn Sa'd reported; from Nāfi'; from 'Abdullāh; that **'he divorced a wife of his once only when she was in her menstruation period. God's Messenger (peace be upon him) ordered him to take her back and keep her until she was cleansed, then went through another menstruation period in his home, and he was to wait until she was cleansed from menses. If he still wished to divorce her, he could do so when she was cleansed but before having intercourse with her. Such is the start of the waiting period at which God ordered that women may be divorced'**.

Ibn Rumḥ added in his narration: **'When 'Abdullāh was asked about this, he would say to the questioner: "If you are divorcing your wife the first or second time, well, God's Messenger (peace be upon him) commanded me to do this. If you are divorcing the third time, she is no longer lawful for you until she has married another husband. Moreover, you have disobeyed God in what He has ordered you regarding divorcing your wife".'**

Muslim said: **'Al-Layth has done well in clearly saying: "once only".'**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ، وَابْنُ رُمَحٍ (وَاللَّفْظُ لِيَحْيَى). قَالَ قُتَيْبَةُ حَدَّثَنَا لَيْثٌ، وَقَالَ الْآخَرَانِ أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ، تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا، ثُمَّ يُمْسِكَهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ عِنْدَهُ حِيْضَةً أُخْرَى ثُمَّ يُمْسِكَهَا حَتَّى تَطْهَرَ مِنْ

i. Related by al-Bukhari, 5332; Abu Dāwūd, 2180.



CHAPTER 1

THE INVALIDATION OF SALE BY TOUCH OR CASTING

[3339–1]. (Dar al-Salam 3608-3611) Yaḥyā ibn Yaḥyā al-Tamīmī narrated:ⁱ he said: I read out to Mālik; from Muhammad ibn Yaḥyā ibn Ḥabbān; from al-A‘raj; from Abu Hurayrah that **‘God’s Messenger (peace be upon him) prohibited sale by touch and casting’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمَلَأَمَةِ وَالْمُنَابَذَةِ.

Abu Kurayb and Ibn Abi ‘Umar narrated:ⁱⁱ both said: Wakī‘ narrated; from Sufyān; from Abu al-Zinād; from al-A‘raj; from Abu Hurayrah; from the Prophet: **the same text.**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَابْنُ أَبِي عُمَرَ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِثْلَهُ.

Abu Bakr ibn Abi Shaybah narrated:ⁱⁱⁱ Ibn Numayr and Abu Usāmah narrated [H]. Also, Muhammad ibn ‘Abdullāh ibn

i. Related by al-Bukhari, 2146; al-Nasā’ī, 4521.

ii. Related by al-Bukhari in a longer version, 368; al-Tirmidhī, 1310.

iii. Related by al-Bukhari, 584, 588 and 5819; al-Nasā’ī in a longer version, 4529; Ibn Mājah, 1248, 2169 and 3560.

Numayr narrated; my father narrated [H]. And Muhammad ibn al-Muthannā narrated; ‘Abd al-Wahhāb narrated; all of them from ‘Ubaydullāh ibn ‘Umar; from Khubayb ibn ‘Abd al-Raḥmān; from Ḥafṣ ibn ‘Āṣim; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

Qutaybah ibn Sa‘īd narrated; Ya‘qūb (meaning Ibn ‘Abd al-Raḥmān) narrated; from Suhayl ibn Abi Ṣāliḥ; from his father; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text.**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ (يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ)، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِثْلُهُ.

[3340–2]. (Dar al-Salam 3612) Muhammad ibn Rāfi‘ narrated to me:ⁱ ‘Abd al-Razzāq narrated; Ibn Jurayj reported; ‘Amr ibn Dīnār reported to me; from ‘Aṭā’ ibn Mīnā’; that he heard him narrating from Abu Hurayrah; that he said: **‘Two sale transactions have been prohibited: touch and casting. The touch sale means that each of the two parties touches the other’s robe without examining it, while the casting means that each of them casts his robe to the other, without either of them having looked at the other’s robe’.**

i. Related by al-Bukhari, 1993.

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