

The Book of Adab



84. On modesty and its excellence, and encouraging people to affect it

681. Ibn ‘Umar ؓ narrated that the Messenger of Allah ﷺ passed by one of the men of the Anṣār who was admonishing his brother for being too modest. The Messenger of Allah ﷺ said, “Let him be for modesty is part of belief.”

682. ‘Imrān ibn al-Ḥuṣayn ؓ said that the Messenger of Allah ﷺ said, “Modesty only brings good.” (Agreed upon)

In a variant of Muslim there is, “Modesty is all good,” or he said “All modesty is good.”

683. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, “Belief has over seventy – or over sixty – branches. The best of which is the words, ‘There is no god but Allah,’ and the least of which is removing something bothersome from the road. Modesty is a branch of belief.” (Agreed upon)

“Over (*biḍ’*) [seventy]”, *biḍ’* can be spelt with an *i* on the letter *bā* or a *u*, and it means from three up to ten. A “branch (*shu‘bah*)” is a piece or a quality. “Removing (*imāṭah*)” means the same as *izālah*. “Something bothersome (*adhā*)” is that which causes annoyance such as stones, thorns, clay, ashes and filth, etc.

684. Abū Sa‘īd al-Khudrī ؓ said, “The Messenger of Allah ﷺ was more modest than a virgin behind her screen. When he saw something he disliked, we recognised it in his face.” (Agreed upon)

The ‘ulamā’ say that the reality of modesty is a quality of character that motivates one to give up what is ugly and prevents one from falling short in the rights due to those who have rights.

We have narrated from Imām Abū al-Qāsim al-Junayd, may Allah be merciful to him, “Modesty is seeing the blessings and seeing one’s shortcomings so that a state is brought about between these two which is called modesty, and Allah knows best.”

85. On keeping a secret

Allah, exalted is He, says, “*Fulfil your contracts. Contracts will be asked about.*” (17:34)

685. Abū Sa‘īd al-Khudrī ؓ said, “The Messenger of Allah ﷺ said, ‘One of the worst of people in the sight of Allah in station on the Day of Rising is a man who goes alone with his wife and she goes along with him and then he discloses her secret.’” (Muslim narrated it)

686. ‘Abdullāh ibn ‘Umar ؓ narrated that when ‘Umar’s daughter Ḥaḥṣah became a widow, ‘Umar said, “I met ‘Uthmān ibn ‘Affān ؓ and offered him Ḥaḥṣah. I said, ‘If you wish I will marry you to Ḥaḥṣah bint ‘Umar?’ He said, ‘I will think about it.’ I waited some days and then he met me and said, ‘It has become clear to me that I should not marry at this time.’ Then I met Abū Bakr aṣ-Ṣiddīq ؓ and said, ‘If you wish I will marry you to Ḥaḥṣah bint ‘Umar?’ Abū Bakr ؓ was silent and did not reply to me at all! I was more upset at him than I was at ‘Uthmān. I remained some days and then the Prophet ﷺ asked to marry her and so I married her to him. Then Abū Bakr met me and said, ‘Perhaps you were upset at me when you proposed Ḥaḥṣah to me and I did not answer you at all?’ I said, ‘Yes I was.’ He said, ‘All that prevented me from answering you regarding what you proposed to me was that I knew that the Prophet ﷺ had mentioned her and I would not divulge the secret of the Messenger of Allah ﷺ. If the Prophet ﷺ had relinquished her, I would have accepted her.’” (Al-Bukhārī narrated it)

“Became a widow (*ta’ayyamat*)” i.e. she became without husband, for her husband had died ^د.

“Upset (*wajadta*)” i.e. became angry.

687. ‘Ā’ishah ؓ said, “The wives of the Prophet ﷺ were with him when Fāṭimah ؓ arrived on foot, her gait not differing from the gait of the Messenger of Allah ﷺ at all. When he saw her, he welcomed her and said, ‘Welcome, my daughter.’ Then he sat her down on his right or his left. Then he confided in her and she wept bitterly. When he saw her grief, he confided in her a second time and she smiled. I said to her, ‘The Messenger of Allah ﷺ singled you out before his wives and spoke to you secretly and then you wept.’ When the Messenger of Allah ﷺ got up, I asked her, ‘What did the Messenger of Allah ﷺ say to you?’ She said, ‘I would not disclose the Messenger of Allah’s ﷺ secret.’ When the Messenger of Allah ﷺ died, I said, ‘I adjure you by the right I have over you, tell me what the Messenger of Allah ﷺ said to you.’ She said, ‘Now I will. When he confided in me the first time, he told me that Jibrīl had recited the Qur’ān to him once or twice every year and that now he had made him recite it twice. (He said), “I think that my term is near, so be fearful of Allah and be steadfast for I am the best forerunner for you.” So I wept as you saw. When he saw my grief, he confided in me a second time and said, “Fāṭimah, are you not pleased to be the leader of the women of the believers or the leader of the women of this community?” So I smiled as you saw.’” (Agreed upon, and this is the wording of Muslim)

688. Thābit narrated that Anas ؓ said, “The Messenger of Allah ﷺ came up to me while I was playing with the other boys and greeted us. He sent me on an errand and I was late coming back to my mother. When I came, she said, ‘What kept you?’ I said, ‘The Messenger of Allah ﷺ sent me on an errand.’ She said, ‘What errand?’ I said, ‘It is a secret.’ She said, ‘Do not tell anyone the secret of the Messenger of Allah ﷺ.’” Anas said, “By Allah, if I were to tell it to anyone, I would tell it to you, Thābit.” (Muslim narrated it, and al-Bukhārī narrated it in an abridged form)

86. On fulfilling a contract and keeping a promise

Allah, exalted is He, says, “Fulfil your contracts. Contracts will be asked about,” (17:34) and He, exalted is He, says, “Be true to Allah’s contract when you have agreed to it.” (16:91) He, exalted is He, says, “You who have *īmān!* fulfil your contracts,” (5:1) and He, exalted is He, says, “You who have *iman!* why do you say what you do not do? It is deeply abhorrent to Allah that you should say what you do not do.” (61:2-3)

689. Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, “There are three signs of a hypocrite: whenever he speaks, he lies; whenever he makes a promise, he breaks it; and whenever he is trusted, he betrays his trust.” (Agreed upon)

He added in a variant of Muslim, “Even if he fasts and prays and claims that he is a Muslim.”

690. ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, “If anyone has four characteristics, he is a pure hypocrite, and if anyone has one of these characteristics, he has within him an aspect of hypocrisy until he gives it up: whenever he is trusted, he betrays his trust; whenever he speaks, he lies; whenever he makes an agreement, he breaks it; and whenever he quarrels, he deviates from the truth.” (Agreed upon)

691. Jābir رضي الله عنه said, “The Prophet صلى الله عليه وسلم said to me, ‘If the money from Baḥrayn had come, I would have given you such-and-such, such-and-such and such-and-such.’ The money from Baḥrayn did not come until after the Prophet صلى الله عليه وسلم had died. When the money of Baḥrayn arrived, Abū Bakr commanded that it be announced, ‘Whoever was promised anything the Prophet صلى الله عليه وسلم or was owed a debt should come to us.’ I came to him and said, ‘The Prophet صلى الله عليه وسلم told me such-and-such.’ He gave me a double handful and I counted them and there were five hundred. He said, ‘Take twice as much.’” (Agreed upon)

87. On the command to maintain a custom that is good

Allah, exalted is He, says, “Allah never changes a people’s state until they change what is in themselves,” (13:11) and He, exalted is He, says, “Do not be like a woman who spoils the thread she has spun by unravelling it after it is strong.” (16:92) Allah, exalted is He, says, “so they do not become like those who were given the Book before for whom the time seemed over long so that their hearts became hard,” (57:16) and He, exalted is He, says, “but even so they did not observe it [monasticism] as it should have been observed.” (57:27)

692. ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ؓ said, “The Messenger of Allah ﷺ said to me, “Abdullāh, do not be like so-and-so who used to pray at night and then stopped doing it.” (Agreed upon)

88. In recommendation of good words and a cheerful face when you meet someone

Allah, exalted is He, says, “And take the believers under your wing,” (15:88) and He, exalted is He, says, “If you had been rough or hard of heart, they would have scattered from around you.” (3:159)

693. ‘Adī ibn Ḥātim ؓ said, “The Messenger of Allah ﷺ said, ‘Protect yourselves from the Fire, even if with only half a date. Whoever cannot find even that, then with a good word.’” (Agreed upon)

694. Abū Hurayrah ؓ narrated that the Prophet ﷺ said, “A good word is *ṣadaqah*.” (Agreed upon, and it is part of a *ḥadīth* which we gave previously in full)

695. Abū Dharr ؓ said, “The Messenger of Allah ﷺ said to me, ‘Do not think little of anything which is right, even just meeting your brother with a cheerful face.’” (Muslim narrated it)

89. On recommendation to speak plainly and to explain things to whoever one is talking to and on repeating things so that he will understand if that is the only way he will do so

696. Anas ؓ narrated that when the Prophet ﷺ used to say something, he would repeat it three times so that it would be understood. When he came upon people, he would greet them three times.” (Al-Bukhārī narrated it)

697. ‘Ā’ishah ؓ said, “The words of the Messenger of Allah ﷺ were distinct words which could be understood by all who heard them.” (Abū Dāwūd narrated it)

90. On listening to one’s companion as long as it is not unlawful, and on the scholar and the admonisher asking the people in their gatherings to be attentive

698. Jarīr ibn ‘Abdullāh ؓ who said that during the Farewell Ḥajj, the Prophet ﷺ said to him, “Ask the people to keep silent.” Then he said, “Do not revert to unbelief after me by cutting one another’s throats.” (Agreed upon)

91. On admonition and moderation in it

Allah, exalted is He, says, “*Call to the way of your Lord with wisdom and fair admonition.*” (16:125)

699. Abū Wā’il Shaqīq ibn Salamah said, “Ibn Mas‘ūd used to teach us every Thursday. A man said to him, ‘Abū ‘Abd ar-Raḥmān, I wish you would teach us every day.’ He said, ‘What prevents me from doing that is because I dislike to bore you and I admonish you again and again, as the Messenger of Allah ﷺ admonished us again and again out of fear of our aversion.’” (Agreed upon)

700. Abū’l-Yaqzān ‘Ammār ibn Yāsir ؓ said, “I heard the Messenger of Allah ﷺ say, “The length of a man’s prayer and the shortness of his oration (*khutbah*) are a sign of his understanding. So make the prayer long and the oration short.” (Muslim narrated it)

701. Mu‘āwiyah ibn al-Ḥakam as-Sulamī ؓ said, “While I was

praying with the Messenger of Allah ﷺ, a man among the people sneezed and I said, 'May Allah show you mercy.' The people looked hard at me and I said, 'May your parents be bereaved! Why are you looking at me?' They began to hit their hands on their thighs. Then I saw that they were trying to make me be silent so I was silent. When the Messenger of Allah ﷺ had finished praying – may my father and mother be his ransom, I have never seen a better teacher before or after him – by Allah, he did not rebuke me or hit me or abuse me. He merely said, 'It is not fitting to have any speech from people in the prayer. It is only glorification and proclaiming Allah great and reciting the Qur'ān' or as the Messenger of Allah ﷺ said. I said, 'Messenger of Allah, I was until recently in a state of pre-Islamic ignorance but Islam has now come to us. There are still men among us who go to the soothsayers.' He said, 'Don't you go to them.' I said, 'Among us there are still men who follow omens.' He said, 'That is something which they experience in their breasts. They should not be influenced by them.'" (Muslim narrated it)

702. Al-'Irbād ibn Sāriyah ؓ said, "The Messenger of Allah ﷺ admonished us with an admonishment which made the hearts fearful and the eyes weep." (He mentioned the *ḥadīth* and it was already given in full in the chapter on preservation of the Sunnah (*ḥadīth* 157) and we mentioned that at-Tirmidhī said, "It is a *ḥasan ṣaḥīḥ ḥadīth*.")

92. On dignity and calmness

Allah, exalted is He, says, "*The slaves of the All-Merciful are those who walk lightly on the earth and, who, when the ignorant speak to them, say, 'Peace'*" (25:63)

703. 'Ā'ishah ؓ said, "I never saw the Messenger of Allah ﷺ laugh so much that the inside of his mouth showed. He used only to smile." (Agreed upon)

93. On the recommendation of going to the prayer and to

knowledge and other forms of worship with calmness and dignity

Allah, exalted is He, says, “As for those who honour Allah’s sacred rites, that comes from the taqwā in their hearts.” (22:32)

704. Abū Hurayrah ؓ, “I heard the Messenger of Allah ﷺ say, ‘When the prayer is begun, do not come to it running but come to it walking and you must be tranquil. Pray what you catch and complete what you miss.’” (Agreed upon)

Muslim added in a variant of his, “When one of you makes for the prayer, he is in the prayer.”

705. Ibn ‘Abbās ؓ narrated that he set off with the Prophet ﷺ on the Day of ‘Arafah and the Prophet ﷺ heard behind him a harsh rebuke and a blow and the cry of a camel. He pointed at them with his whip and said, ‘People! You must be calm. Obedience is not a matter of speed.’” (Al-Bukhārī narrated it and Muslim narrated some of it)

94. On honouring the guest

Allah, exalted is He, says, “Has the story reached you of the honoured guests of Ibrāhīm? When they entered his dwelling and said, ‘Peace!’ he said, ‘Peace, to people we do not know.’ So he slipped off to his household and brought a fattened calf. He offered it to them and then exclaimed, ‘Do you not then eat?’” (51:24-27) He, exalted is He, says, “His people came running to him excitedly - they were long used to committing evil acts. He said, ‘My people, here are my daughters. They are purer for you. So have taqwa of Allah and do not shame me with my guests. Is there not one rightly-guided man among you?’” (11:78)

706. Abū Hurayrah ؓ narrated that the Prophet ﷺ said, “Anyone who believes in Allah and the Last Day should honour his guest. Anyone who believes in Allah and the Last Day, should maintain ties of kinship. Anyone who believes in Allah and the Last Day, should speak well or be silent.” (Agreed upon)

707. Abū Shurayḥ Khuwaylid ibn ‘Amr al-Khuzā‘ī ؓ said, “I heard the Messenger of Allah ﷺ say, ‘Anyone who believes in Allah and the Last Day should honour his guest as his due.’ They said, ‘What is his due, Messenger of Allah?’ He said, ‘A day and a night, and hospitality is for three days, then what is beyond that is *ṣadaqah* for him.’” (Agreed upon)

In a variant of Muslim there is, “It is not lawful for a Muslim to stay with his brother so long that he makes him fall into wrong action.” They said, “Messenger of Allah, how can he make him fall into wrong action?” He said, “By staying with him when he has nothing to offer him.”

95. On the recommendation to give good news and congratulations

Allah, exalted is He, says, “So give good news to My slaves. Those who listen well to what is said and follow the best of it,” (39:17-18) and He, exalted is He, says, “Their Lord gives them the good news of His mercy and good pleasure and Gardens where they will enjoy everlasting delight.” (9:21) He, exalted is He, says, “but rejoice in the Garden you have been promised,” (41:30) and He, exalted is He, says, “And We gave him the good news of a forbearing boy.” (37:101) He, exalted is He, says, “Our messengers brought the good news to Ibrāhīm,” (11:69) and He, exalted is He, says, “His wife was standing there and she laughed out loud. So We gave her the good news of Ishāq, and beyond Ishāq, Ya‘qūb.” (11:71) He, exalted is He, says, “The angels called out to him while he was standing in prayer in the Upper Room: ‘Allah gives you the good news of Yaḥyā’,” (3:39) and He, exalted is He, says, “When the angels said, ‘Maryam, your Lord gives you good news of a Word from Him. His name is the Messiah, ‘Īsā, son of Maryam.’” (3:45)

As for *ḥadīth* there are very many of them indeed, and they are very well known in the *ṣaḥīḥ* books, for example:

708. Abū Ibrāhīm – and it is said that it is Abū Muḥammad and it is said that it is Abū Mu‘āwiyah – ‘Abdullāh ibn Abī Awfā ؓ narrated

that the Messenger of Allah ﷺ gave Khadījah ؓ the good news of a house of hollow pearls in the Garden, in which there is no shouting and no fatigue. (Agreed upon)

709. Abū Mūsā al-Ash‘arī ؓ narrated that he did *wuḍū’* in his house and then went out and said, “I will stay close to the Messenger of Allah ﷺ and be with him on this day.” He went to the mosque and asked where the Prophet ﷺ was and they said, “He went there.” He said, “I followed after him asking about him until he entered the [garden of the] Well of Arīs. I sat at the gate until the Messenger of Allah ﷺ had finished and was doing *wuḍū’*. I went up to him and he was sitting at the Well of Arīs on the middle of the rim, and had bared his legs and was dangling them in the well. I greeted him and then went and sat at the gate. I said, ‘I will be the doorkeeper of the Messenger of Allah ﷺ today.’ Abū Bakr ؓ came and pushed the door. I said, ‘Who is it?’ He said, ‘Abū Bakr.’ I said, ‘Hold on!’ Then I went to the Messenger of Allah ﷺ and said, ‘Messenger of Allah, it is Abū Bakr asking permission to come in.’ He said, ‘Let him in and give him the good news of the Garden.’ I went and said to Abū Bakr, ‘Enter and the Messenger of Allah gives you the good news of the Garden.’ Abū Bakr went in and sat at the right side of the Prophet ﷺ on the rim and dangled his feet in the well as the Messenger of Allah ﷺ had done, baring his legs. Then I went back and sat down. I had left my brother at home doing *wuḍū’* intending to join me. I said, ‘If Allah desires good for so-and-so’ – meaning his brother – ‘He will bring him.’ Then a man moved the gate and I said, ‘Who is it?’ He said, ‘Umar ibn al-Khaṭṭāb.’ I said, ‘Hold on!’ Then I went to the Messenger of Allah ﷺ and greeted him and said, ‘It is ‘Umar asking permission to come in.’ He said, ‘Let him in and give him the good news of the Garden.’ I went to ‘Umar and said, ‘He gave permission. Enter and the Messenger of Allah gives you the good news of the Garden.’ ‘Umar came in and sat at the left side of the Prophet ﷺ on the rim and dangled his feet in the well like the Messenger of Allah ﷺ. Then I went back and sat down. I said, ‘If Allah desires good for so-and-so’ – meaning his brother – ‘He will bring him.’ Then a man came and moved the gate and I said, ‘Who is it?’ He said, ‘Uthmān ibn ‘Affān.’ I said, ‘Hold on!’ Then I went to the Prophet ﷺ and told

him. He said, 'Let him in and give him the good news of the Garden as well as an affliction which will befall him.' I came and said, 'Enter and the Messenger of Allah gives you the good news of the Garden as well as an affliction which will befall you.' He entered and found the rim fully occupied, so he sat opposite them on the other side." Sa'īd ibn al-Musayyab said, "I interpreted it as their graves." (Agreed upon)

He added in a variant, "The Messenger of Allah ﷺ commanded me to guard the door." Also, "When 'Uthmān was given the good news, he praised Allah, exalted is He, and then said, 'Allah is the One Who is asked for help.'"

"The Well of Arīs" is spelt thus. The "rim (*quff*)" is the structure around the well. "Hold on (*alā rislika*)" is spelt thus, but some spell *raslika*, means "gently!"

710. Abū Hurayrah ؓ who said, "We were sitting around the Messenger of Allah ﷺ, and Abū Bakr and 'Umar ؓ were among us in a group and the Messenger of Allah ﷺ rose up from among us and was slow in coming back to us and we were afraid that something had happened to him while he was not with us. We were alarmed and got up. I was the first to be alarmed and I went out to look for the Messenger of Allah ﷺ and I came upon him in a garden belonging to the Anṣār belonging to the Banu'n-Najjār. I walked round it to see if I could find its door but I did not find it. There was a brook which flowed into the garden from a well outside it. A brook is a small stream. So I crawled along it and got inside to where the Messenger of Allah ﷺ was. He said, 'Abū Hurayrah?' I said, 'Yes, Messenger of Allah.' He said, 'What are you doing?' I said, 'You were among us and then you got up and were slow coming back to us and we were afraid that something had happened to you and became alarmed. I was the first to be alarmed and I came to this garden and crawled along like a fox does. The others are behind me.' He said, 'Abū Hurayrah!' and he gave me his sandals. He said, 'Take these two sandals of mine and give the good news of the Garden to whomever you meet in front of this garden who testifies that "There is no god but Allah",

his heart being certain of it.” He mentioned the full *ḥadīth*. (Muslim narrated it)

711. Abū Shamāsah said, “We were with ‘Amr ibn al-‘Āṣ رضي الله عنه when he was near to death. He wept for a long time and turned his face to the wall. His son began to say, ‘Father, did not the Messenger of Allah ﷺ give you the good news of such-and-such? Did not the Messenger of Allah ﷺ give you the good news of such-and-such?’ He turned his face and said, ‘The best we can prepare is the testimony of “There is no god but Allah and Muḥammad is the Messenger of Allah.” I have been through three stages. I remember when there was no one with greater enmity for the Messenger of Allah ﷺ than I and I wanted nothing more than to have power over him so I could kill him. If I had died in that state, I would have been one of the people of the Fire. When Allah put Islam into my heart, I came to the Prophet ﷺ and said, ‘Extend your right hand so that I can offer you allegiance.’ He stretched out his right hand and I withdrew my hand. He said, ‘What is wrong, ‘Amr?’ I said, ‘I want to make a condition.’ He said, ‘What is your condition?’ I said, ‘That I be forgiven.’ He said, ‘Do you not know that Islam wipes out everything before it and that emigration wipes out everything before it and that the pilgrimage wipes out everything before it?’ There was no one I loved more than the Messenger of Allah ﷺ and no one was more esteemed in my eyes than him. I could not look him full in the face out of respect for him. If I were to be asked to describe him, I would not be able to because I could not look him full in the face. If I had died in that state, I hope that I would have been one of the people of the Garden. Then we were put in charge of things about which I do not know what my state is in respect of them. When I die, no female mourner nor fire should accompany me. When you bury me, then throw the earth over me gently. Then stand around my grave for as long as it takes to slaughter a camel and divide its meat so that I can be comforted by you and see what answer I should make to the messengers of my Lord.” (Muslim narrated it)

“Then throw [the earth over me] gently (*shunnū*)” i.e. pour it little by little.

96. On taking leave of one's companion and counselling him when he departs on a journey and supplication for him and asking him for his supplication

Allah, exalted is He, says, “*Ibrāhīm directed his sons to this, as did Ya‘qūb: ‘My sons! Allah has chosen this deen for you, so do not die except as Muslims.’ Or were you present when death came to Ya‘qūb and he said to his sons, ‘What will you worship when I have gone?’ They said, ‘We will worship your God, the God of your forefathers, Ibrāhīm, Ismā‘īl and Iṣḥāq – one God. We are Muslims submitted to Him.’*” (2:132-133)

As for the *ḥadīth*, among them:

712. There is the *hadith* of Zayd ibn Arqam رضي الله عنه which was already included in the chapter of honouring the people of the House of the Messenger of Allah ﷺ. He said, “The Messenger of Allah ﷺ stood up to speak to us. He praised and glorified Allah, admonished and reminded people and then said, ‘People! I am a mortal, and the messenger of my Lord will soon come to me and I will respond. I leave you two weighty things. The first is the Book of Allah which contains guidance and light. So take the Book of Allah and cling firmly to it.’ He urged us to have recourse to the Book of Allah and stimulated our desire for it. Then he said, ‘And the people of my house. I remind you of Allah with respect to the people of my house. I remind you of Allah with respect to the people of my house.’” (Muslim narrated it and it has been narrated previously in its entirety)

713. Abū Sulaymān Mālik ibn al-Ḥuwayrith رضي الله عنه said, “We went to the Prophet ﷺ and we were a group of young men. We stayed with him for twenty nights and the Prophet ﷺ was merciful and kind. He thought that we were missing our families and asked about those we had left behind. He said, ‘Return to your families and stay among them, teach them and instruct them. Pray such-and-such at such-and-such a time and such-and-such a prayer at such-and-such a time. When it is time for prayer, one of you should give the *adhān* and the oldest of you should be the *imām*.’” (Agreed upon)

Al-Bukhārī added in a narration of his, “And pray as you have seen

me pray.”

His saying, “Merciful (*raḥīm*) and kind (*rafiq*)”; the latter is spelt with *fā* and *qāf*, but also with two *qāfs* [meaning “gentle and gracious”].

714. ‘Umar ibn al-Khaṭṭāb ؓ said, “I asked the Prophet’s permission to make ‘*umrah* and he gave me permission and said, ‘My brother, do not forget us in your supplication.’ He spoke a word which I would not be happy to exchange for the whole of this world.”

In one variant there is, he said, “Give us a share in your supplication, my brother.” (Abū Dāwūd narrated it as did at-Tirmidhī who said, “A *ḥasan ṣaḥīḥ ḥadīth*.”)

715. Sālim ibn ‘Abdullāh ibn ‘Umar narrated that ‘Abdullāh ibn ‘Umar ؓ used to say to a man when he was about to travel, “Come near to me so that I can say farewell to you as the Messenger of Allah ﷺ used to say farewell to us, saying, ‘I commend to Allah your *dīn* and your trust and the conclusions of your actions.’” (At-Tirmidhī narrated it and he said, “A *ḥasan ṣaḥīḥ ḥadīth*.”)

716. ‘Abdullāh ibn Yazīd al-Khaṭmī the Companion ؓ said, “When the Messenger of Allah ﷺ wanted to say farewell to the army, he said, ‘I commend to Allah your *dīn* and your trust and the conclusions of your actions.’” (A *ṣaḥīḥ ḥadīth*, which Abū Dāwūd and others narrated with a *ṣaḥīḥ isnād*.)

717. Anas ؓ who said, “A man came to the Prophet ﷺ and said, ‘Messenger of Allah, I want to travel, so provision me.’ He said, ‘May Allah provision you with *taqwā*.’ He said, ‘Give me more.’ He said, ‘And may He forgive your wrong actions.’ He said, ‘Give me more.’ He said, ‘And may He make good easy for you wherever you are.’” (At-Tirmidhī narrated it and said, “A *ḥasan ḥadīth*.”)

97. On the *Istikhārah* and consultation

Allah, exalted is He, says, “and consult with them about the matter,” (3:159) and He, exalted is He, says, “and who manage their affairs by mutual consultation” (42:38) i.e. they consult with each other about them.

718. Jābir [Ⓧ] said, “The Messenger of Allah ﷺ used to teach us the *istikhārah*, asking for the good in all matters, as he would teach us a *sūrah* of the Qur’ān. He said, ‘When one of you is intending to do something, he should pray two *rak’ahs* outside the obligatory prayer and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ
الْعَظِيمِ ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ .
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ
قَالَ : عَاجِلِ أَمْرِي وَآجِلِهِ ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ، ثُمَّ بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي

‘O Allah, I ask You to choose by Your knowledge and I ask You to decree by Your power and I ask You for some of Your immense bounty for you have power and I do not. You know and I do not and You are the Knower of the Unseen. O Allah, if You know that this matter is good for me in my *dīn* and my livelihood and the end of my affair (or he said, ‘my affair sooner and later’), then decree it for me and make it easy for me and then bless me in it. If You know that this matter is bad for me in my *dīn* and my livelihood and the end of my affair (or he said, ‘my affair sooner and later’), then avert it from me and avert me from it and the decree the best for me wherever it may be and make me content with it.’ He added, ‘He should name the thing he wants to do.’” (Al-Bukhārī narrated it)

98. On the recommendation on going to the ‘Īd, visiting the sick, going on ḥajj, expeditions, funerals, etc, by one route,

and returning by a different route in order to increase the number of places of worship

719. Jābir ؓ who said, “When it was the day of the ‘īd, the Prophet ﷺ used to vary the route.” (Al-Bukhārī narrated it)

His saying, “Vary the route,” means that he went on one route and returned by another route.

720. Ibn ‘Umar ؓ narrated that the Messenger of Allah ﷺ used to go out by the Shajarah road and enter by the Mu‘arras road. When he entered Makkah, he entered from upper Thaniyyah and left by lower Thaniyyah. (Agreed upon)

99. On the recommendation to use the right first in things that entail honour, such as wuḍū’, ghusl, and tayammum, and putting on clothes, shoes, leather socks and trousers, and on entering the mosque, using the toothstick, using kohl, cutting nails, trimming the moustache, plucking the armpit and shaving the head, saying the salām in the prayer, eating and drinking, shaking hands, greeting the Black Stone, leaving the lavatory, taking the gift, and other such things. The recommendation to use the left in the opposite of that, like blowing the nose, spitting to the left, entering the lavatory and leaving the mosque, removing leather socks, sandals, trousers and clothes, cleaning oneself in the lavatory, doing unclean things, and suchlike.

Allah, exalted is He, says, “As for him who is given his Book in his right hand, he will say, ‘Here, come and read my Book!’” (69:19) and He, exalted is He, says, “The Companions of the Right: what of the Companions of the Right? the Companions of the Left: what of the Companions of the Left?” (56:8-9)

721. ‘Ā’ishah ؓ narrated that the Prophet ﷺ liked to begin with the right in all things – in purification, combing his hair and putting on his shoes. (Agreed upon)

722. ‘Ā’ishah ؓ who said, “The Messenger of Allah ﷺ used his right hand for his purification and his food, and his left for the lavatory and whatever was offensive.” (A *ṣaḥīḥ ḥadīth* which Abū Dāwūd and others narrated with a *ṣaḥīḥ isnād*.)

723. Umm ‘Aṭiyyah ؓ narrated that the Prophet ﷺ said to the women when they were washing his daughter Zaynab ؓ, “Begin with those things on her right hand side and the places which are washed in *wuḍū’*.” (Agreed upon)

724. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, “When one of you puts on sandals, he should start with the right and when he removes them, he should start with the left so that the first sandal he puts on and the last he takes off is the right one.” (Agreed upon)

725. Ḥaḍḥah ؓ narrated that the Messenger of Allah ﷺ used to use his right hand for food, drink and clothes, and he would use his left hand for everything else. (Abū Dāwūd and others narrated it)

726. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, “When you dress and when you do *wuḍū’*, begin with your right.” (A *ṣaḥīḥ ḥadīth* which Abū Dāwūd and at-Tirmidhī narrated with a *ṣaḥīḥ isnād*)

727. Anas ؓ narrated that the Messenger of Allah ﷺ arrived in Minā and went to the Jamrah and stoned it. Then he went to his place in Minā and sacrificed. Then he said to the barber, ‘Take it off,’ indicating his right side and then his left. Then he began to give it [his hair] to the people.” (Agreed upon)

In one variant there is, “When he had stoned the Jamrah and completed his sacrifice and wanted to shave his head, he presented his right side to the barber and had it shaved. Then he called Abū Ṭalḥah al-Anṣārī ؓ and gave it [his hair] to him. Then he indicated the left side and said, ‘Shave.’ He had it shaved and gave it [his hair] to Abū Ṭalḥah and said, ‘Divide it between the people.’”

