
Sunanun-Nisaa'ee – The Book of Faith and Its Laws

Version 1.0

Introduction to the Translation:

In translating this Book I have tried to remain as literal as possible, adding further comments in [] in order to further clarify the meaning of the *hadeeth* and to better the flow of English. These comments have predominantly been taken from two commentaries to Sunan an-Nasa'ee: the first by as-Suyutee and the second by as-Sindee. I have also referred to these works when translating some of the more difficult words or sentences in the following *ahaadeeth*.

All of the *ahaadeeth* are *saheeh* unless otherwise stated. To ascertain the rulings of the *ahaadeeth* I have relied entirely upon 'Saheeh Sunan an-Nasaa`i' and 'Da`eef Sunan an-Nasaa`i' of Shaykh al-Albaanee, *rahimahullaah*.

CHAPTER 1

Mention of the Most Superior of Actions

1. Abu Hurayrah (*radiallaahu anhu*) reports that

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) was asked, 'which action is the most virtuous and superior?' He replied, "*faith in Allaah and His Messenger.*"

2. Abdullaah bin Hubshee al-Khath`amee (*radiallaahu anhu*) reports that

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) was asked, 'which action is the most virtuous and superior?' He replied, "*faith that allows no possibility of doubt, Jihaad that contains no element of misappropriating war booty, and a Hajj Mabroor.*"

* *Hajj Mabroor*

* *Hajj Mabroor*: an accepted Hajj, one that contains no element of sin.

CHAPTER 2

The Delight of Faith

3. Anas bin Maalik (*radiyAllaahu anhu*) reports that

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*there are three [qualities] which if found in a person will allow him to experience the sweetness of faith and its delight: that Allaah, Mighty and Magnificent, and His Messenger be more beloved to him than anything else; that he love for the sake of Allaah and hate for the sake of Allaah; that a large fire being kindled and his being thrown into it be more beloved to him than [his] associating anything with Allaah.*"

CHAPTER 3

The Sweetness of Faith

4. Anas bin Maalik (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*there are three qualities, whosoever finds them in him will experience the sweetness of faith: whosoever loves a person and does not love him except for the sake of Allaah, the Mighty and Magnificent; the one who finds that Allaah, Mighty and Magnificent, and His Messenger are more beloved to him than anything else; the one who finds that his being thrown in a fire is more beloved to him than his returning to disbelief after Allaah having rescued him from it.*"

CHAPTER 4

The Sweetness of Islaam

5. Anas (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*there are three qualities, whosoever finds them in him will experience the sweetness of Islaam: the one who finds that Allaah and His Messenger are more beloved to him than anything else; whosoever loves a person and does not love him except for the sake of Allaah; whosoever hates returning to disbelief in the same way that he hates being thrown into a fire.*"

CHAPTER 5

The Description of Islaam

6. Umar bin al-Khattaab (*radiyAllaahu anhu*) said,

One day, while we were in the presence of the Messenger of Allaah (*sallAllaahu alayhi wa salaam*), there arrived a man having extremely white clothes and extremely black hair. No traces of a journey were seen upon him yet none amongst us knew him. [He kept coming] until he reached the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) [and then sat]

placing his knees such that they touched his knees and his hands on [the Prophet's] thighs. Then he said, 'O Muhammad, inform me about Islaam.'

He said, *"that you testify that none has the right to be worshipped save Allaah and that Muhammad is the Messenger of Allaah. That you establish the prayer, give the zakaah, fast the month of Ramadaan and that you perform the Hajj to the House if you have the means to do so."*

He said, 'you have spoken truthfully.' We were astonished that he had asked the question and then testified to its truth.

Then he said, 'inform me about faith.'

He said, *"that you believe in Allaah, the Angels, the Books, the Messengers, the Last Day and the Divine Decree – its good and bad."*

He said, 'you have spoken truthfully.' He then said, 'inform me about *al-Ihsaan*.'

He said, *"that you worship Allaah as if you see him, and though you cannot see Him then indeed He sees you."*

He said, 'then inform me about the [Last] Hour.'

He said, *"the questioned knows no more about it than the questioner."*

He said, 'then inform me about its signs.'

He said, *"that the slave-girl will give birth to her master and that you will see the barefooted, destitute, poor, desert cattle herders competing with each other in constructing tall buildings."*

Umar said, 'I remained for three [nights] and then the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) asked me, "O Umar, do you know who the questioner was?" I replied, "Allaah and His Messenger know best." He said, *"indeed that was Jibreel who came to teach you the matters of your religion."*

CHAPTER 6

The Description of Faith and Islaam.

7. Abu Hurayrah (*radhiyAllaahu anhu*) and Abu Dharr (*radhiyAllaahu anhu*) report that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) used to sit amongst his companions and strangers used to come in order to ask him questions, but they did not know who he

was. So we asked the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) if we could make a place of sitting for him such that a stranger could recognise him when he came. We built a bench of clay upon which he used to sit. [One day] we were sitting and the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) was sitting in his reserved place when there arrived a person having the best of features and the most pleasant of smells as if his clothes had not been stained by any dirt. [When he arrived] at the corner of the carpet [on which the Prophet (*sallAllaahu alayhi wa sallam*) was sitting], he said, 'peace be with you O Muhammad.' The Prophet (*sallAllaahu alayhi wa sallam*) replied to the greeting. Then the man asked, 'should I come closer O Muhammad?' He replied, "*come closer.*" He kept on asking this question and receiving the same reply until he placed his hands upon the thighs of the Messenger of Allaah (*sallAllaahu alayhi wa salaam*).

He said, 'O Muhammad, inform me about Islaam.'

He replied, "*Al-Islaam is that you worship Allaah without associating any partners with him, that you establish the prayer, give the zakaah, perform the Hajj to the House and fast the month of Ramadaan.*"

He asked, 'if I do this do I become a Muslim?'

He replied, "*yes.*"

He said, 'you have spoken truthfully.' When we heard the man testifying to the truth of the Prophet's words we rejected this.

He said, 'O Muhammad, inform me about faith.'

He said, "*to have faith in Allaah, His Angels, the Book and the Prophets and that you have faith in the Decree.*"

He asked, 'if I do this then have I believed?'

He replied, "*yes.*" He said, 'you have spoken truthfully.'

Then he said, 'O Muhammad, inform me about *al-Ihsaan*.'

He said, "*that you worship Allaah as if you see him, and though you cannot see Him then indeed He sees you.*"

He said, 'you have spoken truthfully.' Then he said, 'inform me as to when the [Last] Hour is.'

Upon this the Prophet (*sallAllaahu alayhi wa sallam*) lowered his head and did not respond. The man repeated the question but he did not respond. Again he repeated the question

but he did not respond. Then he raised his head and said, *"the questioned knows no more about it than the questioner. But it has signs by which its [closeness] can be known: when you see the herders of black camels competing in constructing tall buildings, when you see the barefooted and destitute becoming kings and when you see a woman giving birth to her master. There are five [matters] that none knows save Allaah,*

'Indeed with Allaah [Alone] is the knowledge of the Hour and sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow and no soul knows in what land it will die. Indeed Allaah is All-Knowing, AllAware.' [Luqmaan (31): 34]

No by the One Who sent me as a guide and announcer of glad tidings, I do not know [as to when it is] more than anyone amongst you, and indeed that was Jibreel (AS) who descended in the form of Dihya al-Kalbee."

SAHEEH with the exception of the words, *'in the form of Dihya al-Kalbee'* which is an error as stated by *al-Haafidh* ibn Hajr in *'al-Fath'* [1/125]

CHAPTER 7

The Explanation of His, Mighty and Magnificent, saying, "the Bedouin Arabs said, 'we have believed.' Say, 'you have not [yet] believed, rather say: we have submitted.'" [Al-Hujuraat (49): 14]

8. Sa`d bin Abee Waqqaas (*radiallaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) gave [some charity] to some people but left out one and did not give him anything. Sa`d said, 'O Messenger of Allaah! You have given to so-and-so and so-and-so but you have not given so-and-so anything yet he is a believer.'

The Prophet (*sallAllaahu alayhi wa sallam*) said, *"or a Muslim."* Sa`d repeated the question three times and the Prophet (*sallAllaahu alayhi wa sallam*) repeated the answer three times. Then he said, *"indeed I give to some people and leave those who are more beloved to me, not giving them anything, out of fear that [the ones who have been given] be thrown face first into the Fire."*

9. Sa`d (*radiallaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) divided some property, giving it to some people and refraining from giving it to others. I asked, 'O Messenger of Allaah! You have given to so-and-so but not to so-and-so yet he is a believer?'

He said, *"do not say believer but instead say Muslim."*

Ibn Shihaab then recited, **"the Bedouin Arabs said, 'we have believed.' Say, 'you have not [yet] believed, rather say: we have submitted.'" [Al-Hujuraat (49): 14]**

10. Bishr bin Suhaim reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) commanded him to proclaim on the Days of *Tashreeq*, 'none shall enter Paradise save a believer,' and those were the days of eating and drinking.

CHAPTER 8

The Description of the Believer

Abu Hurayrah (*radiyAllaahu anhu*) reports that,

11. The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"the Muslim is the one from whose tongue and hand the people are secure from. The believer is the one to whom the people entrust their blood and property."*

CHAPTER 9

The Description of the Muslim

12. Abdullaah bin `Amr (*radiyAllaahu anhu*) said,

I heard the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) saying, *"the Muslim is the one from whose tongue and hand the Muslims are secure from. The Muhaajir [emigrant] is the one who emigrates from that which Allaah has prohibited."*

13. Anas (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"whosoever prays our prayer, faces our Qiblah, and eats our slaughtered meat then such is a Muslim."*

CHAPTER 10

The Excellence of a Persons Islaam

14. Abu Sa`eed al-Khudree (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "when a servant becomes a Muslim and makes good his Islaam, Allaah records every good deed for him that he previously did and effaces every evil deed he committed previously. After this each good deed will be requited ten-fold to seven hundred-fold whereas each evil deed will be requited as it is unless Allaah, Mighty and Magnificent, overlooks it."

CHAPTER 11

Which [adherent] of Islaam is Most Virtuous?

15. Abu Musaa (*radiyAllaahu anhu*) reports that,

We asked, 'O Messenger of Allaah, which [adherent] of Islaam is most virtuous?' He replied, "the one from whose tongue and hand the Muslims are secure from."

CHAPTER 12

Which [quality] of Islaam is best?

16. Abdullaah bin `Amr (*radiyAllaahu anhu*) reports that,

A man asked the Messenger of Allaah (*sallAllaahu alayhi wa salaam*), 'which [quality] of Islaam is best?' He replied, "feeding others, and stating the salaam to those whom you know and do not know."

CHAPTER 13

Upon How Many [Pillars] is Islaam Built?

17. Ibn Umar (*radiyAllaahu anhumaa*) reports that,

A man asked him, 'are you not embarking on the military expedition?' He replied, 'I heard the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) saying, "Islaam is built upon five [pillars]: the testimony that none has the right to be worshipped save Allaah, establishing the prayer, giving of zakaah, Hajj and fasting the month of Ramadaan."

CHAPTER 14

The Pledge of Allegiance Upon Islaam

18. Ubaadah bin as-Saamit (*radiyAllaahu anhu*) reports that,

We were with the Prophet (*sallAllaahu alayhi wa sallam*) in a gathering and he said, "give me the pledge of allegiance upon [the condition that] you not associate anything with Allaah, that you not steal and neither commit illegal sexual intercourse." Then he recited the verse to them [and said], "so whosoever keeps [to the pledge] then his reward is upon Allaah. But whosoever commits something of that, and Allaah, Mighty and Magnificent, conceals it then it is up to Allaah - if He Wishes He will punish him and if He Wishes He will forgive him."

CHAPTER 15

For What Should the People be Fought?

19. Anas bin Maalik (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "I have been commanded to fight the people until they testify that none has the right to be worshipped save Allaah and that Muhammad is the Messenger of Allaah. So if they testify that none has the right to be worshipped save Allaah and that Muhammad is the Messenger of Allaah, they face our Qiblah, eat our slaughtered meat and pray our prayer then their blood and property has become sacrosanct for us unless it be by due right [demanded by Islaam]. They have the rights that the rest of the Muslims have and they have the duties that the rest of the Muslims have."

CHAPTER 16

Mention of the Branches of Faith

20. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, "faith has seventy odd branches and modesty is part of faith."

21. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "faith has seventy odd branches, the most virtuous of them is [the testimony that] none has the right to be worshipped save Allaah and the least of them is removing the harmful thing from the road, and modesty is a branch of faith."

22. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, "modesty is a branch of faith."

CHAPTER 17

The Differing Levels of the People of Faith

23. A person from the Companions of the Prophet (*sallAllaahu alayhi wa sallam*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*Ammaar has been infused with faith to the very extremities of his body.*"

24. Abu Sa`eed (*radiyAllaahu anhu*) reports that,

I heard the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) saying, "*whosoever amongst you see an evil then let him change it with his hand, if he is not able then [let him reject it] with his tongue, and if he is not able then [let him hate it] with his heart.*"

25. Abu Sa`eed al-Khudree (*radiyAllaahu anhu*) reports that,

I heard the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) saying, "*whosoever sees an evil and changes it with his hand then he has absolved himself [of having anything to do with the evil]. Whosoever is not able to do this but changes it [by rejecting it] with his tongue then he too has absolved himself. Whosoever is not able to do this but changes it [by hating it] with his heart then he also has absolved himself and that is the weakest [level] of faith.*"

CHAPTER 18

The Increase of Faith

26. Abu Sa`eed al-Khudree (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*the argument that one of you falls into over a right that is due to him in this world will not be greater or more intense than the argument that the believers will have with their Lord concerning their brothers who have entered the Fire. They will say, 'Our Lord! Our brothers – they used to pray with us, fast with us and perform Hajj with us yet You have caused them to enter the Fire!' He will then say, 'go and take out [of the Fire] those whom you know.'* They will then go to them and recognize them by the forms [of their faces] – the Fire would have burnt some half way up their shins and others up to their ankles and they will remove them. Then they will say, 'Our Lord! We have removed those whom you ordered us to remove.' He will say, 'remove [from the Fire] whoever's heart contains the weight of a deenaar in faith.' Then He will say, '[remove from the Fire] whoever's heart contains the weight of half a deenaar in faith.' Until He says, 'whoever's heart contains an atoms weight of faith.'"

Abu Sa`eed said, 'whosoever does not believe this then let him recite,

"Indeed Allaah does not forgive association with Him, but He forgives what is less than that for whom He Wills. And he who associates others with Allaah has certainly concocted a tremendous sin." [*An-Nisaa* (4): 48]

27. Abu Sa`eed al-Khudree (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*while I was asleep, I saw some people being presented to me upon whom were shirts. Some of them reached the upper chest and others did not reach so far. Then Umar bin al-Khattaab was presented to me and he wore a short that he was dragging [due to its length].*"

He asked, 'how do you interpret the dream O Messenger of Allaah?' He replied, "*the religion.*"

28. Taariq bin Shihaab [az-Zuhree] reports that,

A man from amongst the Jews came to Umar bin al-Khattaab and said, 'O Leader of the Believers! There is a verse in your book which you recite, if it had been revealed to us – the company of Jews – we would have taken that day as an *Eed*.'

He asked, 'which verse?' The Jew replied, '**this day have I perfected your religion for you, completed My favour upon you and have chosen for you Islaam as your religion.**' [*Al-Maa`idah* (5): 3]

Umar then said, 'indeed I know the place where it was revealed and the day it was revealed! It was revealed to the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) on Arafaat on the Day of Jumu`ah.'

CHAPTER 19

The Signs of Faith

29. Anas (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*none of you can [truly] believe until I am more beloved to him than his children, parents and the whole of mankind.*"

30. Anas (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*none of you can [truly] believe until I am more beloved to him than his property, his family and the whole of mankind.*"

31. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*by the One in Whose Hand is my soul, none of you can [truly] believe until I am more beloved to him than his children and parents.*"

32. Anas (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"none of you can [truly] believe until he loves for his brother what he loves for himself."*

33. Anas (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"by the One in Whose Hand is the soul of Muhammad, none of you can [truly] believe until he loves for his brother what he loves for himself from the good."*

34. Alee (*radiyAllaahu anhu*) said,

Indeed the covenant of the Unlettered Prophet (*sallAllaahu alayhi wa sallam*) to me was, *"none save a believer shall love you and none save a hypocrite shall hate you."*

35. Anas (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, *"love of the Ansaar is a sign of faith and hatred of the Ansaar is a sign of hypocrisy."*

CHAPTER 20

The Signs of the Hypocrite

36. Abdullaah bin `Amr (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, *"there are four [qualities], whosoever has them is a hypocrite and whosoever has a characteristic of these four possesses a characteristic of hypocrisy until he leaves it: when he speaks he lies, when he promises he breaks it, when he makes a covenant he proves treacherous, and when he argues he behaves in an imprudent and uncouth manner."*

37. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"the signs of the hypocrite are three: when he speaks he lies, when he promises he breaks it and when he is entrusted with something he proves treacherous."*

38. Alee (*radiyAllaahu anhu*) said,

Indeed the covenant of the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) to me was, *"none save a believer shall love you and none save a hypocrite shall hate you."*

39. Abdullaah (*radiyAllaahu anhu*) said,

Whosoever possesses three [qualities] then he is a hypocrite: when he speaks he lies, when he is entrusted with something he proves treacherous and when he promises he breaks it. Whosoever possesses one of these [qualities] possesses a characteristic of hypocrisy until he abandons it.

CHAPTER 21

Standing [in Prayer During the Month of] Ramadaan

40. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*whosoever stands [for prayer] during the month of Ramadaan out of faith and the hope of reward shall have his previous sins forgiven.*"

41. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, "*whosoever stands [for prayer] during Ramadaan out of faith and the hope of reward shall have his previous sins forgiven.*"

42. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, "*whosoever stands [for prayer] during Ramadaan out of faith and the hope of reward shall have his previous sins forgiven.*"

CHAPTER 22

Standing [for prayer] during the Night of Qadr

43. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "*whosoever stands [for prayer] during Ramadaan out of faith and the hope of reward shall have his previous sins forgiven. Whosoever stands [for prayer] during the Night of Qadr out of faith and the hope of reward shall have his previous sins forgiven.*"

CHAPTER 23

Zakaah

44. Talhah bin Ubaydullaah (*radiyAllaahu anhu*) reports that,

A man from the inhabitants of Najd came to the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) having disheveled hair. The murmuring of his voice could be heard but what he said could not be understood until we came close. He was asking about Islaam, the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said to him, "five prayers during the day and night." He asked, 'are there any others upon me?' He replied, "no, unless you wish to perform optional [prayers]."

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "and fasting the month of Ramadaan." He asked, 'is there any other [month] upon me?' He replied, "no, unless you wish to perform optional [fasts]."

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "and zakaah." He asked, 'is there any other [charity] upon me?' He replied, "no, unless you wish to give optional [charity]."

So the man left saying, 'I will not add or detract from this.'

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "he will be successful if he is truthful."

CHAPTER 24

Jihaad

45. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

I heard the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) saying, "Allaah has undertaken to provide for the one who goes out in His Way with nothing making him leave save faith in Me and Jihaad in My Way such that He is a guarantor that He makes him enter Paradise either by being killed [in battle] or dying [on the way] or He returns him to his house from which he left having attained what he attained of reward or war booty."

46. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, "Allaah has guaranteed the one who goes out in His Way with nothing making him leave except for Jihaad in My Way, faith in Me and belief in My Messengers – He is a guarantor that He will make him enter Paradise or return him to his house from which he left having attained what he attained of reward or war booty."

CHAPTER 25

Giving of the Khumus

47. Ibn Abbaas (*radiyAllaahu anhumaa*) reports that,

A delegation of Abdul-Qays came to the Messenger of Allaah (*sallAllaahu alayhi wa sallam*) and said, 'indeed this delegation is [from the tribe] of Rabee`ah and we are only able to come to you in this Sacred Month so enjoin us with something that we can take from you and call those whom we have left behind to.'

He said, *"I command you with four and prohibit you from four. [The four I command you with are] Faith" then he explained this for them, "the testimony that none has the right to be worshipped save Allaah and that I am the Messenger of Allaah, establishing the prayer, giving the zakaah, and that you give one-fifth of the war booty that you acquire. I prohibit you from the Dubbaa`, the Hantam, the Muqayyar and the Muzaffat."*

*

* These were the names of pots in which they used to keep alcohol.

CHAPTER 26

Attending the Funeral Prayers

48. Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) said, *"whosoever follows the funeral of a Muslim out of faith and the hope of reward, prays over him and then waits until he is placed in his grave then he has two qeeraats [worth of reward] each of which is the size of Mount Uhud. Whosoever prays and then goes has one qeeraat."*

* Qeeraat: 1/20th of a deenaar.

CHAPTER 27

Modesty

49. Saalim reports from his father [ibn Umar (*radiyAllaahu anhumaa*)] that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) passed by a person censuring his brother due to his being modest whereupon he said, *"leave him for indeed modesty is from faith."*

CHAPTER 28

The Religion is Easy

50, Abu Hurayrah (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"indeed this religion is easy and none makes it hard except that it overcomes him. So remain firm and balanced or [at least] try to aspire to this as much as possible and rejoice in glad-tidings, seek help [for your worship at those busy times] at the beginning of the day, after mid-day and during the night."*

* Note: in the Arabic the words used were: *Ghadwa*: which refers to a journey that one sets out on at the beginning of the day. *Rawha*: which refers to a journey that one sets out on after mid-day. *Dulja*: which refers to a journey that one sets out on in the last part of the night or during the night. As explained these references are used metaphorically to refer to the journey to Allaah, i.e. performing those actions of worship at these times where one is normally busy with the mundane affairs of life.

CHAPTER 29

The Most Beloved Religion to Allaah

51. Aa`ishah (*radiyAllaahu anhaa*) reports that,

The Prophet (*sallAllaahu alayhi wa sallam*) entered upon her while there was a woman with her and asked, *"who is this?"* She replied, 'so-and-so who did not sleep [due to her praying during the night]' and she went on to mention her prayer. He said, *"be silent! It is upon you to perform that amount of action which you are able to bear for by Allaah, Allaah, Mighty and Magnificent, does not become weary but you will become weary and bored. Indeed the most beloved religion (i.e. worship) to Allaah is that which is performed continuously."*

CHAPTER 30

Running with Ones Religion from the Trials and Tribulations

52. Abu Sa`eed al-Khudree (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"it will soon come about that the best property of a Muslim will his sheep which he takes with him from mountain peak to mountain peak and valley to valley, running with his religion from the trials and tribulations."*

CHAPTER 31

The Parable of the Hypocrite

53. Ibn Umar (*radiyAllaahu anhumaa*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"the parable of the hypocrite is that of a confused sheep between two flocks going to this one on occasion and the other on another occasion, not knowing which one it should follow."*

CHAPTER 32

The Parable of Those who Recite the Qur`aan of the Believers and Hypocrites

54. Abu Musaa al-Ash`aree (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"the parable of the believer who recites the Qur`aan is that of an orange, its taste and smell is pleasant. The parable of the believer who does not recite the Qur`aan is that of a date, its taste is pleasant but it has no smell. The parable of the hypocrite who recites the Qur`aan is that of a basil, its smell is pleasant but its taste is bitter. The parable of the hypocrite who does not recite the Qur`aan is that of a colocynth, its taste is bitter and it has no smell."*

CHAPTER 33

The Signs of the Believer

55. Anas bin Maalik (*radiyAllaahu anhu*) reports that,

The Messenger of Allaah (*sallAllaahu alayhi wa sallam*) said, *"none of you can [truly] believe until he loves for his brother what he loves for himself."*

END OF THE BOOK OF FAITH

And all praise and thanks are due to Allaah,

Peace and Blessings be upon His final Messenger