

INTRODUCTION – VIRTUES OF NARRATING FORTY AHADITH

There are various narrations on the virtue of memorising and preserving forty hadiths.

Some of the narrations are as follows:

من حفظ على أمتي أربعين حديثاً من أمر دينه بعثه الله يوم القيامة فقيهاً عالماً

Translation: Whosoever memorises and preserves for my people forty hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar. [Narrated from Ibn Abbâs, Anas and Abu Hurairah 

(Jâmiu bayânil ilm wa fadhlihih 1: 194)

من حفظ على أمتي أربعين حديثاً من السنة حتى يؤدّيها إليهم كنت له شافعياً أو شهيداً
يوم القيامة

Translation: Whosoever memorises and preserves for my people forty hadith relating to the sunnah and he conveys it to them, on the Day of Judgment I shall be an intercessor or a witness for him [narrated from Ibn Umar 

(Jâmiu bayânil ilm wa fadhlihi 1: 193)

من نقل عني إلي من يلحقني من أمتي أربعين حديثاً كتب في زمرة العلماء وحشر في
جملة الشهداء

Translation: Whosoever transmits from me to my people who come after me forty hadith, he will be written in the

company of religious scholars and he will be resurrected with the group of martyrs. [narrated from Ibn `Umar رضي الله عنه] (Kanzul Ummâl 10: 137 (29191))

من حفظ على أمتي أربعين حديثا ينفعهم الله عز وجل بها قيل له: ادخل من أي أبواب الجنة شئت

Translation: Whosoever memorises and preserves for my people forty hadith by which Allah benefits them, It will be said to him: Enter by whichever of the doors of paradise you wish. [narrated from Ibn Masûd رضي الله عنه] (Hilyatul-Awliyâ 4: 189)

من حفظ على أمتي أربعين حديثا من أمر دينها بعثه الله فقيها وكنت له يوم القيامة شافعا وشهيدا.

Translation: Whosoever memorises and preserves for my people forty hadith relating to their religion, Allah ﷻ will resurrect him on the Day of Judgment a jurist and I shall be an intercessor and a witness for him [narrated from Abû Dardâ رضي الله عنه] (Shuabul Imân 3: 240)

من ترك أربعين حديثا بعد موته فهو رفيقي في الجنة

Translation: Whosoever leaves (a legacy of) forty hadith after his death (for the people to benefit from), he will be my disciple in paradise [narrated from Jābir ibn Samurah رضي الله عنه] (Kanzul Ummâl 10: 137 (29192))

من حفظ على أمتي أربعين حديثا فيما ينفعهم من أمر دينهم بعث يوم القيامة من العلماء، وفضل العالم على العابد سبعين درجة، الله أعلم بما بين كل درجتين

Translation: Whosoever memorises and preserves for my people forty hadith which will benefit them in regards to their religion, Allah will resurrect him on the Day of Judgment among the religious scholars. And the excellence of a religious scholar over a (non-scholar) worshipper is of seventy degrees. Allah knows best that which is between two degrees. [narrated from Abû Hurairah 

Although all the lines of transmission of these hadiths are weak, the narrations become strengthened when considered collectively and therefore they are accepted by many great scholars.

The hadiths on the virtue of memorising and transmitting forty hadiths have been transmitted by thirteen different companions: Alî , Abdullah ibn Masûd , Muâz ibn Jabal , Abu Dardâ , Ibn Umar , Ibn Abbâs , Abu Hurayrah , Abu Saîd Khudrî , Jâbir ibn Samurah , Anas , Abu Umâmah , Ibn Amr  and Buraydah .

Furthermore, there are several great hadith scholars who have accepted this hadith and thus they have authored various books containing forty hadiths simply in order to gain the virtue mentioned. The first to write such a book was Abdullah ibn Mubârak Marwazi , followed by Muhammad ibn Aslam Tusi , Ahmad ibn Harb , Hasan ibn Sufyân Nasawî , Abû Bakr Ajrî , Muhammad ibn Abdillâh Jazaqî , Abû Bakr ibn Ibrâhîm Asfahânî , Daraquṭnî , Hâkim , Abû Nu`aym , Muhammad ibn Husain Salami , Abu Uthmân Sâbûnî , Abdullah ibn

Muhammad Ansârî ﷺ, Abul Qasim Qushairi ﷺ, Abû Bakr Bayhaqî ﷺ, Imâm Nawawî ﷺ and many others.

Keeping these virtues in mind, Moulana Osman Kadwâ (dâmat barakâtuhu) prepared four books of forty ahâdîth on different aspects. This book deal with ahâdith narrated regarding marriage.

There are many lessons in many of these ahâdîth as well. We have added an introduction, typed the ahâdith and checked the translation.

We make duâ that Allâh ﷻ accepts this effort and makes these ahâdîth a means of our guidance and all of mankind till Qiyâmah. Âmîn

Moosa Kajee

(١) عَنْ عَبْدِ اللَّهِ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ» «متفق عليه»

Abdullah Ibn Mas'ûd رضي الله عنه narrates that Rasulullâh ﷺ said, "O assembly of youth, whoever amongst you has the (financial) ability should marry. Marriage will help one to lower his gaze and protect his private part. Whoever does not possess the financial ability should fast, since this will break his desires."

(The meaning of this is that he should fast for a prolonged period of time, and not just a few days, since this will actually increase one's desires.)

(٢) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يَقُولُ: «رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مِطْعُونٍ التَّبْتُ، وَلَوْ أُذِنَ لَهُ لَأَخْتَصَيْنَا» «متفق عليه»

Sa'd ibn Abi Waqqas رضي الله عنه narrates that Rasulullâh ﷺ did not allow Uthmân ibn Maz'ûn to live a life of celibacy. If he ﷺ had given him permission, we would have had ourselves castrated.

(٣) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ" «متفق عليه»

Abû Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, "A woman is married for one of four reasons; for her wealth, for her family lineage, for her beauty

or for her religiousness. Choose the one who possesses religiousness. May your hands be dusty! (Expression to show surprise!)

٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ» «رواه مسلم»

Abdullah ibn Umar رضي الله عنه narrates that Rasulullâh ﷺ said, "The world is a commodity to be utilized, and the best of commodities in this world is a pious woman."

٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُ نِسَاءٍ رَكِبَ الْإِبِلَ صَالِحُ نِسَاءِ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ» «متفق عليه»

Abû Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, "The best of women that ride on camels are the pious women of the Quraish, since they are most affectionate to their small children and are most careful with regards to their husband's properties."

٦) عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا تَرَكْتُ بَعْدِي فَتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ» «متفق عليه»

Usamah ibn Zaid رضي الله عنه narrates that Rasulullâh ﷺ said, "I have not left behind me a trial more injurious to men than women."

(٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ الدُّنْيَا حُلُوهٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنَى إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ» وَفِي حَدِيثِ ابْنِ بَشَّارٍ: «لَيَنْظُرَ كَيْفَ تَعْمَلُونَ» «رواه مسلم»

Abû Saîd Khudrî رضي الله عنه narrates that Rasulullâh ﷺ said, "The world is sweet and lush. Allâh ﷻ will make you deputies therein in order to see what deeds you do. You should therefore be wary of the world and be wary of women, for verily the first trial of the Bani Isrâîl was with regards to women."

(٨) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالنَّاكِحُ الَّذِي يُرِيدُ الْعِفَافَ" : هَذَا حَدِيثٌ حَسَنٌ «رواه الترمذي و النسائي»

Abû Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, "Allâh ﷻ has made binding upon Himself the assistance of three people: 1) the warrior in the path of Allâh ﷻ 2) the mukâtab (slave) who wants to pay his due (so that he can be freed) 3) the person who gets married so that he can remain chaste."

(٩) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرُوجُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ، وَفَسَادٌ عَرِضٌ» «رواه الترمذي و ابن ماجه»

Abû Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, "When such a person comes to you whose religion

and character pleases you, then marry him (to your daughter). If you do not do so, then there will be evil and great corruption in the earth.”

١٠) عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «تَزَوَّجُوا الْوُدَّ الْوُلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ» «رواه ابو داؤد و النسائي»

Ma'qil ibn Yasâr ﷺ narrates that Rasulullâh ﷺ said, “Marry such women who are loving and produce children (in abundance) because (on the Day of Judgement) I will vie with other ummahs (and be proud) of your numbers.”

١١) عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "لَمْ يَرَ لِلْمُتَحَابِّينِ مِثْلَ النِّكَاحِ".

«رواه ابن ماجه و عبد ارزاق في مصنفه»

Abdullah ibn Abbâs ﷺ narrates that Rasulullâh ﷺ said, “For two mutual lovers, you will find nothing like marriage.”

١٢) عَنْ أَنَسِ بْنِ مَالِكٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ أَرَادَ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا، فَلْيَتَزَوَّجِ الْحَرَائِرَ» «رواه ابن ماجه»

Anas ibn Mâlik ﷺ narrates that he heard Rasulullâh ﷺ saying, ‘Whoever wishes to meet Allâh ﷻ pure and purified should marry free women.”

(١٣) عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ كَانَ يَقُولُ:
 "مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ، خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ، إِنْ أَمَرَهَا
 أَطَاعَتْهُ، وَإِنْ نَظَرَ إِلَيْهَا سَرَتْهُ، وَإِنْ أَقْسَمَ عَلَيْهَا أَبْرَتْهُ، وَإِنْ غَابَ عَنْهَا
 نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ" «رواه ابن ماجه»

Abû Umâmah رضي الله عنه narrates that Rasulullâh ﷺ said,
 "After the fear of Allâh ﷻ, a believer gains nothing
 better for him than a good wife who obeys him if
 he commands her, pleases him if he looks at her,
 fulfils an oath if he takes one, and is sincere to him
 with regards to herself and his money in his
 absence."

(١٤) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا
 تَزَوَّجَ الْعَبْدُ فَقَدْ كَمَلَ نِصْفُ الدِّينِ، فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي " «رواه
 البيهقي في شعب الایمان»

Anas ibn Mâlik رضي الله عنه narrates that Rasulullâh ﷺ said,
 "When a person marries, he has fulfilled half of his
 dîn, then let him fear Allah in the remaining half."

(١٥) عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " إِنَّ أَعْظَمَ
 النِّكَاحِ بَرَكَهً أَيْسَرُهُ مَوْنَةً " «رواه ابن ماجه و احمد»

Aishah رضي الله عنها narrates that Rasulullâh ﷺ has stated,
 "Verily the marriage with the greatest (blessings)
 is that one in which the expenses are the least."

(١٦) عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّهُ خَطَبَ امْرَأَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ: انْظُرْ إِلَيْهَا، فَإِنَّهُ أَحْرَى أَنْ يُؤَدَمَ بَيْنَكُمَا «رواه الترمذي»

Mughirah ibn Shu'bah رضي الله عنه narrates that he proposed for a woman. Rasulullâh ﷺ said, "Look at her, for it is better that there should be love between you."

(١٧) عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ» «متفق عليه»

Abdullah ibn Abbâs رضي الله عنه narrates that Rasulullâh ﷺ said, "No strange man should be in solitude with a woman, except that a mahram be present."

(١٨) عَنْ عَائِشَةَ، قَالَتْ: مَا نَظَرْتُ -أَوْ مَا رَأَيْتُ- فَرَجَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَطُّ «رواه ابن ماجة»

Aishah رضي الله عنها narrates that she never saw the private part of Rasulullâh ﷺ.

(١٩) عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " مَا مِنْ مُسْلِمٍ يَنْظُرُ إِلَى مَحَاسِنِ امْرَأَةٍ أَوَّلَ مَرَّةٍ، ثُمَّ يَغْضُ بَصَرَهُ إِلَّا أَحَدَّثَ اللَّهُ لَهُ عِبَادَةً يَجِدُ حَلَاوَتَهَا " ««رواه احمد و البيهقي في شعب الایمان»»

Abû Umâmah رضي الله عنه narrates that Rasulullâh ﷺ said, "If any Muslim happens to look at the beauty of a woman and then lowers his gaze, Allâh ﷻ will create for him an act of worship whose sweetness he will experience."

(٢٠) عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبَكْرُ حَتَّى تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ» «متفق عليه»

Abû Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, "A previously married woman shall not be married till she gives consent; and a virgin shall not be married until her permission is sought." The companions enquired, "How will her permission be indicated?" Rasulullâh ﷺ replied, "By her remaining silent."

(٢١) عَنْ عَائِشَةَ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَعِ سِنِينَ، وَزَفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ، وَلَعِبُهَا مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ» «رواه مسلم»

Aishah رضي الله عنها narrates that Rasulullâh ﷺ married her when she was seven, and she was brought to live with him when she was nine, bringing her toys with her. He ﷺ passed away when she was eighteen.

(٢٢) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " فِي التَّوْرَةِ مَكْتُوبٌ: مَنْ بَلَغَتْ ابْنَتُهُ اثْنَتَيْ عَشْرَةَ سَنَةً فَلَمْ يُزَوِّجْهَا فَاصَابَتْ إِثْمًا فَإِذَا كَانَ ذَلِكَ عَلَيْهِ " «رواه البيهقي في شعب الایمان»

Anas ibn Malik رضي الله عنه narrates that Rasulullâh ﷺ said, "It is mentioned in the Tawrah, 'Whoever's daughter reaches the age of twelve, and he does not marry her, and she commits a sin, then the sin will be upon him.'"

(٢٣) عَنْ أَبِي سَعِيدٍ، وَابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ وَلِدَ لَهُ وَلَدٌ فَلْيُحْسِنْ اسْمَهُ وَأَدِّبْهُ، فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِنْمَاءً، فَإِنَّمَا إِنْمَاءُهُ عَلَى أَبِيهِ " «رواه البيهقي في شعب الایمان

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Abu Saîd and Ibn Abbâs رضي الله عنهما narrate that Rasulullâh ﷺ said, "Whoever has a child, should give him a good name and teach him noble manners. When he matures, he should get him married. If the child is mature, and the father does not marry him, and the child sins, the sin is upon the father also."

(٢٤) عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، كَانَ يَقُولُ: «نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَتْرَكَ الْخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ» " «رواه البخاري»

Ibn Umar رضي الله عنهما narrates that Rasulullâh ﷺ prohibited a person doing a deal after a deal was already concluded. Similarly a man should not propose after his brother had proposed unless the person who proposed first leaves the proposal or grants him permission to propose."

(٢٥) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ، فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ»، قَالَ: فَخَطَبْتُ جَارِيَةً فَكُنْتُ أَتَخَبَّأُ لَهَا حَتَّى رَأَيْتُ مِنْهَا مَا دَعَانِي إِلَى نِكَاحِهَا وَتَزَوَّجْتُهَا فَتَزَوَّجْتُهَا «رواه ابو داود»

Jâbir ibn Abdullah  narrates that Rasulullâh  said, "When one of you wants to propose to a woman, then if he is able to look towards (those parts of a woman) which creates desire to marry her (i.e. hands and face), then let him do so."

(٢٦) عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « أَحَقُّ الشُّرُوطِ أَنْ تُؤْفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ » «رواه البخاري»

Uqbah ibn Amir  narrates that Rasulullâh  said, "The conditions most worthy of being fulfilled are those by which you make sexual intercourse lawful."

(٢٧) عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ»
«متفق عليه»

Alî  narrates that Rasulullâh  forbade temporary marriages at the Battle of Khaibar and eating the flesh of domestic asses.

(٢٨) عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَعْلِنُوا هَذَا النِّكَاحَ، وَاجْعَلُوهُ فِي الْمَسَاجِدِ،» «رواه الترمذي»

Aishah  narrates that Rasulullâh  said, "Announce this marriage and solemnise it in the masâjid."

(٢٩) عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: دَخَلْتُ عَلَى فُرْطَةَ بْنِ كَعْبٍ، وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ، فِي عُرْسٍ، وَإِذَا جَوَارٍ يُغَنِّينَ، فَقُلْتُ: أَنْتُمَا صَاحِبَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْ أَهْلِ بَدْرٍ، يُفَعِّلُ هَذَا عِنْدَكُمْ؟ فَقَالَ: اجْلِسْ إِنْ شِئْتَ فَاسْمَعْ مَعَنَا، وَإِنْ شِئْتَ اذْهَبْ، قَدْ «رُخِّصَ لَنَا فِي اللَّهِوِ عِنْدَ الْعُرْسِ» «رواه النسائي»

Amir ibn Saïd رضي الله عنه said, "I went to Quradhah ibn Ka'b and Abû Masûd Ansâri رضي الله عنه in a marriage where I found some young girls (immature) were singing. I asked, "Is this being done in your presence when you are the companions of Rasulullâh ﷺ and you participated in Badr?" one of them said, "Sit if you wish and listen with us. If you wish, you may depart from here. Permission for amusement has been granted to us at the time of marriage."

(٣٠) عَنْ ابْنِ عُمَرَ، أَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ أَسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ، فَأَسْلَمْنَ مَعَهُ، «فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَخَيَّرَ أَرْبَعًا مِنْهُنَّ» «رواه الترمذي»

Ibn Umar رضي الله عنه mentioned that Ghailan ibn Salamah Ath-Thaqafi رضي الله عنه accepted Islam, having had ten wives before accepting Islam. All of them accepted Islam with him. Nabî ﷺ ordered him to choose any four from amongst them (and to separate from the rest.)

(٣١) عَنْ فَيْرُوزَ الدَّيْلَمِيِّ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اخْتَرِ أَيَّتَهُمَا شِئْتَ» «رواه ابو داود و الترمذي»

Firawz Ad Daylami رضي الله عنه narrates that he went to Rasulullâh ﷺ and said, "O Rasulullâh! I have accepted Islam, and I am married to two sisters." He ﷺ replied, "Choose whichever of them you wish."

(٣٢) عَنِ ابْنِ عَبَّاسٍ قَالَ: أَسْلَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَزَوَّجَتْ، فَجَاءَ زَوْجُهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ كُنْتُ أَسْلَمْتُ، وَعَلِمْتَ بِإِسْلَامِي، «فَانْتَزَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَوْجِهَا الْآخَرِ، وَرَدَّهَا إِلَى زَوْجِهَا الْأَوَّلِ» «رواه ابو داود و ابن ماجة»

Ibn Abbâs رضي الله عنه narrates that a woman accepted Islam in the era of Rasulullâh ﷺ and got married. Her first husband came to Rasulullâh ﷺ and said, "O Messenger of Allâh! I had accepted Islam, and she knew that I had done so." Rasulullâh ﷺ took her away from her second husband and restored her to her first."

(٣٣) عَنِ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: " كَانَتِ الْيَهُودُ تَقُولُ: إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ مِنْ دُبْرِهَا فِي قُبُلِهَا، كَانَ الْوَلَدُ أَحْوَلُ، فَتَزَلَّتْ: { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ }

عَنِ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " كَانَتْ الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ، فَانْزَلَتْ: {نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ} " «متفق عليه»

Jabir رضي الله عنه narrates that the Jews used to say, "When a man has intercourse with his wife through the vagina, but from the back, the child born will be squint-eyed." Allâh ﷻ sent down the verse, "Your wives are a farm to you, so come to your farm however you wish."

(٣٤) عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ فِي دُبُرِهَا»

Abû Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, "He who has intercourse with his wife through the anus is accursed."

(٣٥) عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: «كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتِي عَشْرَةَ أُوقِيَّةً وَنَشًّا»، قَالَتْ: «أَتَدْرِي مَا النَّشُّ؟» قَالَ: قُلْتُ: لَا، قَالَتْ: «نِصْفُ أُوقِيَّةٍ، فِتْلِكَ خَمْسُمِائَةِ دِرْهَمٍ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ» «رواه مسلم»

Abu Salamah said that he asked Aishah رضي الله عنها how much Rasulullâh ﷺ gave as dowry. She replied, "Rasulullâh ﷺ gave twelve uqiyas (one uqiyah is 40 dirhams) and a nash." She then asked whether he knew what a nash was, and when he replied in the negative, she said, "It is half an uqiyah. This

therefore equalled five hundred dirhams. This was the dowry of Rasulullâh ﷺ for his wives.”

(٣٦) عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، قَالَ: «مَا هَذَا؟» قَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ: «بَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ» «رواه البخاري»

Anas ﷺ narrates that Rasulullâh ﷺ saw the traces of yellow on Abdur Rahmân ibn Auf ﷺ and asked what it was. He replied, “I have married a woman for a nawât (five dirhams) weight of gold.”

Rasulullâh ﷺ remarked, “May Allah bless you! Give a walimah (marriage feast), even if it is only with a sheep.”

(٣٧) عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «أَوْلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ بَنَى بَرِئَةَ بِنْتَ جَحْشٍ، فَأَشْبَعَ النَّاسَ خُبْزًا وَلَحْمًا» «رواه البخاري»

Anas ﷺ narrates that Rasulullâh ﷺ gave walimah when Zainab bint Jahsh ﷺ was brought to his house. He ﷺ fed the people bread and meat to their heart's content.

(٣٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا» و عنه ايضا ، كَانَ يَقُولُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ، فَلْيُجِبْ عُرسًا كَانَ أَوْ نَحْوَهُ» «رواه مسلم»

Abdullah ibn Umar ﷺ narrates that Rasulullâh ﷺ said, “When one of you is invited to a walimah, he must attend it.” Another narration states, “When

one of you invites his brother, he must accept, whether it is a marriage feast or something similar.”

٣٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ يَقُولُ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ» «رواه البخاري»

Abu Hurayrah رضي الله عنه narrates that Rasulullâh ﷺ said, “The worst of food is the food of walimah in which the rich are invited and the poor are left out.”

٤٠) عَنْ رَجُلٍ مِنْ أَتْبَاعِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَحْوُهُ قَالَ: «مَلَأَهُ اللَّهُ أَمْنًا وَإِيمَانًا» لَمْ يَذْكُرْ قِصَّةَ «دَعَاَهُ اللَّهُ» زَادَ «وَمَنْ تَرَكَ لُبْسَ ثَوْبٍ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ» قَالَ بِشْرٌ: أَحْسِبُهُ قَالَ «تَوَاضَعًا» كَسَاهُ اللَّهُ حُلَّةَ الْكِرَامَةِ، وَمَنْ زَوَّجَ لِلَّهِ تَعَالَى تَوَجَّهُهُ اللَّهُ تَاجَ الْمُلْكِ " «رواه ابو داؤد»

A sahabi رضي الله عنه narrates that Rasulullâh ﷺ said, “Whoever abandons wearing beautiful clothing, whilst having the ability to do so, Allah ﷻ will dress him with the robes of honour. Whoever gets (his child) married for Allâh ﷻ’s sake, Allah ﷻ will place a crown of a king on him.”