

لماذا الإسلام؟



Why Islam?

لماذا الإسلام؟

Why Islam?

A brief introduction to Islam
through the eyes of its Prophet and the
writings of its most celebrated scholars

موارد إسلامية مجانية

Free Islamic resources

arnabmubashir.com



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{ In the name of Allah,
the Merciful, the Compassionate }

Qur'an, Surah Al-fatihah 1

سئل رسول الله ﷺ ما الاسلام قال طيب الكلام وإطعام الطعام
وأفشاء السلام

تنبيه الغافلين للسمرقندي باب فضل الغزو والجهاد

The Messenger of Allah (SAW) * was asked:
What is Islam? He said: Pleasant speech,
giving food to eat, and spreading peace.

Al-Samarqandi, Tanbih Al-ghafilin

والاسلام هو الدخول في السلم وهو الانقياد والطاعة
تفسير البغوي آل عمران ١٩

Islam means entering into a state of peace,
which is compliance and obedience.

Tafsir Al-Baghawi, Surah Al 'Imran 19

عثمان بن عفان يقول ما تغنيت ولا تمنيت ولا مسست ذكرى
بيميني منذ بايعت بها رسول الله ﷺ
سنن ابن ماجه كتاب الطهارة وسنها

'Uthman ibn 'Affan said: I never sang a song
or spread a lie or touched my penis with my
right hand once I pledged allegiance to the
Messenger of Allah (SAW).

Sunan Ibn Majah, The book of purity and its sunnah

*SAW: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "Salla Allah alaihi Wa sallam"; "May Allah
pray over him and salute him", invocation to be pronounced
anytime the Prophet (SAW) is mentioned

فَقَالَ ﷺ لَهَا [أُمُّ سَلَمَةَ] ... فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبِ
إِمْرَأَةٍ إِلَّا عَائِشَةَ

صحيح البخاري كتاب الهبة وفضلها والتحريض عليها

He (SAW) said to Umm Salamah: ...
Indeed revelation has not come to me when
I am in the garment of any woman except
that of 'Aishah.

*Sahih Al-Bukhari, The book of gift-giving, its merits, and
urging it*

فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ سُنَّتِي النِّكَاحَ
تفسير القرطبي الصف ٩-١٣

The Messenger of Allah (SAW) said: Getting
married and having sex is my way of life.

Tafsir Al-Qurtubi, Al-saff 9-13

تَزَوَّجَ النَّبِيُّ ﷺ عَائِشَةَ وَهِيَ ابْنَةُ سِتٍّ وَبَنَى بِهَا وَهِيَ ابْنَةُ تِسْعٍ
صحيح البخاري كتب النكاح

The Prophet (SAW) married 'Aishah when
she was six and had sex with her when she
was nine.

Sahih Al-Bukhari, The book of marital relations

إبن عباس قال رأيت النبي ﷺ فرّج نخذي الحسين وقبّل زُبيته
المعجم الكبّر للطبراني أبو ظبيان عن إبن عباس

Ibn ‘Abbas said: I saw the Prophet (SAW) spread apart Husain’s thighs and kiss his little penis.

Al-Tabarani, Al-mu’jam Al-kabir, Section on Abu Dhabyan’s narrations from Ibn ‘Abbas

إبي هريرة قال رأيت النبي ﷺ يمص لعاب الحسن والحسين كما
يمص الرجل التمرة

تاريخ مدينة دمشق لإبن عساکر حرف العين

Abu Huraira said: I saw the Prophet (SAW) suck on Hasan’s and Husain’s saliva like someone would suck on a date.

Ibn ‘Asakir, Tarikh Madina Dimashq, Section “Ain”

حد من سب النبي ﷺ القتل
الصارم المسلول على شاتم الرسول لإبن تيمية المسألة الاولى أن من سب النبي
س من مسلم أو كافر فإنه يجب قتله

... the punishment for anyone who insults the Prophet (SAW) is death.

Ibn Taymiyya, Al-sarim Al-maslul, The first issue

﴿ لا إكراه في الدين ﴾ هذه الآية منسوخة
تفسير الطبري

{ There is no compulsion in religion }
[Qur'an, Al-baqara 256] : This verse has been
cancelled.

Tafsir Al-Tabari [Exegesis of Al-Tabari]

﴿ قَاتِلُوا الَّذِينَ لَمْ يُؤْمِنُوا بِاللَّهِ ﴾
التوبة ٢٩

{ Fight those who don't believe in Allah! }
Qur'an, Surah Al-tawba 29

﴿ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ ﴾
التوبة ٥

{ Kill the Idolaters wherever you find them! }
Qur'an, Surah Al-tawba 5

حيثما لُتُوا من الأرض اخذوا وقتلوا لكفرهم بالله تقتيلاً
تفسير الطبري الأحزاب ٦١

Wherever on earth they are met up with, they
are taken and fiercely killed for not believing
in Allah.

Tafsir Al-Tabari, Al-ahzab 61

والملة الاسلامية لما كان الجهاد فيها مشروعاً لعموم الدعوة
وحمل الكافة على دين الاسلام طوعاً أو كرهاً
مقدمة ابن خلدون ٣ الدول الفصل الثالث والثلاثون

In the Islamic religion, *jihad* was prescribed to make a broad call and bring everyone into the religion of Islam voluntarily or forcibly.

Ibn Khaldun, Al-muqaddimah, Section 3: States, Chapter 33

وليس إلا الإسلام أو القتل
البحر المحيط لابي حيان الفتح ١٦

Either Islam or get killed.

Abu Hayyan, Al-bahr Al-muhit, Surah Al-fath 16

قال النبي ﷺ مروا الصبي بالصلاة إذا بلغ سبع سنين وإذا بلغ
عشر سنين فاضربوه عليها
سنن ابي داود كتاب الصلاة

The Prophet (SAW) said: Order young boys to observe prayer when they are seven years old, and once they reach ten years old, beat them concerning it.

Sunan Abu Dawud, The book of prayer

لقول الله تعالى ﴿واللاتي لم يحضن﴾ ... فدلّ على أن نكاحها
قبل البلوغ جائز

فتح الباري لابن حجر كتاب النكاح باب إنكاح الرجل ولده الصغار

The word of Allah Most High { And girls who have not yet menstruated } [Qur'an, Surah Al-talaq 4] ... it is permissible to have sex with them before puberty.

Ibn Hajar Al-'Asqalani, Fath Al-bari, The book of marital relations

قال القاضي لا حد على من وطئ صغيرة لم تبلغ تسعاً ...
فأشبهه ما لو أدخل إصبعه في فرجها
المغني لابن قدامة كتاب الحدود

Al-Qadi said: There is no punishment for someone who has sex with a little girl under the age of nine ... it is like him sticking his finger in her vagina.

Ibn Qudama, Al-mughni, The book of legal punishments,

فإن السمينة الضخمة تحتمل الجماع ولو صغيرة السن
رد المحتار على الدر المختار لابن عابدين كتاب الطلاق

Big fat girls can handle sex even if they are young.

Ibn 'Abidin, Radd Al-muhtar, The book of divorce

قال ابن بطال يجوز تزويج الصغيرة بالكبير إجماعاً ولو كانت
في المهد لكن لا يمكَّن منها حتى تصلح للوطء
فتح الباري لإبن حجر كتاب النكاح

Ibn Battal said: It is permissible, by universal agreement, to marry off a little girl to an older man, even if she is still in the cradle; but nothing is to be done to her until she is fit for sex.

Ibn Hajar Al-'Asqalani, Fath Al-bari, The book of marital relations

مسألة قال ومن وطء زوجته وهي صغيرة ففتقها لزمه ثلث الدية
معنى الفتق خرق ما بين مسلك البول والمني
المغني لإبن قدامة كتاب الديات

He [Al-Khiraqi] said: Whoever has sex with his wife while she is little, and rips her, he is obliged to give a third of the indemnity.

The meaning of "rip" is to tear open between where urine and sexual fluid come out.

Ibn Qudama, Al-mughni, The book of indemnities

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ﴾

المائدة ٥١

{ Oh Muslims!

Do not make friends with Jews or Christians! }

Qur'an, Surah Al-ma'ida 51

﴿ إِنَّ سَرِ الْأَسْوَءِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا ﴾

الأنفال ٥٥

{ Truly the worst animals in the sight of
Allah are the disbelievers }

Qur'an, Surah Al-anfal 55

وهذه الآية توجب قتل من آذى الله ورسوله
الصارم المسلول على شاتم الرسول لابن تيمية المسألة الاولى أن من سب النبي
ﷺ من مسلم أو كافر فإنه يجب قتله

This verse of the Qur'an [Al-ahzab 57] makes
it obligatory to kill whoever offends Allah
and His Messenger.

Ibn Taymiyya, Al-sarim Al-maslul, The first issue

قال رسول الله ﷺ وإن النساء السفهاء
تفسير ابن كثير النساء ٥

The Messenger of Allah (SAW) said:
Women are fools.

Tafsir Ibn Kathir, Al-nisaa 5

وقال عليه السلام النساء حبائل الشيطان
إحياء علوم الدين للغزالي كتاب كسر الشهوتين

He (*peace be upon him*) said: Women are Satan's traps.
Al-Ghazali, Ihyaa 'Ulum Al-deen, Satisfying the two desires

النبي ﷺ كان إذا أراد من الحائض شيئاً ألقى على فرجها ثوباً
سنن أبي داود كتاب الطهارة

The Prophet (SAW), whenever He wanted something from a menstruating woman, threw a garment over her vagina.

Sunan Abu Dawud, The book of purity

فيه جواز قراءة القرآن مضطجعاً ومتكئاً على الحائض وبقر
موضع النجاسة
المنهاج للتوحي كتاب الحيض

The Qur'an may be recited while lying down and reclining on a menstruating woman, close to where it gets filthy.

Al-Nawawi, Al-minhaj, The book of menstruation

فيجوز الاستمتاع بالسرة وما فوقها والركبة وما تحتها ولو بلا حائل
وكذا بما بينهما بحائل بغير الوطء ولو تلطخ دماً
رد المختار على الدر المختار لإبن عابدين كتاب الطهارة

One may enjoy the bellybutton and above, and the knees and below, if there is no covering; and accordingly, what is between the two if there is a covering – as long as it is not sex – even if the covering gets smeared with blood.

Ibn 'Abidin, Radd Al-muhtar, The book of purity

عطية القرظي قال لما كان يوم قريظة جعل رسول الله ﷺ من
أنت ضرب عنقه
المحلى لإبن حزم بلوغ الغلام والجارية

'Atiya Al-Quradhi said: On the day of Quraidha, the Messenger of Allah (SAW) had everyone who had sprouted [pubic hair] get decapitated.

Ibn Hazm, Al-muhalla, Section: puberty for boys and girls

في رجل خاف أن تنشق مثانته من الشبق أو تنشق أثنياه
لحبس الماء ... فإن كان له أمة طفلة أو صغيرة إستمنى بيدها
بدائع الفوائد لإبن قيم

For someone who fears that his bladder might burst from sex drive, or that his testicles might burst from retaining fluid ... if he has a little servant girl or a small girl, he can masturbate using her hand.

Ibn Qayyim, Bada'ia Al-fawa'id

يجب تسليم المرأة على الفور إذا طلبها في منزل الزوج إن كانت
تطيع الاستمتاع

عمدة السالك وعدة الناسك لإبن النقيب المصري كتاب النكاح

A woman must submit immediately whenever the husband asks for her at home, as long as she is able to endure the pleasure.

Ibn Al-Naqib, 'Umda Al-salik, The book of marital relations

قال رسول الله ﷺ إذا الرجل دعا زوجته لحاجته فلتأته وإن
كانت على التنور

جامع الترمذي كتاب الرضاع

The Messenger of Allah (SAW) said: If a man calls his wife to take care of his need, she must go to him, even if she is at the oven.

Sunan Al-Tirmidhi, The book of suckling

فيمن يلعب بالصبي إن أدخله فيه فلا يتزوجن أمه
صحيح البخاري كتب النكاح

Regarding someone who plays with a boy – if he puts it into him – then he is absolutely not to marry the boy's mother.

Sahih Al-Bukhari, The book of marital relations

أمر الله نساء المؤمنين إذا خرجن من بيوتهن في حاجة أن يغطين
وجوههن من فوق رؤوسهن بالجلابيب ويبدن عينا واحدة
تفسير ابن كثير

Allah ordered the wives of Muslims,
whenever they went out from their houses
for a need, to cover their faces with their
outer garment from the top of their heads,
showing one eye only.

Tafsir Ibn Kathir, Al-ahzab 59

﴿ نساؤكم حمى لكم فانوا حمرتكم انى تشتم ﴾
البقرة ٢٢٣

{ Your women are land for you to plow,
so go plow your land
whenever and however you wish }

Qur'an, Surah Al-baqara 223

وللرجال خلق البضع منهن... فعليها بذله في كل وقت يدعوها الزوج
تفسر القرطبي الروم ٢١

Vaginas on women were created for men ...
A woman must grant it any time the
husband calls her.

Tafsir Al-Qurtubi, Al-rum 21

جاء رجل إلى علي رضي الله عنه فقال له إن لي امرأة كلما
غشيتها تقول قتلتي فقال اقتلها
أخبار النساء لابن قيم الجوزية باب في أوصاف النساء

A man came to ‘Ali (may Allah be pleased with him) and said to him: I have a woman that whenever I have sex with her she says: "You’re killing me!" ‘Ali replied: Kill her.

Ibn Qayyim, Akhbar Al-nisaa, Section: regarding descriptions of women

قال أبو محمد رحمه الله ولو زنى بامرأة حرة أو أمة ثم قتلها فعليه
حد الزنا كاملاً
المحلى لابن حزم كتاب الحدود

Abu Muhammad said: If a man adulterates with a free woman or a servant girl, and then kills her, the full punishment for adultery is on him.

Ibn Hazm, Al-muhalla, The book of legal punishments

عكرمة مولى ابن عباس سئل عن المستحاضة أيصيبها زوجها قال
نعم وإن سال الدم على عقبها
المصنف لعبد الرزاق كتاب الحيض

‘Ikrama, the freed slave of Ibn ‘Abbas, was asked about women with vaginal bleeding – can their husbands have sex with them? He said: Sure, even if blood runs down their butts.

‘Abd Al-Razzaq, Al-musannaf, The book of menstruation

أبي هريرة قال قال رسول الله ﷺ فضلت المرأة في الشهوة
على الرجل بتسعة وتسعين ضعفاً
إعتلال القلوب للخرائطي باب الإفتخار بالعفاف

Abu Huraira said: The Messenger of Allah (SAW) said: Women are ninety-nine times more horny than men.

Al-Khara'iti, P'tilal Al-qulub, Section: pride in self-restraint

وأمر النبي ﷺ المرأة بالغسل إذا أنزلت المرأة
المصنف لعبد الرزاق كتاب الطهارة باب احتلام المرأة

The Prophet (SAW) ordered women to wash whenever they ejaculated.

'Abd Al-Razzaq, the Musannaf, The book of purity, Section: women's nocturnal emissions

فإن المرأة أسير الرجل ويجب على الرجال مداراة النساء لنقص عقولهن
التبر المسبوك في نصيحة الملوك لابن جوزي الباب السابع

Women are prisoners of men, and men are obliged to be complacent towards women due to their lack of intelligence.

Ibn Al-Jawzi, Al-tibr Al-masbuk, Chapter seven

عن ابن عباس أنه قال النساء لعب الرجال
أدب النساء لعبد الملك بن حبيب باب ما جاء في ثواب الجماع

Ibn ‘Abbas said: Women are the toys of men.

‘Abd Al-Malik ibn Habib, *Adab Al-nisaa*, Section: what is said regarding the reward of blessing in sex

عن علي بن ابي طالب عليه السلام قال خير نساءكم العفيفة في
فرجها الغلبة لزوجها
عيون الأخبار لابن قتيبة كتاب النساء

‘Ali ibn Abi Talib (*peace be upon him*) said: The best of your women are those who are chaste with their vaginas but horny for their husbands.

Ibn Al-Qutayba, ‘Uyun Al-akhbar, The book of women

واللهي تخافون تنوزهن فعضوهن
وأهجرهن في المضاجع واضربوهن
النساء ٣٤

{ Those women from whom you fear rebellion, admonish them and renounce them in bed and beat them }

Qur’an, Surah Al-nisaa 34

عن النبي ﷺ قال لا يُسأل الرجل فيما ضرب امرأته
سنن أبي داود كتاب النكاح

The Prophet (SAW) said: A man is not asked why he beat his woman.

Sunan Abu Dawud, The book of marital relations

قال رسول الله ﷺ أعرؤا النساء يلزمن الحجال
المعجم الكبير للطبراني ما أسند مسلمة بن مخلد

The Messenger of Allah (SAW) said: Keep women undressed so they stay in their bridal chambers.

Al-Tabarani, Al-mu'jam Al-kabir, Section: what is related from Maslama ibn Mukhallad

وقال أبو عثمان البصري أصل الختان للنساء لم يحاول به الحسن
دون إلتماس نقصان الشهوة ليكون العفاف مقصوراً عليهن
أحكام النساء لإبن الجوزي الباب السادس في ذكر الختان للنساء

Abu 'Uthman Al-Basri said: Circumcision for women is not an attempt at pleasantness without also seeking to reduce their sex drive, so that self-restraint is less difficult for them.

Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter six

قال عليه السلام النكاح رق
إحياء علوم الدين للغزالي كتاب آداب النكاح

He (*peace be upon him*) said: Marital relations are slavery.

Al-Ghazali, Ihyaa 'Ulum Al-deen, The book of manners in marital relations

لا يباح الاستمناة إلا عند الضرورة ... حكم المرأة في ذلك حكم
الرجل فتستعمل شيئاً مثل الذكر عند الخوف من الزنى
الانصاف في معرفة الراجح من الخلاف للمرداوي كتاب الحدود

Masturbation is not permitted except out of necessity ... The ruling for women is the same as the ruling for men; they can use something similar to a penis if they fear they might commit adultery.

Al-Mardawi, Al-insaaf, The book of legal punishments

لأن مس الرجل ذكره بشماله مباح ومس المرأة فرجها
كذلك مباح بإجماع الأمة
المحلى لإبن حزم كتاب مسائل التعزير

Since men are allowed to touch their penises with their left hands, women are likewise allowed to touch their vaginas, by universal agreement of the entire Muslim community.

Ibn Hazm, Al-muhalla, Matters of discretionary punishment

وإن كانت امرأة لا زوج لها واشتدت غلمتها فقال بعض أصحابنا
يجوز لها إتخاذ الأكرنبج وهو شيء يُعمل من جلود على صورة
الذكر فتستدخله المرأة أو ما أشبه ذلك من قثاء وقرع صغار
بدائع الفوائد لابن قيم

If a woman does not have a husband, and she gets really horny, some of our companions have said it is permissible for her to grab an *akranbij*, which is an object made from leather in the shape of a penis that a woman can insert, or something similar made from a cucumber or small squash.

Ibn Qayyim, Bada'ia Al-fawa'id

لو إستدخلت امرأة ذكر صبي لم يبلغ عشرًا لا حد عليها
المغني لابن قدامة كتاب الحدود

If a woman inserts the penis of a boy who has not yet reached the age of ten, there is no punishment for her.

Ibn Qudama, Al-mughni, The book of legal punishments

أتى النساء فوعظهن وذكرهن فقال تصدقن فإن أكثركن حطب جهنم
صحيح مسلم كتاب صلاة العيدين

He [the Prophet] came to the women ... and said: Give alms, for most of you are firewood for Hell.

Sahih Muslim, The book of prayer of the two eids [festivals]

قال رسول الله ﷺ ما من شيء خير لإمرأة من زوج أو قبر
أحكام النساء لإبن الجوزي الباب الثالث والستون

The Messenger of Allah (SAW) said: There is nothing better for a woman than a husband or a grave.

Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter 63

﴿ محمد رسول الله والذين معه أشد على الكفار رحماء بينهم ﴾
الفتح ٢٩

{ Muhammad is the messenger of Allah,
and those who are with Him are severe against
the disbelievers but merciful with each other }

Qur'an, Surah Al-fath 29

﴿ يا أيها النبي حمض المؤمنين على القتال ﴾
الأنفال ٦٥

{ Oh Prophet! Incite the Believers to fight! }

Qur'an, Surah Al-anfal 65

عن رسول الله ﷺ أنه قال نصرت بالرعب
صحيح مسلم كتاب المساجد ومواضع الصلاة

The Messenger of Allah (SAW) said: I have been made victorious by terror.

Sahih Muslim, The book of mosques and places of prayer

قال رسول الله ﷺ أمرتُ أن أقاتل الناس حتى يقولوا لا إله إلا الله
صحیح البخاري كتاب الصلاة

The Messenger of Allah (SAW) said: I have been commanded to fight people until they say “There is no god but Allah”.

Sahih Al-Bukhari, The book of prayer

وهو أمر بقتال مطلق ... فدلّت الآية والحديث على أن سبب القتال هو الكفر
تفسير القرطبي البقرة ١٩٠-١٩٣

This is an unrestrained command to fight [Qur'an, Al-baqara 190-193] ... Both the verse and the *hadith* make it clear that the reason for fighting is because they don't believe.

Tafsir Al-Qurtubi

وقال رسول الله ﷺ من ظفرتهم به من رجال يهود فاقتلوه
السيرة النبوية لابن هشام أمر محيصة وحويصة

The Messenger of Allah (SAW) said: Kill any Jewish men you can.

Ibn Hisham, Al-sirah Al-nabawiya, Section: the issue of Muhayyisa and Huwayyisa

كان الجهاد فيه ازهاق النفوس وقتل الرجال
تفسير ابن كثير البقرة ١٩٣

Destroying lives and killing people are part
of *jihad*.

Tafsir Ibn Kathir, Surah Al-baqara 193

﴿ أينما ثقفوا ﴾ يقول حيثما لُقوا من الأرض اخذوا وقتلوا
لكفرهم بالله تقتيل
تفسير الطبري

{ Wherever they can be reached } [Qur'an,
Al-ahzab 61] ; He is saying: Wherever on
earth they are met up with, they are taken
and fiercely killed for not believing in Allah.

Tafsir Al-Tabari

ويجوز النظر إلى فرجها للحاجة إلى رميها
المغني لابن قدامة كتاب الجهاد

It is permissible to look at a woman's vagina
if necessary in order to shoot at her.

Ibn Qudama, Al-mughni, The book of jihad

فقام ثابت فقال ... فنحن أنصار الله ووزراء رسوله نقاتل
الناس حتى يؤمنوا بالله ... ومن كفر جاهدناه في الله أبداً وكان
قتله علينا يسيراً

السيرة النبوية لابن هشام قدوم وفد بني تميم ونزول سورة الحجرات

And Thabit got up and said: ... We are Allah's
helpers and the ministers of His Messenger. We
fight people until they believe in Allah ... but
whoever does not believe, we wage jihad on them
for Allah forever. Killing them is easy for us.

*Ibn Hisham, Al-sirah Al-nabawiya, Section: arrival of the
delegation of the Banu Tamim and revelation of Sura Al-Hujurat*

المؤمن إذا كان قائماً بين الكفار فله أن يداريهم
تفسير القرطبي آل عمران ٢٨

A Believer, if he lives among disbelievers, can
be deceptively flattering towards them.

Tafsir Al-Qurtubi, Al 'Imran 28

عن ابي الدرداء أنه قال إنا لنكشِر في وجوه أقوام وقلوبنا تلعنهم
تفسير ابن كثير آل عمران ٢٨

Abu Al-Dardaa said: We grin in the face of
some people but our hearts curse them.

Tafsir Ibn Kathir, Al 'Imran 28

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
 فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ
 خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ﴾

المائدة ٣٣

{ People who fight against Allah
 and His Messenger, and who seek to cause
 corruption in the land, are paid back by getting
 slaughtered, or crucified, or their hands and feet
 cut off on opposite sides, or by being banished }

Qur'an, Surah Al-ma'ida 33

قال رسول الله ﷺ إنما بعثت لضرب الأعناق
 تفسير الطبري الانفال ١٢

The Messenger of Allah (SAW) said: I have
 been sent forth to cut off people's heads.

Tafsir Al-Tabari, Al-anfal 12

﴿ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ ﴾ أَي إِذَا
 وَاجِهْتُمُوهُمْ فَاحْصِدُوهُمْ حَصْدًا بِالسِّيفِ
 تفسير ابن كثير محمد ٤

{ So whenever you face those who do not
 believe, cut off their heads } [*Qur'an, Muhammad 4*]
 : that is, whenever you face them, thoroughly
 harvest them with the sword.

Tafsir Ibn Kathir, Muhammad 4

رسول الله ﷺ أمر بقتل الكلاب
صحيح مسلم كتاب المساقاة

The Messenger of Allah (SAW) ordered dogs to be killed.

Sahih Muslim, The book of sharecropping

عن أم شريك أن النبي ﷺ أمرها بقتل الأوزاغ
صحيح مسلم كتاب السلام

Umm Sharik related that the Prophet (SAW) ordered her to kill lizards.

Sahih Muslim, The book of greeting

عن أنس رضي الله عنه قال كان رسول الله ﷺ يأمرنا بالبغاء
السنن الكبرى للبيهقي كتاب النكاح

Anas (may Allah be pleased with him) said: The Messenger of Allah (SAW) ordered us to have sex.

Al-Bayhaqi, Al-sunan Al-kubra, The book of marital relations

وكان ابن المنكدر يقول اللهم قوّ ذكري
فيض القدير شرح الجامع الصغير للمناوي حرف السين

Ibn Al-Munkadir used to say: Oh Allah! strengthen my penis!

Al-Munawi, Faid Al-Qadir, Section: (The letter) Sin

ويقال إن كل من كان اتقى لله فشهوته أشد

فتح الباري لابن حجر باب قوله عز وجل ﴿ووهبنا لداوود سليمان ...﴾

Indeed people who are most devout to Allah are the most horny.

Ibn Hajar, Fath Al-bari, Section concerning the word of the Mighty and Sublime { And we gave Suleiman to Dawud ... }

عن مجاهد رضي الله عنه قال إذا جامع الرجل أهله ولم يسم
إنطوى الجن على إحليله فجامع معه

نوادير الاصول في معرفة أحاديث الرسول للحكيم الترمذي الأصل السادس والسبعون

Mujahid (*may Allah be pleased with him*) said:
Whenever a man has sex with his wives, but does not invoke Allah, the genies wrap themselves around his shaft and do the sex with him.

Al-Hakim Al-Tirmidhi, Nawadir Al-usul, The 76th foundation

وإذا كان الفرج واسعاً مالحاً حشناً فهو أذم ما يكون
نواضر الأيك في معرفة النيك للسيوطي فصل في إحليل الرجل وكس المرأة
Wide, salty, and smelly vaginas are the most despicable thing there is.

Al-Suyuti, Nawadir Al-aik, Section: regarding the man's shaft and the woman's pussy

ولو استدخلت المرأة ذكر بهيمة وجب عليها الغسل
المنهاج في شرح صحيح مسلم للنووي كتاب الحيض

If a woman inserts an animal's penis into herself, she is obliged to wash.

Al-Nawawi, Al-minhaj, The book of menstruation

ولا بأس بالتلذذ بها بين الاليتين من غير إيلاج
المغني لابن قدامة كتاب عشرة النساء

There is nothing wrong with finding delight from a woman between her two buttocks as long as there is no penetration.

Ibn Qudama, Al-mughni, The book of intimacy with women

ذُكر عند النبي ﷺ رجلٌ فقيل ما زال نائماً حتى أصبح ما قام
إلى الصلاة فقال بال الشيطان في أذنه
صحيح البخاري كتاب التهجد

The Prophet (SAW) was told about someone who had remained asleep until morning and had not gotten up for prayer. And He said: Satan has urinated in his ear.

Sahih Al-Bukhari, The book of night prayer

النبي ﷺ قال إذا أكل أحدكم فلا يمسح يده حتى يلعقها أو يلعقها
صحيح البخاري كتاب الأطعمة

The Prophet (SAW) said: Whenever any of you has eaten, he should not wipe his hand until he has licked it or had someone lick it for him.

Sahih Bukhari, The book of food

قال رسول الله ﷺ إذا بال أحدكم فليوتر ذكره ثلاث مرات
سنن ابن ماجه كتاب الطهارة وسننها

The Messenger of Allah (SAW) said: Whenever any of you urinates, he should yank his penis three times.

Sunan Ibn Majah, The book of purity and its sunnah

إذا كان يقرأ فعرض له ريحٌ فينبغي أن يُمسك عن القراءة حتى
يتكامل خروجها ثم يعود إلى القراءة
التبيان في آداب حملة القرآن للنووي الباب السادس في أدب القرآن

Whenever anyone is reciting, and becomes aware that he is passing gas, he should stop reciting until everything comes out, and then he may continue the recitation.

Al-Nawawi, Al-tibyan, Chapter six: proper conduct with the Qur'an

فَأَتَوْا فَجَعَلُوا يَرْكَبُونَ رَسُولَ اللَّهِ ﷺ قَالَ وَجَعَلَ نَبِيُّ اللَّهِ ﷺ يَقْرَأُ عَلَيْهِمُ
المسند للإمام أحمد مسند عبدالله بن مسعود رضي الله تعالى عنه

... And they came and started to ride the Messenger of Allah (SAW), and the Prophet of Allah (SAW) began to recite to them.

Musnad Ahmad, Narrations from Abdullah ibn Mas'ud (may Allah Most High be pleased with him)

لعن النبي ﷺ المختئين من الرجال والمترجلات من النساء وقال
أخرجوهم من بيوتكم
صحیح البخاري كتاب الحدود

The Prophet (SAW) cursed effeminate men and masculine women, and said: Get them out of your houses!

Sahih Al-Bukhari, The book of legal punishments

روي عن علي بن أبي طالب رضي الله عنه أنه أتى بلوطي فأصعد
المئذنة ثم رمي منكساً على رأسه وقال هكذا يرمى به في نار جهنم
رسائل الجاحظ الرسالة الثالثة عشرة كتاب مفاخرة الجوارى والغلمان

It is related from 'Ali ibn Abi Talib (may Allah be pleased with him) that a homosexual was brought to him; he was made to ascend the minaret and then he was flung upside-down head first. And 'Ali said: That's how you get thrown into hell!

The Letters of Al-Jahidh; The 13th letter

وأكثر ما يدعو النساء إلى السحاق أنهن إذا ألزقن موضع محز
الختان بموضع محز الختان وجدن هناك لذة عجيبة
أحكام النساء لابن الجوزي الباب السادس في ذكر الختان للنساء

What leads most women into lesbianism is that whenever they put the place where the circumcision cut was made up against someone else's circumcision cut, they discover an amazing delight there.

Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter six: circumcision for women

إذا تدالكت امرأتان فهما ملعونتان لما روى عن النبي ﷺ
المغني لابن قدامة كتاب الحدود

If two women rub on each other, they are cursed, based on what the Prophet (SAW) said.

Ibn Qudama, Al-mughni, The book of legal punishments

وقال ابراهيم النخعي لو كان أحد ينبغي له أن يرحم مرتين لكان
ينبغي للوطي أن يرحم مرتين
روضة المحبين لابن قيم الباب الرابع والعشرون

Ibrahim Al-Nakh'i said: If anyone should be stoned twice, homosexuals should be stoned twice.

Ibn Qayyim, Rawda Al-muhibeen, The 24th section

قال ابن عقيل الحنبلي جرت مسألة بين ابي علي بن الوليد المعتزلي
وبين ابي يوسف القزويني في إباحة جماع الولدان في الجنة
نواضر الأيك في معرفة النيك للسيوطي

There arose a dispute between Al-Ma'tazili and Al-Qazwini about having sex with boys in *Jannah* [paradise].

Al-Suyuti, Nawadir Al-aik

سئل رسول الله ﷺ هل يتناح أهل الجنة قال نعم بذكر لا يمل
وشهوة لا تنقطع دحماً دحماً
المعجم الكبير للطبراني باب الصاد

The Messenger of Allah (SAW) was asked: Will the people of *Jannah* have sex with each other? He said: Yes indeed, with tireless penises and never-ending sex drive, banging and banging.

Al-Tabarani, Al-mu'jam Al-kabir, Section "Saad"

قال ﷺ أما أول طعام أهل الجنة فزيادة كبد حوت
صحيح البخاري كتاب التفسير

He (SAW) said: The first thing that the people of *Jannah* will eat is caudate lobe of whale liver.

Sahih Al-Bukhari, The book of tafsir

قيل لرسول الله ﷺ هل نصل إلى نسائنا في الجنة قال إن الرجل
ليصل في اليوم إلى مائة عذراء
المعجم الأوسط للطبراني باب الميم

The Messenger of Allah (SAW) was asked:
Will we hook up with our women in
Jannah? He said: Everyone will hook up
with a hundred virgins every day.

Al-Tabarani, Al-mu'jam Al-awsat, Section "M"

إِنَّ لِلْمُتَّقِينَ مَفَازًا مُّحَدَّثِينَ وَالْحَنَابَاءَ وَالْكُورِ حَبَّ الْأَثْرَاءَ

النبا ٣١-٣٣

{ Truly there is triumph for the devout,
gardens and grapevines,
and large swelling breasts of similar age }

Qur'an, Surah Al-naba' 31-33

﴿ إِنَّ أَصْحَابَ الْجَنَّةِ الَّتِي فِي شِعْرَى فَكِهِمْ ﴾

يس ٥٥

{ Indeed on that day, the people of *Jannah*
will be delightfully busy }

Qur'an, Surah Ya-sin 55

عن عبد الله بن مسعود في قوله قال شغلهم افتضاض العذارى
تفسير الطبري

Abdullah ibn Mas'ud, regarding His word,
said: They will be busy perforating virgins.

Tafsir Al-Tabari

يعطى أحدكم في الجنة ذكراً مثل النخلة السحوق وفرجاً يسع ذلك
حاشية البجيرمي على الخطيب كتاب النكاح

In *Jannah* each of you will be given a penis
like a lofty palm tree and a vagina to
accommodate it.

*Al-Bujairmi, Hashiya Al-Bujairmi 'ala Al-Khatib, The
book of marital relations*

قال النبي ﷺ لولا بنو إسرائيل لم يخزن اللحم
صحيح البخاري كتاب أحاديث الأنبياء

The Prophet (SAW) said: If it weren't for the Jews, meat wouldn't spoil.

Sahih Al-Bukhari, The book of the sayings of the prophets

رسول الله ﷺ قال لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم
صحيح مسلم كتاب الفتن وأسراط الساعة

The Messenger of Allah (SAW) said: The Hour will not come until the Muslims fight the Jews and kill them.

Sahih Muslim, The book of trials and signs of the Hour

عن عائشة عن النبي ﷺ إياكم والزنج فإنه خلق مشوة
الكامل في ضعفاء الرجال لابن عدي الجرجاني من إسمه عامر

The Prophet (SAW) said: Watch out for East Africans, for indeed they are deformed creatures.

Al-Jurjani, Al-kamil fi Du'afaa Al-rijal, Section: those named 'Amir

وانما شبه رأس الحبشي بالزبيبة لتجمعها ولكون شعره أسود
وهو تمثيل في الحقارة وبشاعة الصورة
فتح الباري لابن حجر كتاب الأحكام

He compared the head of Ethiopians to a raisin due to it being scrunched up and the fact that their hair is black - symbolizing how disgusting it is and how awful it looks.

Ibn Hajar Al-'Asqalani, Fath Al-bari, The book of rulings

قال رسول الله ﷺ أكثر عذاب القبر من البول
سنن ابن ماجه كتاب الطهارة وسنها

The Messenger of Allah (SAW) said: Most of the torment of the grave is from urine.

Sunan Ibn Majah, The book of purity and its sunnah

قال رسول الله ﷺ لا يمسن أحدكم ذكره بيمنه وهو يبول
صحيح مسلم كتاب الطهارة

The Messenger of Allah (SAW) said: None of you must ever grab his penis with his right hand when he is urinating.

Sahih Muslim, The book of purity

أن ناساً من عريية قدموا المدينة فإجتووها فبعثهم رسول الله ﷺ
في ابل الصدقة وقال اشربوا من البانها وأبوالها
جامع الترمذي كتاب الطب

Some people from 'Uraiba came to Medina, but they found it disagreeable to stay there, and so the Messenger of Allah (SAW) sent them some camels as charity, and He said: Drink their milk and their urine.

Sunan Al-Tirmidhi, The book of medicine

عن سلمان قال قال رسول الله ﷺ لا تكن أول من يدخل
السوق ولا آخر من يخرج منها، ففيها باض الشيطان وفرخ
المعجم الكبير للطبراني باب السين

The Messenger of Allah (SAW) said: Do not be the first to enter the market, nor the last to leave, because Satan lays eggs there and hatches them.

Al-Tabarani, Al-mu'jam Al-kabir, Section "S"

وكان ﷺ يقول في دعائه اللهم اني أعوذ بك من شر سمعي
وبصري وقلبي وهني ومني
إحياء علوم الدين للغزالي كتاب كسر الشهوتين

He (SAW) used to say in his invocations:
“Oh Allah! I seek refuge in you from the evil of what I hear, what I see, my heart, my satisfaction, and my semen!”

Al-Ghazali, Ihyaa 'Ulum Al-deen

عن ابن عمر أنه كان إذا اشتري جارية كشف عن ساقها ووضع
يده بين ثديها وعلى عجزها
السنن الكبرى للبيهقي كتاب البيوع ما ليس منها بعروة

Ibn 'Umar related that whenever he wanted to buy a servant girl, he examined her legs and put his hand between her breasts and on her backside.

Al-Bayhaqi, Al-sunan Al-kubra, The book of sales

كانت عائشة تأمر من يريد أن يدخل عليها أن يرضع خمس رضعات
تفسير ابن كثير النساء ٢٣

If anyone wanted to come in to see ‘Aishah,
she would have him get breastfed five times.

Tafsir Ibn Kathir, Surah Al-nisaa 23

﴿ربنا واجعلنا مسلمين﴾

البقرة ١٢٨

{ Our Lord! Make us Muslims! }

Qur’an, Surah Al-baqara 128

رسول الله ﷺ قال من غير دينه فاضربوا عنقه
موطأ مالك كتاب الأفضية

The Messenger of Allah (SAW) said:
Whoever changes his religion – cut his
head off.

Muwatta Malik, The book of judgments

وله قتل مرتد وأكله وقتل حربي ولو صغيراً أو امرأة وأكله
حاشية البجيرمي على الخطيب كتاب الصيد والذبايح

One may kill an apostate and eat him, or
kill a fighter, even a child or a woman, and
eat them.

*Al-Bujairmi, Hashiya Al-Bujairmi 'ala Al-Khatib, The
book of hunting and sacrifices*

وَمَا كُنَّا بِسَعْيِكُمْ مَكْتُورِينَ
الإنسان ٥-٢٢

{ ... your efforts are appreciated ! }

Qur'an, Surah Al-insan 22

عن عائشة قالت كنت مسنداً النبي ﷺ إلى صدري أو قالت
إلى حجري فدعا بطست ليبول فيه ثم بال فمات
الشمائل الحمدي للترمذي ما جاء في وفاة رسول الله ﷺ

‘Aishah said: I had the Prophet (SAW)
propped up against my chest – or she said
“in my lap” – and He asked for a washbasin
to urinate in; then He urinated, and died.

*Al-Tirmidhi, Al-shama'il al-Muhammadiya, The section
concerning the Messenger of Allah's (SAW) passing*

Sources:

‘Abd Al-Malik ibn Habib: Poet and genealogist from Andalusia who wrote on law, history, language, and medicine. Wrote *Adab Al-nisaa* [Manners of Women,]. Died 238 A.H./853 A.D.

‘Abd Al-Razzaq: Hadith scholar from Yemen. He compiled the extensive *Al-musannaf* [Categorized Collection], one of the earliest compilations of hadith. Died 211 A.H./826 A.D.

Abu Dawud: From Persia/Afghanistan and later Iraq. Compiled *Sunan Abi Dawud*, one of the six leading Sunni hadith collections. Died 275 A.H./888 A.D.

Abu Hayyan: From Andalusia. His greatest and most famous work is the Quranic commentary and reference *Al-bahr Al-muhit* [The All-embracing Sea]. Died 745 A.H./1344 A.D.

Ahmad: From Baghdad. Revered figure in Islamic history and founder of the Hanbali school of law, most well-known for his extensive hadith collection the *Musnad*. Died 241 A.H./855 A.D.

Al-Baghawi: Hadith scholar from Central Asia and Shafi’i jurist most known for his commentary on the Qur’an *Tafsir Al-Baghawi*. Died 516 A.H./1122 A.D.

Al-Bayhaqi: Persian and of the Shafi’i school; well-known scholar of hadith and prolific writer, among whose works are *Al-sunan Al-kubra* [The Larger Compilation of Sunnah]. Died 458 A.H./1066 A.D.

Al-Bujairmi: Jurist and hadith collector from Egypt. Wrote *Hashiya Al-Bujairmi ‘ala Al-Khatib* [Al-Bujairmi’s Commentary on Al-Khatib], an explanatory treatise on *Al-iqna’ fi Hall Alfadh Abi Shuja’* [Conviction in Reconciling the Words of Abu Shuja’] by Al-Khatib Al-Sharbini, one of the most important and well-known books of Shafi’i jurisprudence. Died 1221 A.H./1806 A.D.

Al-Bukhari: From Bukhara (now Uzbekistan). Compiled *Sahih Al-Bukhari*, one of the six leading Sunni hadith collections and one of the two most highly regarded hadith compilations (along with *Sahih Muslim*). Died 256 A.H./870 A.D.

Al-Ghazali: Prominent jurist, theologian, and philosopher, Shafi'i and Sufi, from Persia. His celebrated work is *Ihya' 'Ulum Al-deen* [Revival of the Religious Sciences]. Died 505 A.H./1111 A.D.

Al-Hakim Al-Tirmidhi: From Termez (now Uzbekistan); jurist and well-known among the early authors in Sufism. Wrote *Nawadir Al-usul fi Ahadith Al-Rusul* [Anecdotes of the foundations of the hadith of the Messenger (SAW)]. Died 320 A.H./932 A.D.

Al-Jahidh: Culturist and writer of prose from Iraq, with works on fauna, doctrine, and a great variety of other specific topics, including many letters. Died 255 A.H./868 A.D.

Al-Jurjani: Ibn 'Adi Al-Jurjani. Collector of hadith from Persia. His most well-known work is *Al-kamil fi Du'afaa Al-rijal* [Comprehensive Work on the Weak among Men], an important manual of the science of hadith narration. Died 365 A.H./976 A.D.

Al-Khara'iti: From Samaria. Theologian, narrator of hadith, and author of one of the earliest Islamic books on romance, *I'tilal Al-qulub* [Malady of the Hearts]. Died 327 A.H./938 A.D.

Al-Mardawi: Shafi'i jurist from Iraq who wrote numerous volumes, including *Al-insaaf fi ma'rifa Al-Rajih min Al-khilaf* [Impartiality in Cognizance of Preponderance and Disagreement]. Died 885 A.H./1480 A.D.

Al-Munawi: From Cairo. Among the greatest scholars of religion and the arts. Author of many works, the most well-known being *Faid Al-Qadir* [The Outpouring of the Almighty], a commentary on the hadith collection *Al-jami' Al-saghir* of Al-Suyuti. Died 1031 A.H./1621 A.D.

Al-Nawawi: Scholar of hadith, theology, law, and lexicology, and one of the foremost in the Shafi'i school. From Nawa (now Syria). Author of many works, including, *Al-minhaj fi Sharh Sahih Muslim* [Open Path to Exposition of Sahih Muslim], one of the most highly regarded commentaries on Sahih Muslim, and *Al-tibyan fi Adab Hamala Al-Qur'an* [Exposition on the Conduct of those who Convey the Qur'an]. Died 676 A.H./1277 A.D.

Al-Qurtubi: From Andalusia and later Egypt. Scholar of hadith, law, and commentary, of the Maliki school, most known for his important commentary on the Qur'an *Al-jami' Li-Ahkam Al-Qur'an* [Collection of Rulings of the Qur'an] or *Tafsir Al-Qurtubi*. Died 671 A.H./1273 A.D.

Al-Samarqandi: Hanafi Jurist from Samarqand (now Uzbekistan). Wrote *Tanbih Al-ghafileen* [Warning to the Unwary]. Died 373 A.H./983 A.D.

Al-Suyuti: Prolific comentator, historian, scholar of hadith, and sexologist from Egypt. Among his works is *Nawadir Al-aik fi Ma'rifa Al-naik* [Fresh Blooms of the Forest in the Knowledge of Fucking]. Died 911 A.H./1505 A.D.

Al-Tabarani: Well-known scholar and narrator of hadith from Palestine and later Persia; compiled three works of hadith, including *Al-mu'jam Al-kabir* [The Large Compilation] and *Al-mu'jam Al-awsat* [The Intermediate Compilation]. Died 360 A.H./971 A.D.

Al-Tabari: Early commentator, historian, and jurist from Persia and later Baghdad. His main and most influential work is his commentary on the Qur'an *Jami' Al-bayyan fi Ta'wil Al-Qur'an* [Collection of Explanations on Interpretation of the Qur'an] also called *Tafsir Al-Tabari*, the earliest extant work among the well-known commentaries. Died 310 A.H./923 A.D.

Al-Tirmidhi: From Termez (now Uzbekistan). His collection *Sunan Al-Tirmidhi* is one of the leading collections of Sunni hadith; he also compiled *Al-shama'il Al-muhamadiyya* [The Muhammadan Attributes], a collection of hadith concerning details of the Prophet's (SAW) appearance, mannerisms, and way of life. Died 279 A.H./892 A.D.

Ibn 'Abidin: Hanafi Jurist from Damascus. His legal manual *Radd Al-muhtar 'ala Al-dur Al-mukhtar* [Answer to the Perplexed over the Choicest Pearls] is an annotated commentary on Al-Haskafi's *Tanwir Al-Absar* [Illuminating the Gazes], and is the leading Hanafi legal manual. Died 1252 A.H./1836 A.D.

Ibn Al-Jawzi: Hanbali jurist, collector of hadith and historian; influential in his native Baghdad. One of the most copious writers

in the history of Islam, he wrote extensively on many areas of study, including *Ahkam Al-nisaa* [Rulings on Women]. Died 597 A.H./1201 A.D.

Ibn Al-Naqib: From Cairo. Wrote the leading manual of Shafi'i law '*Umda Al-salik wa 'Udda Al-nasik* [Reliance of the Traveler and Instruments of the Devout]. Died 769 A.H./1368 A.D.

Ibn Al-Qutayba: Scholar of literature, linguistics, jurisprudence, history, and hadith, from Baghdad. Wrote '*Uyun Al-akhbar* [Wellsprings of Narratives]. Died 276 A.H./889 A.D.

Ibn 'Asakir: Collector of hadith from Damascus. His very large work, *Tarikh Madina Dimashq* [History of the City of Damascus] is a model of composition and compilation, giving extensive historical and political details as well as an extensive collection of hadith. Died 571 A.H./1176 A.D.

Ibn Hajar Al-'Asqalani: Of the Shafi'i school, from Egypt. Compiled many works of hadith. His most well-known work is *Fath Al-bari* [Victory of the Creator], a highly acclaimed commentary on *Sahih Al-Bukhari*. Died 852 A.H./1449 A.D.

Ibn Hazm: From Andalusia; he is the greatest scholar (along with Al-Tabari and Al-Suyuti) in terms of authorship and compilation, writing much on law, theology, science, and other subjects. Wrote *Al-muhalla bi Al-athar* [Sweetened by the outcomes/historical accounts], highly esteemed as a legal encyclopedia. Died 456 A.H./1064 A.D.

Ibn Hisham: Biographer and historian from Iraq, later Egypt; scholar of genealogies, language, and chronicles of the Arabs. *Al-sirah Al-nabawiya* [Biography of the Prophet] is a revision of Ibn Ishaq's work, and is the standard and earliest extant biography of the Prophet (SAW). Died 218 A.H./833 A.D.

Ibn Kathir: Salient scholar from Syria in exegesis and law. Wrote *Tafsir Al-Qur'an Al-'adhim* [Exegesis of the Great Qur'an], or *Tafsir Ibn Kathir*, one of the most esteemed commentaries. Died 774 A.H./1373 A.D.

Ibn Khaldun: Scholar of religion, philosopher, and historian from Tunisia. His best-known work is *Al-muqaddimah* [The Introduction], the first part of a universal history. Died 808 A.H./1406 A.D.

Ibn Majah: From Persia. Noted early scholar and prominent among the collectors of hadith; his collection *Sunan Ibn Majah* is generally regarded as one of the leading works of Sunni hadith. Died 273 A.H./886 A.D.

Ibn Qayyim: From Damascus. Jurist, compiler of hadith, commentator, and important member of the Hanbali school; disciple of Ibn Taymiyyah. Author of *Rawda Al-muhibeen wa Nuzha Al-mushtaqeen* [The Garden of Lovers and the Stroll of those who Yearn], *Bada'ia Al-fawa'id* [The Wonders of the Benefits], and *Akhbar Al-nisaa* [Reports of Women]. Died 751 A.H./1350 A.D.

Ibn Qudama: From Palestine, later Damascus. One of the most prominent figures of the Hanbali school; authored the highly regarded *Al-mughni* [The Enricher], one of the largest works of Islamic law. Died 620 A.H./1223 A.D.

Ibn Taymiyya: Theologian, jurist, commentator, and compiler of hadith; of the Hanbali school. From Harran (now Turkey) and later Damascus. Among his works is *Al-Sarim Al-Maslul 'ala Shatim Al-Rasoul* [Unsheathed Sword (or "Harshness Unsheathed") Against Those who Insult the Messenger]. Died 728 A.H./1328 A.D.

Malik: Jurist, theologian, and compiler of hadith from Medina, most known for the *Muwatta* [The Well-trodden Path], one of the earliest collections of Sunni hadith and therefore considered one of the most authentic. Founder of the Maliki school of law. Died 179 A.H./795 A.D.

Muslim: From Persia. Compiled *Sahih Muslim*, one of the leading Sunni hadith collections and one of the two most highly regarded (along with *Sahih Al-Bukhari*). Died 261 A.H./875 A.D.

People cited:

Abdullah ibn Mas'ud: Companion of the Prophet (SAW) regarded as one of the top expositors of the Qur'an

Abu Al-Dardaa: Companion of the Prophet (SAW) and influential teacher of the Qur'an

Abu Huraira: Companion of the Prophet (SAW) and most prolific narrator of hadith

Abu Muhammad: Ibn Hazm

Abu 'Uthman Al-Basri: Al-Jahidh (see above)

'Aishah: Third, youngest and dearest wife of the Prophet (SAW)

'Ali ('Ali ibn Abi Talib): Cousin and son-in-law of the Prophet (SAW)

Al-Khiraqi: Author of one of the first and most revered Islamic legal manuals (Al-Mukhtasar)

Anas: Companion of the Prophet (SAW) who narrated many hadith and disciplined many scholars

'Atiya Al-Quradhi: Companion of the Prophet (SAW); one of the Jews of Medina who was captured when the Muslims invaded

Husain and Hasan: Grandsons of the Prophet (SAW)

Ibrahim Al-Nakh'i: Prominent early jurist

Ibn 'Abbas: Cousin of the Prophet (SAW) and often considered the greatest expositor of the Qur'an

Ibn Al-Munkadir: One of the most prominent Tabi'un (students of the Companions) and reciter of the Qur'an

Ibn Battal: Expert in hadith and Jurisprudence from the Islamic Golden Age

Ibn 'Umar: Companion of the Prophet (SAW) and son of the second Caliph 'Umar

Mujahid: One of the Tabi'un (students of the Companions) and early Islamic scholar

Thabit: Companion of the Prophet (SAW) who served as His orator

Umm Sharik: Female Companion of the Prophet (SAW)

'Uthman ibn 'Affan: Son-in-law and Companion of the Prophet (SAW), and the third Caliph

Umm Salamah: Female Companion of the Prophet (SAW) to whom are attributed numerous hadiths